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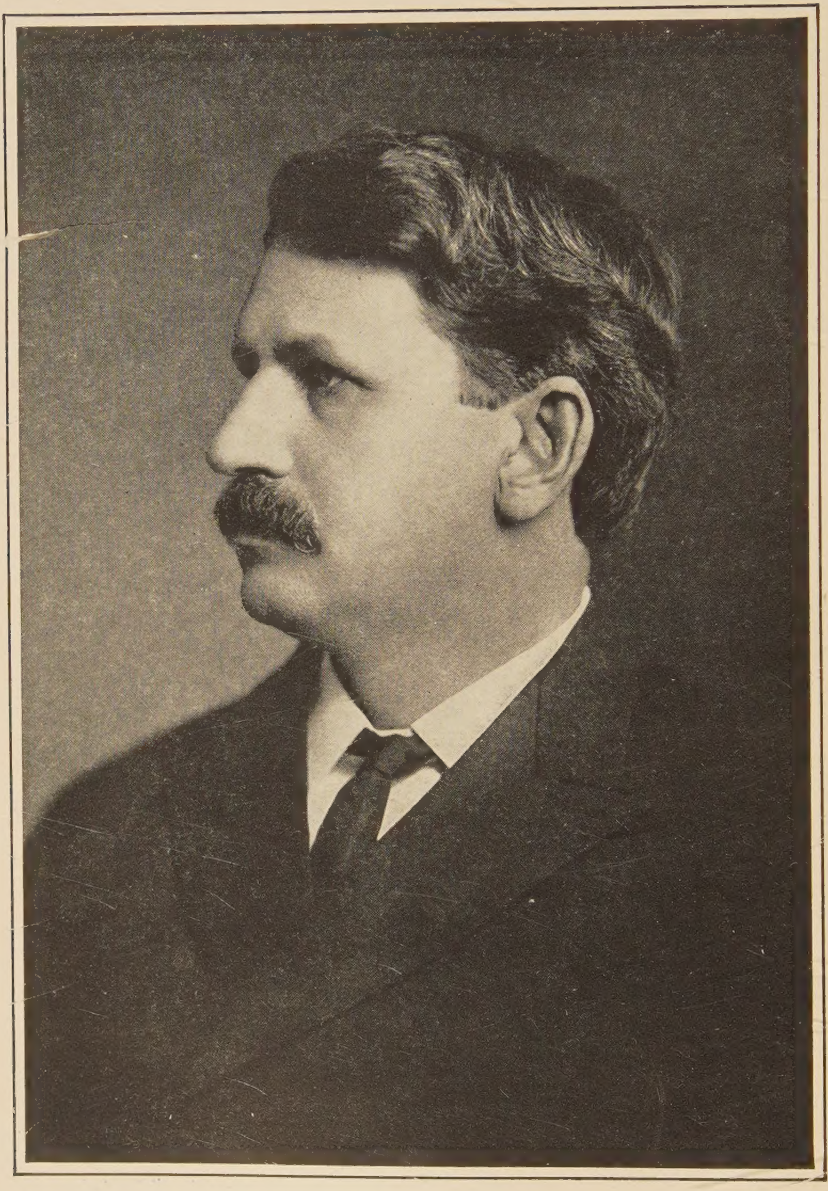

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THE

HOMILETIC REVIEW

An International Monthly Magazine of Current Religious Thought,
Sermonic Literature and Discussion of Practical Issues

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THE HOMILETIC REVIEW

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EDITORIAL COMMENT

Summary for 1909

THERE seems to have been a decided increase in the attention paid to religious events and questions by the secular press, indicating a growing alertness of the popular mind toward the Church and Christianity. President Eliot's proposal for a "new religion" aroused more acute interest than John Calvin with his old religion. The Calvin celebrations were accompanied with discriminating praise for the great Reformer, tho some notes were condemnatory.

The year gave unmistakable evidence that evangelism of a somewhat improved quality still holds a large place in the life of the Church. Dr. Chapman's meetings in Boston seem to have succeeded in the face of considerable opposition, while his campaign in Australia was enthusiastically reported. Gipsy Smith and "Billy" Sunday have stirred the West with meetings of unexampled size.

Attention to the rural church and activity for its improvement, as evidenced, for example, by the summer school at the Massachusetts Agricultural College, promises much for the future of rural America.

All Christian men have been gladdened by the great strides in advance made by prohibition, with a net result to date of about forty-one millions of our population living in "dry" territory and a distinct decrease in the consumption of alcoholic beverages.

The discussions on ministerial scarcity and supply, accompanied by a growing volume of criticism, mostly friendly, but incisive, of our theological seminaries, were much in evidence. Improvements in the curricula at Yale, Hartford, Chicago, McCormick, and elsewhere are a partial answer to the demand for a more modern kind of education for ministers.

The colleges also have been attacked and defended in the matter of their ethical and religious influences. There has been sensationalism, but the main conclusion is that our colleges are sound on the whole, in these qualifications.

The layman has been much in the foreground and "Brotherhoods" have become one of the most important activities of the American churches; their growth and numerous conventions having especially signalized the past year.

While the Church in general has pursued peaceful paths, ripples of controversy have stirred the surface, notably the attacks on Prof. George Burman Foster, who was dropt from the roll of the Chicago Baptist meeting; the protests against the old order of close communion and emphasis on immersion among the Baptists made by President Faunce and other Baptist leaders; the opposition to the ordination of Presbyterian candidates in New York, and some other differences in various quarters.

Attention out of all proportion to its importance has been given to a quarrel among the followers of Mrs. Eddy. Considerable academic interest has been shown in Mr. Stead's bureau for the development of spirit-communication, and utterances and experiments by Prof. William James and others. Quasi-religious in significance was the election of presidents to important colleges,

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Dartmouth, Harvard, Wesleyan, and others; and the agitation of suffragists and suffragettes, including a much discust utterance of Dr. Charles H. Parkhurst, and Roman Catholic pronouncements. A Government census of the Church shows good progress,—an increase in membership of 60.4 per cent. in sixteen years, during which period were built eight churches a day for the entire time.

The prominent formative tendencies of the Church are in sociological directions. The scientific method as applied to religious and theological truth is decidedly on the increase. Cooperation in religious work has become a fixed feature among the churches. The quality of church work steadily improves. The fundamentals of our faith remain unimpaired. The new year opens with signs of promise for the onward march of the kingdom and the Church.

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The Temperance Gain

JOHN B. GOUGH, but a short time before he died, uttered this pathetic lament: "I have fought this accursed traffic in every way I know how. I have addrest thousands of audiences throughout the country. I have pleaded with drinkers and with sellers of strong drink. I have denounced the horrors of the traffic and now I am reaching the end of my days. I feel that my time on earth is short, and am conscious that after having done all that I have, the traffic is stronger to-day than when I began my battle with it."

The figures then published discouraged Mr. Gough. The *per capita* consumption had run up from about three gallons in the '50's to about fifteen in the '80's, this including spirits, beer, and wine. The consumption of distilled liquors had about doubled up to that time, scarcely equaling the increase in population. The foreign population had grown immensely, and with that growth came a great increase in the consumption of beer, which accounted very largely for the vast growth of the *per capita* consumption.

What are the facts to-day, facts that are the harvest of the seed-sowing by men like John B. Gough? When Gough died only a very small part of the State of New York was under prohibition. To-day, out of a total number of 933 towns or townships in the State, the number of no-license towns is 432, or nearly one-half of the total—an increase over last year of 88. The movement forward is very rapid, never so rapid as now. During the first eleven years which followed the passage of the Raines law in New York State, the increase of no-license towns was only 49, so that in the last year the increase was nearly double that of the previous eleven years. The increase in the country at large is equally remarkable. An officer of the Anti-Saloon League has given us the estimate that over forty millions of the population of the United States, or nearly fifty per cent., live in "dry" territory as against three and a half millions in 1870, seven millions in 1890, and eighteen millions in 1900; so that the increase from 1900 to the present time was twenty-five per cent., whereas in the previous years it was only sixteen per cent. To-day nine States are under prohibition; namely, Maine, Kansas, North Dakota, North Carolina, Georgia, Alabama, Mississippi, Tennessee, and Oklahoma.

For the first time in the history of this reform there is a real and marked decrease in the consumption of alcoholic liquors. For the year ending June 30, 1908, according to figures of the United States Internal Revenue Office, the production of distilled liquors was 126,989,740 gallons. The year previous, ending June 30, 1907, the production was 168,573,915 gallons, which indicates a decrease in 1908 of over forty-one millions of gallons. President Liebmann of the National Brewers' Association, at the Brewers' Convention held recently at Atlantic City, declared that there had been a falling off in the manufacture of beer in the previous eighteen months amounting to 5,500,000 bbls. As confirmatory of the contention that there is a heavy decrease in the consumption of liquor brought about by the prohibition movement, is the fact that the United States Revenue through its tax on distilled and fermented liquors decreased last year more than five million dollars. Were John B. Gough alive to-day he would rejoice at the proof that the liquor evil is diminishing.

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Prosperity and Poverty

THE grand total of farm products for 1909 reaches the unimaginable figures of eight billion seven hundred million dollars. In a way this means general prosperity in the United States. Nevertheless, certain austere, if not portentous, facts insist on presenting their unwelcome selves at the barmecide feast of editors, politicians, and statisticians who parade these figures. How happens it that in this prosperous and joyous nation the cost of living on the first day of December, 1909, was higher than at any time since the early sixties of the last century? How does it happen that in this land of overflowing abundance, nearly one-seventh of the people are living at or below the poverty line? About ten millions of our fellow citizens never have enough to eat, are never properly clothed, are never decently housed. This means that about another ten million of American citizens are just above the poverty line, which means a perpetual struggle for existence lest they fall to that fatal level. Even in New York, the Empire State, an appalling percentage of the citizens must apply for relief. How can a land be healthily prosperous with nearly every seventh or eighth person underfed, improperly clothed, shamefully housed? The people are beginning to demand that that one overshadowing fact shall get into some President's message, shall find ample standing-room on political platforms, shall get perpetual utterance in all self-respecting publications, shall be heard with awe and shame in all Church councils. With ten or twelve millions of our people at the poverty line and more than half of the population entirely propertyless, we can not agree with any of our captains of finance, or with our political and social economists, that the country is now prosperous, with a real Christian prosperity, or can ever become prosperous, until the fundamental condition of maldistribution of the wealth of the country is radically changed. If at the beginning of the New Year we have reason to "thank God and take courage" that conditions of life have been much improved since the days of our fathers; if we may rejoice that Christian teaching and influence have become as a voice and a searchlight, to show us evils yet to be overcome, yet we may not as Christians pause in the great work of creating the new social order.

Meanwhile every good citizen, every teacher, every preacher, every legislator, is bound in the name of, and in awe of, divine eternal justice to hold the adverse facts in all their commanding and threatening significance perpetually before him. Every employer in the land is bound to confront his conscience with the questions, Have I advanced wages in any just proportion to the advance of the cost of living? Every church in the land should hale itself resolutely to the judgment-bar with the question, Have we allowed our minister's salary to remain stationary, while we demand of him the same style of living, with dollars worth only half what they were ten years ago? A genuine Christian prosperity is one that is shared by the whole people, under such equitable distribution that neither poverty nor charity will be known.

The Lords on Trial

On a question of privilege the House of Lords by a majority of two hundred and seventy-five has thrown out a finance bill which the House of Commons sent up by a majority of two hundred and thirty. In Great Britain constitutional right is grounded in precedents, not in a document, as with us, and since 1671 the power of the purse has been conceded exclusively to the Commons. Consequently the rejection of this finance bill is denounced by the Commons as an invasion by the nobility of the privilege of the democracy. Parliament is to be dissolved forthwith, and an appeal is to be made to the people in the election of a new House of Commons. The United Kingdom is consequently in more fierce political turmoil than it has been since 1832, when the Lords were forced into nominal assent to the electoral reform bill which transferred control of the Commons from the oligarchy to the commonalty. Since 1905, when the present Liberal administration took office, the hereditary Chamber has repeatedly vetoed bills passed by great majorities of the popular Chamber—the education bill, for instance, in which the Commons by one hundred and ninety-two majority forbade sectarian religious teaching in State-supported schools. Resentment at the recent crowning obstruction of the popular will is consequently all the hotter. A noteworthy factor in the quarrel is, that the religious press of all denominations—Anglican, Nonconformist and Catholic, espouses the cause of the Commons. What makes it of especial interest to Americans is that a similar struggle here may be expected. To meet a treasury deficit of about $75,000,000, increased taxation was put on large incomes, great inheritances, and the wealthier interests generally, including, tho at the mild rate of two mills per cent., the late Henry George's suggestion of a tax on "the unearned increment" of land-values. Hence the wrath of the Lords, whom no advice from the wiser malcontents among them to take their medicine, lest worse befall them, could persuade to swallow the bill. Should they lose in the coming election, no Liberal Government, says the present Prime Minister, Mr. Asquith, will consent to hold office till a statutory curb is put upon the power of the Lords. It is noteworthy that the propertied classes seem to prefer a protective tariff as the alternative to the direct taxation they oppose.

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President Taft on African Missions

No one who loves his fellow men can help rejoice at Mr. Taft's manly and outspoken testimony to the work and value of Christian missions in its relation to social progress and the uplift of humanity. It is a significant fact that the Chief Executive of our Nation should stand on the platform of one of the most aggressive churches and sound forth a clear call for advance in the evangelization of the world. Mr. Taft has often spoken in similar vein, but the address he gave on December 13 at Carnegie Hall, New York, on the occasion of the diamond jubilee of the Methodist Episcopal missions in Africa was notable both for the occasion and for the large and representative audience which greeted him with enthusiasm, but chiefly because he emphasized as never before that Christian missions are "the nucleus and pyramid of our civilization." After the European scramble for the possession of territory the new century opens for Africa. Yet the horrors of the slave trade are not yet ended, the atrocities of the Kongo are exposed but not supprest, and the Mohammedan advance in Nigeria, East Africa, and Angola has become a Moslem peril. It was most opportune, therefore, to call attention to the importance of Africa as a mission field and to the need of "an aggressive, pushing, practical Church militant."

The whole address showed a statesmanlike view of the subject and will reach the hearts of many who do not come within the horizon of ordinary missionary propagandism.

> "I have heard missions criticized" (said the President). "I have heard men say that they would not contribute to foreign missions at all; that we have wicked people enough at home, and we might just as well leave the foreign natives and savages to pursue their own happy lives in the forests and look after our own who need a great deal of ministration, but I have come to regard that as narrow-minded. The man who says it is one who does not understand the things which God has provided for the elevation of the human race. The missionaries in China, the missionaries in Africa, are the forerunners of our civilization, and without them we would have no hope of courting the love and the admiration and the respect of the millions of people that we hope to bring under the influence of Christian civilization."

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The Coming of the Suffragette

SINCE Bishop Berkeley's famous observation on the westward course of empire, other things, especially in recent years, have been observed following in its train—dress fashions, ritualistic practises, the tipping of waiters, inheritance taxes, and this year the suffragette: "last of all, the woman," whose breath has blown into more vigorous combustion the non-candescent coals of the till lately far from burning question of woman suffrage. Now that organizations new and old have brought a forced draft to bear upon it, the current discussions seem to give out more heat than light. An impartial and benevolent listener to the eloquent British missionaries observes either a languid response or a decided aversion in the majority of American women. He observes also that during the past half-century the legal rights and the personal independence of women have steadily and largely been advanced, and are advancing. The natural query is, whether women need the suffrage to accomplish what is advancing without it. The next consideration is, as Dr. Parkhurst showed, that voting merely registers decisions made before the voting-day. In determining these decisions the non-voting woman's influence is as potent as the voting man's, if she only chooses to wield it in all public issues as she has wielded it for the advancement of her legal rights. It is not creditable to American women that they fail to wield it as actively as their British cousins generally do. Another question must suffice for the present. If woman suffrage is to be put in the list of reforms, must it not yield precedence to a prior reform? The census of 1900 reports from New York State 130,004 illiterate males of voting age. For them are party emblems displayed on ballots they can not read. Illiterate voters are perilous in a republic. But public opinion still fosters their illiteracy by refusing to expunge the party emblem from the ballot. As matters stand in New York and other States without an educational test, the proposal of woman suffrage is a proposal to double the illiterate vote. Suffrage reform must begin with men—the illiterates and criminals.

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Social Christianity

THE prospectus of the second series of Studies in Social Christianity, arranged by the American Institute of Social Service, will suggest a welcome change to many a hard-driven pastor. Our readers are acquainted with the general character of these studies. The outline for 1910 follows the International Sunday-school Lessons. It calls for a study of the kingdom, its laws and methods and problems—disease, crime, labor, social purity, etc. Civic officers, the city, politics, reform, the Church, in fact, most of the multitudinous subjects which have social bearings and bring out the emphasis of the new brotherhood will be found in the best of all possible settings—the Gospel of Matthew.

PRAYER FOR THE NEW YEAR

OUR FATHER, as we enter upon the borders of another year, we come to thee that our consciousness of immortal life may be quickened and renewed. We would not enter upon these untried days with faltering step and fearful heart. May we look into thy face with the child's confidence and joy, saying "all things are ours, things present and things to come." Hold us, our Father, enfolded in thine own eternity, that we may look out with calmness upon the flight of time and the mutability of all earthly things. From this central peace may we discern with clear vision all the values of earth and time. May we be kept from foolish affection for things unworthy of thy children. May the duties which await us be done with perfect truth of thought and deed. May responsibilities be taken with strong heart and cheerful confidence. If sorrows await us in the coming days, may we step fearlessly into the gloom, knowing it is but the shadow of thy outstretched hand of love. We would share our joys with thee and bear with simplicity the prosperities of life. Keep us, we pray thee, in close and living oneness with thyself and with thy children on all the face of the earth. May no child of thine ever seem to us common or unclean. May every service even to the least of thy little ones be touched with the grace and tenderness of thy beloved Son. Let us not forget that He tasted death for love of men. May we follow Him in every relation and service of our daily life that, like Him, we may hear thy voice speaking also of us: "this is my beloved son in whom I am well pleased." We ask it in His name who was Son of God and Son of man. Amen.

SAFE AND SURE INVESTMENT

A New Year's Message

PRES. WILLIAM DEWITT HYDE, D.D., BOWDOIN COLLEGE, BRUNSWICK, ME.

Two kinds of investment are offered for our savings: one, like the stocks of mining, real estate, and commercial schemes, offering big immediate returns; yet open to all the contingencies of dishonest management, shifting trade conditions, the competition of rivals, and the insatiable maw of trusts; and the other, offering simply the current rate of interest on long bonds of established, income-producing properties, rendering essential services to permanent patrons, and worth at public sale two or three times the amount of their indebtedness. Judging by the number of circulars of the former sort of schemes that come to teachers and ministers, one must infer that their promoters believe all teachers and ministers to be born financial fools. For any man who invests in schemes of this sort a cent of the savings on which he and his family depend for a comfortable old age is a fool of the thirty-third degree.

It is not, however, of the investment of money that I write, important as that is; but of the investment of what is infinitely more valuable: time and strength.

We are all continually tempted to fritter away our energies on a round of petty activities, which produce large immediate returns of excitement to others and applause for ourselves; yet which, when done, leave the recipients little, if any, richer, and the doer bankrupt.

On the other hand, we all know of sources of permanent mental and spiritual power—the prolonged and intimate study of a great man's life; the mastery of some branch of science; the enjoyment of some form of art; the thorough appreciation of the point of view of some great writer, which enriches the quality and enhances the power of everything we say and do. Those who thoroughly read and thought and felt themselves into Lincoln, Darwin, or Tennyson last year, as distinct from merely cramming up material for a sermon or talk on them, carry on into the years to come a permanent income from the investment of the year just passed.

The determination to say "No, No, No," to the clamorous promoters of all sorts of ephemeral schemes for consuming time and strength, and to secure at least one day each week and one hour each day for investment in permanent sources of intellectual power as distinct from immediate returns in popular appreciation, is the wisest New Year's resolution that a minister can make. All the succeeding years will be the stronger and wiser for it; and the persons to whom we minister during the swiftly passing year, tho they may at times misunderstand, will really be no poorer for the time being; and in the end will be the richer for their share in our greater lasting gain. For an ounce of personal quality added to our power to inspire in our people aspiration for the highest spiritual life is worth more to them, as well as to us, than many pounds of frenzied pressure applied to the social distractions and secular devices on which we are tempted to rely for keeping the church-machinery in motion.

In offering this suggestion to ministers I am only passing on a bit of advice to those of us who are college teachers, made by Prof. J. E. Creighton of Cornell University, in his Phi Beta Kappa Oration at Brown University last June, which was published in the October number of the *International Journal of Ethics.* There he says, in answer to the question, "Is this practical?" "Well, what is the test of efficiency? It is surely to be rated not primarily by the quantity of the activity, but rather by the quality of the end achieved, not by the sensational character of the immediate results, but by the permanent value of that which has been realized."

PRES. WILLIAM DE WITT HYDE, D.D.

The same truth is also conveyed in a happy figure by Prof. Barrett Wendell in his recent book, "The Mystery of Education." The scholar, teacher, preacher, he there says, should be a living lens, gathering from far and near rays of truth, beauty, inspiration, which but for him would remain scattered and ineffectual, fusing them in his own personality, and then focusing them in radiant light and burning heat upon the issue of the hour. All three processes—the gathering, the fusing, the focusing. Let us then remember that, however intent we are to keep our energies focused on definite points of practical work, our power at these focal points is directly proportionate to the range of study and experience from which the constituent rays are originally gathered, and the intensity of the prayerful meditation by which these gathered rays are fused into that personal unity which makes possible their effective concentration on particular practical points.

THE RELIGIOUS SIGNIFICANCE OF THE COMET

The Rev. Frederic Campbell, Sc.D.,* Brooklyn

The return to our skies of Halley's comet, after an absence of about seventy-five years, is an event of a lifetime. The merest fragment of the humanity that gazed upon its splendor in 1835 survives to view it again. Our three score years and ten fall short of the days of the years of this celestial knight-errant. But to look once upon so marvelous a specimen of the divine handiwork may well inspire gratitude. When such splendors are to be seen from the footstool, pity of pities to be removed hence without enjoying them.

HALLEY'S COMET IN 1835: DRAWN FOR THE HOMILETIC REVIEW BY THE AUTHOR.

This very comet profoundly stirred spiritual life in connection with previous visitations; often in the wrong direction, it is true, awakening superstition and fear and presumption of divine favor in ungodly undertakings. But in this more enlightened and Christian age, its religious significance is none the less truly, and much the more surely, to be recognized by attentive minds, convinced that other worlds are not to be divorced from this world, and that the celestial operations of the Almighty are intended to convey His thought to the soul. Here, as everywhere else, reflection will invite truth into the presence of the understanding.

A first inquiry, intruding itself into the mind, pertains to the possible danger from so great a comet. We are abundantly assured that this returning prodigal son of the solar family will bring no harm. Neither is there the slightest probability, humanly speaking, that any other comet will strike the earth. The French savants once figured out that the chances of collision between the earth and a comet are 1 to 281,000,000. That is close to certainty that we shall not be demolished.

And yet there is one chance among those many millions; and chance to us may be certainty to the Almighty. A few years ago Sir Alfred Russel Wallace showed the utter improbability of that nicety of complex adjustment being found elsewhere in the universe, which makes life possible here, and argued that earth is the only inhabited world. *A priori*, the same reasoning would

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* President of the Department of Astronomy, Brooklyn Institute.

HALLEY'S COMET, 1835.

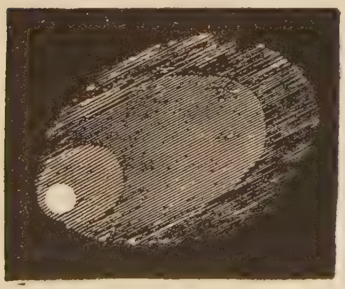
have proved that the earth is not inhabited. But, overriding all probabilities, God created man.

A certain prophecy declares that one day "the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat." Scientists declare that the earth will die of cold, when the sun, on whose warmth all life depends, has expired, and that then human history will be over. But of course this turns on nothing happening in the mean time.

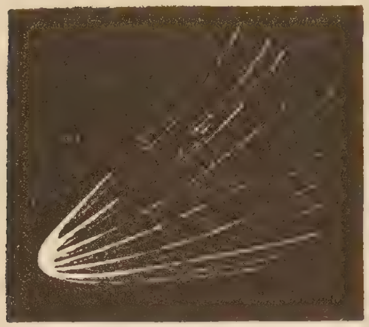
Early in the year 1902 a new star flamed out in the constellation Perseus, outshining every orb in that region of the sky. After a few days its light began to decline, and now it can hardly be found. What is to be made of that event, the tidings of which required three hundred years for its transmission to the earth? The most reasonable supposition is that a dark sphere, like the earth, was in collision with either a comet, a stray world, or a swarm of meteoroids, which immediately developed such a degree of heat that its heavens were dissolved and its elements were melted. For that world, "in a moment, in the twinkling of an eye," the last trump sounded, and history was closed.

REV. FREDERIC CAMPBELL, SC.D.,
President of Department of Astronomy, Brooklyn Institute, N. Y.

If there, why not here? Prof. William H. Pickering, in *Popular Astronomy*, for June, 1909, presents evidence that the earth was once struck by a comet. Coon Butte, in northern Arizona, proves not to be a butte at all. Here is a hill, one hundred and fifty feet high, the center of which is a crater, whose precipitous walls have a diameter of three-fourths of a mile. Beneath the crater floor a great bulk of silica is found, so finely powdered as to require a massive blow for its explanation. The rocks are unlike those of the surrounding country. Hundreds of feet beneath the surface lie many particles of meteoric iron, some of them large. Out on the plain, even after tons of meteoric specimens have been taken away, investigators have located 2,000 pieces arranged in a crescent concentric with the crater. Seven of the world's largest meteorites are found within nine hundred miles of this point, and several of these within



ENCKE'S COMET.



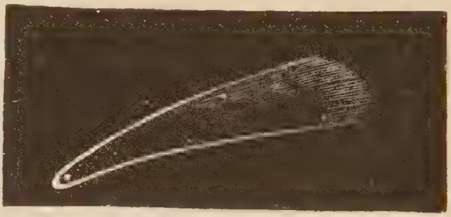
COMET OF 1744.

one hundred miles of each other, suggesting community of origin. Professor Pickering concludes, from all the facts, that here a comet's head once struck the earth, burying and scattering fragments in the vicinity, and sending other masses over a wide area, including possibly the Pacific Ocean; and that this comet did not do the damage of which it was capable, because it overtook the earth, instead of meeting it in the opposite direction.

The probabilities may be almost infinite against this ever happening again. But it must be scientifically reckoned as among the possibilities that, when the right time comes, a fatal blow will be struck. Then "time shall be no more," and in some distant part of the universe, centuries after, intelligent beings will be startled by the appearance of a new star. But it will be an old world in flames; a world come to judgment; henceforth a "wandering star, to which is reserved the blackness of darkness forever."

Ever since the birth of the doctrine of the reign of law, students of nature have had no small difficulty in bringing all phenomena under universal sway. In considering the rings of Saturn, no less an astronomical authority than O. M. Mitchell declared them referable "only to the divine fiat." But in the heavens nothing has given men greater pause than the apparently erratic performances of comets. The planets are easily disposed of in their concentric orbits. But any day a new comet may flame in the sky, coming no one knows whence, going no one knows whither, but selecting a route which twice crosses the earth's path in coming and going. It looks very much as if, in the kingdom of the heavens, here were an anarchist, defying that control to which all else submits. Sir Edmund Halley, however, wrestled with the problem, until he startled the world by announcing that many comets are periodical, revolving about the sun in ellipses, like the planets; and that the comet of 1682 would return in 1758. Sixteen years after his death all that he had declared was confirmed, and this comet has been his ever since.

GREAT COMET OF 1843.



COMET OF 1811.

The control of law is universal. But law is nothing in itself, merely the method of the divine will in its outputting of force. Law, instead of ruling God out of the universe, rules Him in. Things are stable and sure because God is behind them and in them. "Of Him are all things." Law is not fickle, because "God is not a man that He should repent,"—μετανοεῖν, change his mind. And, as truly as God's method is identical with planets and periodical comets, so also, as Henry Drummond immortalized himself by showing, twenty years ago, it is the same in nature and in grace. Even when the comet is beyond our sight, as it is for seventy-four out of its seventy-five years, at a distance of 3,400,000,000 miles from the sun and from us, the hand of the Almighty controls it, as that of a lad holds the invisible cord that reaches to his soaring kite.

This leads us to put our trust in God, as confidently in comets' rays as when the heavens display only their charted beacons. Halley's comet will never cause a repetition of the consternation of 1456, tho the church bells, ringing at noon, still ignorantly worship that popular terror. Science has helped to a better understanding of the ways of God, and it is easier to trust Him if told that, when Halley's comet twice crosses our path, it will go, first over, and then under, and nowhere come nearer than fifty times the moon's distance.

But, even without such assurances, Christian faith should triumph in the unvarying conviction that

> "God's in His heaven,
> All's right with the world."

The supreme improbability of earth and comet meeting, on the same plane, at the same point, at a given moment, is a minor consideration to the faith that God cares for man, made in His own image; that God cares for the world, which is so marvelously adjusted to his needs; that, in spite of Noachian deluge and Vesuvian outburst, the race has always been preserved; that the Son of God came to earth to die for a humanity in which He was Himself incarnate; that He came not to destroy men's lives, but to save them; that the divine hand is in human history; that the divine indwelling is with the Church; that the divine plan is a paramount fact; and that no cataclysm can be threatening, much less impending, as long as there is a God, and His name is Jehovah.

Thus putting our hearts to rest, the comet will bring fresh revelation of the glory of God which the heavens always declare. Planet, satellite, comet, meteor, sun, system, nebula, galaxy—the universe as one, all set forth the praise of Him "in whom there is no darkness at all." And yet more, infinitely more, will this be, when the things now "seen through a glass darkly" are viewed "face to face"; when what we now "know in part" we shall "know even as also we are known."

A NEW SCIENCE

The Rev. Richard Piper, Navua, Fiji

The reign of the "scientific method" is upon us. It claims the right to enter every realm open to the human mind. And rapidly it is doing so. To-day we have a psychology of religion, and a scientific treatment of religious experience. We are being subjected to a scientific investigation concerning the composition and inspiration of the Scriptures, and we are favored with many scientific treatises on comparative religion. There should be little cause for surprize, therefore, if Christian missions should be required to pass through a period of calm scrutiny and readjustment by scientific minds. There can be no doubt that true science is proving of incalculable good to Christianity. The foundations of belief are destined to become stronger and more secure by reason of the contributions of science. A science of missions is urgently required at the beginning of what promises to be a period of unprecedented missionary enthusiasm and effort. Wesley spoke of the world as his parish, and saw but a fraction of it. In this century, however, the Christian Church has a world in verity as the stage of its operations. Millions are being spent and many thousands of workers are pushing out into foreign lands with the evangel of Christ. Every resource of the Church will be called into exercise in order to evangelize the world. Where, then, is the missionary science behind this mighty movement to direct, control, and maintain it, with the minimum of friction and the maximum of effect? Of course the very mention of a missionary "science" will prejudice the minds of some people, who, as Stevenson remarks, live not only upon bread, but mostly upon catchwords. The same opposition has been shown toward the critical study of the Scriptures. The "scientific method" of examining the sacred writings has done much toward dispelling false hypotheses and long-standing misconceptions. At times, no doubt, we feel like using the scientific method against the critics themselves. Yet we can not for a minute doubt that out of it we shall emerge to find our faith in the Word of God stronger and yet more sure. But a scientific method of dealing with missions will do something more than dispel narrowness and bigotry, and fruitless conservatism. Christian missions have already passed through an initiatory stage of contempt and bitter opposition. Missionaries to-day are not ridiculed, scorned, or maligned in the very house of their friends.

Yet it is not long ago that a bishop "sat upon" an enthusiastic member of his flock for proposing a mission to the heathen. "Leave the heathen alone, if God wants to convert the heathen He will do it without our aid," was his caustic comment. In spite of all manner of opposition from within and without the church, missions have indisputably justified their *raison d'être.*

The present age demands that they should be placed upon a scientific basis. But let us make haste to assure our friends of the catchwords that it is not proposed to ignore the guiding and sustaining power of the Holy Spirit, but rather that that gracious Spirit may the more effectively work in and through human organizations.

The marvel is that so much has been done without any concerted plan. Yet we have much to deplore in the energy that has been wasted and the positive harm done through overlapping, want of reciprocity, inadequate equipment, and unwarrantable ignorance of the true conditions obtaining upon the mission-fields. The history of missions has not been studied sufficiently to profit by the successes, mistakes, and failures of the past. Why should a missionary be content to work away without making any serious attempts to profit by the experience of others who have labored under similar conditions in the same or in other fields?

Ever since the beginning of Christian missions there has been an ever increasing wealth of experience in dealing with native races. It is surely the task of the missionary scientist to gather this wealth hidden away in ponderous tomes and turn it to good account in present and future efforts? Why should not every missionary of to-day stand where his predecessor of the last generation left off and add his quota of dearly bought experience to the common heritage? There is no reason why he should not and every reason why he should.

When the whole range of missionary problems is reviewed, it will be seen what an important part mission history and modern science should play in the solution of them. Take the question of the relation of Christianity to other religions and the manner in which the missionary is to deal with pagan beliefs and practises. Here the science of comparative religion is of the utmost importance to mitigate the extreme radicalism which is the bane of Christian enthusiasm. Some misguided missionary enthusiasts have rooted up abuses and falsehoods, but much good as well, and hindered the cause they had so much at heart, instead of exhibiting that Christian liberalism which is begotten of a conscientious and unbiased study of pagan beliefs. This "witness" in the pagan can not safely be overlooked nor discarded, but should be used as a more effective means of finding entrance for the truth.

There are also the problems of social orders and national customs quite different from what are to be found in Western civilization. The mischief of it is that Christianity has been so much associated with the customs of Europe that missionaries have come to regard them as essentials of Christianity and have foolishly insisted upon their observance by the natives. Meredith Townsend, a writer of fifty years' experience in the East, complains that the great mistake of the missionaries in India has been the futile attempt to Christianize and Europeanize the Orient simultaneously. This is surely unscientific. Our object is not to make them wear some particular cut of parson's hat, or observe the minutiæ of Western ritual, nor even to impress upon them distinctions of the multifarious sects in Christianity, but rather to give them the essential truths, and allow those truths to evolve under their own national conditions. It were much better for the missionary to become Hinduized or Japanized, as the case may be, than to rob the converts of their nationality and leave them spineless creatures aping a civilization not their own by birth or adaptability. Here, then, the science of sociology may step in to correct many false impressions and more clearly define our policy.

We must also expect to find psychology playing an important part in shaping our new science of missions. It is always incumbent upon the missionary to find the most effective way of presenting the truth to the variously constituted minds with which he has to deal. In the case of the brown, as standing higher in the scale than the black races, the intellect is always the formidable opponent to be conquered. We are deeply indebted to-day to books like Professor James' "Varieties of Religious Experience." A missionary who does not study the psychological peculiarities and adaptabilities of his people can not be eminently successful. For example, any one who knows anything of the mental characteristics of a Hindu would not attempt to "prove" Christianity to him by a strict logical and historical investigation regarding its origin and growth. The kind of apologetics calculated to satisfy an Occidental mind has no strength of appeal in the East. A Hindu does not value historical evidence to any appreciable extent, while some Western writers have gone to seed on the historicity of Christ and early Christianity.

It would be waste of time to try to prove the credibility of miracles or the ascendency of mind over matter; these things are axiomatic to the Eastern metaphysician.

Furthermore, the Oriental mind is illogical in our sense of the term. It refuses to be tied down to the conclusion of a syllogism. A parable or analogy will have more influence upon this highly imaginative type of mind than all the realized and "unrealized" logic of Western thought.

Present-day science teaches the parsimony of forces as a law operative throughout the universe. It will be gratifying and deeply satisfying when we find all missions incorporating and insisting upon this law in all their enterprises. For then we shall have a thorough comity of all missionary societies necessitating sympathy, unanimity and mutual helpfulness. The spheres of operations for the various societies will be more clearly marked. The strategic points in the world-wide missionary advance will be decided upon and captured. All this means the highest and best results for the economical outlay of energy, time, and talent.

Then there is the all-important question of the native churches and the stage of development at which they may "cut the painter" and become self-governing. Unquestionably the highest ideal before the broad-minded missionary is the complete independence of the native churches. The great indictment against native Christians at the present time is their want of individuality. Missionaries complain of the tendency among native converts to slavish imitation. Not until they are weaned of European leadership will they develop to the full their own individuality. For it is in the battling against great difficulties with the burden of personal responsibility upon them that they shall develop their dormant powers of initiative and leadership, thus saving themselves from becoming mere parasites living upon the wisdom, foresight, ability, and strength of foreigners. "The true object of the missionary," as some one has aptly said, "is his own effacement!"

But all the wisdom and accumulated experience of the Church is needed to decide at what particular stages of development native races are prepared for fuller independence. The greatest danger at the present time seems to be for the idealist at home to rush the process. Every race is differently constituted, and what suits one may be quite unsuitable for another.

Many other problems might be cited, but it is hoped that sufficient facts have been presented to justify the existence and arouse interest in the new science. It is also to be hoped that we shall not have to wait much longer for books dealing specifically with these missionary problems in approved scientific method. We can do with more professorships in the "History and Science of Christian Missions," and more colleges for special missionary training. The writer has searched in vain in bibliographies of missions for any book on the lines just mentioned.

W. E. GLADSTONE AND T. H. HUXLEY

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THE generous and thoughtful article, headed "Thomas Henry Huxley" in the October issue of THE HOMILETIC REVIEW will have given pause to many readers. It is one of the most equable appreciations of the great scientist that has come my way. But the reading of it bears in upon me the sense that the writer's partiality has run away with his judgment. If Huxley's "guiding star was truth," so should it be of his biographer's. Not that I would impute an absence of it in the present instance, but I am of opinion that it glimmers through a distorting medium. This may not detract from the entire value of the article, but it impairs it in absolute force. The passage which has induced this view is exprest so:

> "This love of honesty and fair play, this definite aim never to compromise with immoral or crooked or suspicious methods, was the saving grace in the long, weary controversy about the Gadarene swine. Gladstone, many minds now think, was no match for Huxley in such matters. The 'Grand Old Man,' tho a giant, had his weak points and one was to attempt the mastery of all fields of knowledge at a time when special training was required for the mastery of a single one. As Sir M. E. Grant Duff put it, when they did cross swords the contest was like nothing that has happened in our times, save the struggle at Omdurman. For Gladstone had nothing but a bundle of antiquated prejudices to parry Huxley's luminous thought

> and exact knowledge. And so it happened that the man who had the greatest intellect in Europe, as Huxley admitted, came out of the fight considerably the worse for looks."

Now, apart from the questionable method of belauding one man by belittling another, this entire passage is a biased presentment of facts. And it is even more, for to stigmatize Mr. Gladstone's defense of the miracle in question as "a bundle of antiquated prejudices" is a regrettable incursion into the region of irreverence, and a second, but hardly improved, edition of Huxley's own phrase "the old-fashioned artillery of the churches," just as, further, the writer's expression "exact knowledge" is a slightly altered duplicate of the professor's "weapons of precision."

These easy catch phrases apply, of course, to the two preceding Titanic struggles on the creation and deluge. With these two famous controversies I can not now be concerned at length, since your correspondent's reference to the swine miracle limits me to that incident, but I may remark, *en passant*, that, in the sober judgment of two such intellectual giants as the late Duke of Argyll and Professor Dana, Mr. Gladstone did the exact converse to coming "out of the fight considerably the worse for looks," and I may be permitted, on behalf of those whose remembrance of those historic contests has grown dim, to quote the two subjoined brief passages from Mr. Gladstone's rejoinder which contain the pith of his arguments:

> "In a very recent article, which deals chiefly with the deluge, Mr. Huxley administers capital punishment also to the creation story of Genesis. . . . What I ought to point out is that while Professor Huxley is fond, as he well may be, of claiming to represent science, his dictum is entirely outside the sciences he represents. Again, he proceeds to lay it down that an opinion given by Dr. Rilham on the subject of the seven Mosaic days (*i.e.*, that they are natural days) should be final. Why are we to renounce the faculty of discourse, to square our minds to that of Dr. Rilham, to accept his words as final? Simply because Mr. Huxley has said so. What right has Professor Huxley to close this question? For the question whether the creation story describes solar days or not is no more a scientific question than whether Parliament should or should not meet in November, or whether Shakespeare wrote or did not write the whole of 'Henry VIII.' "

And on the deluge question he replied:

> "But I have now to ask whether the weapons used by this most distinguished scientist are always weapons of precision? On scientific grounds he condemns the narrative of the deluge and pronounces it to be fabulous. One of the reasons is this. The Mosaic account assigns a period of 150 days for the subsidence of the waters. Against this statement Mr. Huxley advances a dictum, of which the subject-matter is unquestionably scientific. He gives the length of the Mesopotamian plain at three to four hundred miles and the elevation of the higher end at five to six hundred feet. Had this plain been so covered with water, says Mr. Huxley, a 'furious torrent' would have rushed downward, and instead of 150 days the plain generally would have been left bare in a very few hours. Let us try this question a little more nearly. If the length of the plain be 350 miles and the fall 525 feet we have a descent of one foot and a half per mile; and this descent, says the Professor, would cause a 'furious torrent,' such as would clear the plain in a very few hours. Let us assume twenty miles an hour as the rate of the 'furious torrent,' on which assumption the plain would be bare in seventeen hours and a half. One foot and a half per mile represents a gradient of $\frac{1}{3420}$. I have sought information on this subject from an engineer who is in charge of a portion of one of our British rivers. I understand from him that a fall of 1 in 3,420 would probably produce a current of about two miles an hour. It may require all Professor Huxley's resources to show that a current of two miles an hour is a 'furious torrent' or that to represent as a 'furious torrent' what is in truth an extremely slow stream is to use a 'weapon of precision.' . . . The case is one of elementary hydraulics."

Assuredly these were "fields of knowledge," the mastery over which could not be claimed by any mere biologist, however skilful. Huxley was clearly *ultra crepidam*, whereas Gladstone was, as the greatest lay theologian of his age (to quote Dr. Döllinger), on his native heath. As Canon MacColl wrote when the dust of the strife was laid:

> "The simple truth is that on the question in dispute Mr. Huxley had no scientific superiority over Mr. Gladstone. He was an eminent biologist, but it was not a question of biology, but rather of geology, astronomy,

and paleontology, sciences in which Mr. Huxley himself was an amateur. He somewhat arrogantly rebuked Mr. Gladstone for having neglected to consult the works of Professor Dana, whom Mr. Huxley saluted as an expert of authority. Unfortunately for Mr. Huxley, not only had Mr. Gladstone studied the works of Professor Dana, but Professor Dana himself took Mr. Gladstone's part in a letter in which he said: 'I agree in all essential points with Mr. Gladstone, and believe that the first chapter of Genesis and science are in accord.'"

But to turn to the swine miracle. If a "special training" was needful to acquire mastership over this field, who possest it—Huxley, the scientist, or Gladstone, the theologian? And of what did the "antiquated prejudices" of the latter, and the "exact knowledge" of the former, consist? I have weighed the value of this "exact knowledge" on the deluge question. What weight has it on this? In each case it is equally balanced. Before it, as at a bar of injustice, he arraigns the three evangelists, charges them with having no "inkling of the legal and moral difficulties of the case," and brands their narrative with immorality, and with destroying the authority of their gospels. His judgment also includes a sententious disbelief in demoniacal possession, while paradoxically granting that the devils entered into the swine "to the great loss and damage of the innocent Gerasene or Gadarene pig-owners." And his "luminous thought" scintillates lividly in his crowning indictment:

> "Everything that I know of law and justice convinces me that the wanton destruction of other people's property is a misdemeanor of evil example."

But this self-appointed judge descends presently from generals to particulars. These consist of three baseless suppositions: that the incident occurred at Gadara; that Gadara was a Gentile city, and that the herdsmen were thus presumably Gentiles. Here Mr. Gladstone appears, as counsel for the evangelists, with "a bundle of antiquated prejudices" in hand, from which I summarize the trenchant replies thus:

1. Origen shows that the miracle took place not at Gadara, but at Gorgesa, on the Lake of Tiberias. But even if it happened at Gadara, as that city was a center of Hebraism, the swineherds would be Hebrews. So Josephus.

2. The coinage of Gadara was Gentile, but so was that in Judea.

3. Gadara was a formidable seat of Jewish military power, which Vespasian recognized by its destruction and garrisoning.

4. Jews were forbidden to touch, much less eat, swine (Deut. 7 : 1).

The case for the defense is then summed up in these "luminous" words:

> "This being the case, the punishment inflicted upon the owners of the swine by the permission of our Lord did not constitute a breach, but rather a vindication of the law; as a law would be vindicated if casks of smuggled spirits were caught and broken open after landing and their contents wasted on the ground. Surely if these were only possibilities, instead of being, as they are, rather cogent likelihoods, they should have been examined and weighed before pronouncing sentence on a threefold record which is, in the eyes of Christendom, a very sacred record. Such hand-over-head reasoning is hard to reconcile either with the judicial temper or with the claim, nay, the exclusive claim, to the honor of using 'weapons of precision.' In such a matter absolute demonstration is neither to be had nor sought for, but we have to follow in this as in other matters the rules established by good sense, experience, and the common consent of mankind. And I conceive it has been shown that to suppose the swineherds to have been punished by Christ for pursuing a calling which to them was an innocent one is to run counter to every law of reasonable historical interpretation."

In conclusion, if these arguments be "antiquated prejudices," they are those used before and since Mr. Gladstone's masterly manipulation of them, and Huxley's "luminous thought and exact knowledge" have not routed them. The sacred narrative is admittedly difficult of interpretation, but not so hopelessly as to warrant a repudiation of the authority and veracity of the whole of the gospels. Yet Huxley's "luminous thought" led him to do so. "Professor Huxley," says Principal Adeney, "based his rejection of historical Christianity on the presence of this narrative in the gospels—which was attempting to rest a pyramid on its apex." The principal is less happy in his comment on the line "He gave them leave," when he observes that "if the owners were Jews, still it was contrary to our Lord's custom thus to favor a ceremonial law," for, as Mr. Gladstone acutely points out, "this prohibition was not merely ceremonial; it was immediately related to the health of the people." Dr. Salmond's note is more *ad rem:* "With reference to the loss that ensued and the difficulty supposed to be created by the destruction of property, it is to be noticed that Christ's word did not go beyond permission. 'Those who measure rightly the value of a human spirit thus restored to itself, to its fellow men, and to God,' says Dr. Plumptre, 'will not think that the destruction of brute life was too dear a price to pay for its restoration.' " So also Augustine, Aquinas, and Archbishop Trench.

Are these "antiquated prejudices"? Whether they are or not, they were Mr. Gladstone's arguments, and the rejection of them logically implies something more than a siding with Professor Huxley's "luminous thought and exact knowledge."

THE PROPHETIC FUNCTION

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There never was a day when the call for prophets of the living God was so wide-spread, appealing, and insistent as it is at present. From the hearts of religious people the call is expected and understood. At present it rises also from the pages of secular literature and from modern science. The same cry for men who can speak the mind and carry the power of Jehovah is the meaning of the criticism so rife against the Church. It means that men know no other source than organized religion for truth and power adequate to the colossal needs and majestic aspirations of the human heart. It also means that no other service even of religion is equal to prophecy, which discloses the mind and heart of God. "While priest and pastor and teacher perform each his ministry, the Church [and the world] calls with increasing emphasis for men who have heard God speak to them and can therefore be His fearless messengers." This ministry of spiritual truth to men outranks all other service. Men need, and know they need, nothing so much as to hear God speak. To answer God in worship, through prayer and praise and communion, may be a higher exercise than listening to God's words. But men can not answer till they have heard God calling them; they can not praise and pray save as God's voice stirs hope and faith and gratitude. Worship rests upon preaching. Joy and love and all pure emotion spring out of truth received and thought upon. Decision and character and conduct are the products of emotion generated by truth. Prophecy is fundamental. "Hear ye the word of the Lord." And whatsoever He saith unto you, think on these things and do them.

The divine message we have as a fountain of living waters in the Scriptures. The streams thereof have flowed in all directions and are making glad the speech, the literatures, and the thought of mankind. Its great truths are generally known. They must ever be more deeply apprehended, more fully and fitly interpreted, more powerfully prest upon the hearts of men. For this vast task we must sustain a line of prophets—we call them preachers. Yet prophecy belongs not merely to individuals or a class of trained men, but to the Church itself. Obligation to keep the voice of God sounding in the ears of men rests upon the organized body of those who have heard that voice and are living by it. "I will build my church," said Jesus. "Ye," the Church, "shall be my witnesses unto the uttermost parts of the earth." "Go ye, make disciples of all the nations." "This gospel of the kingdom shall be preached in the whole world." These kingly words sweep the fields of time and space. They address a great and glorious multitude organized for service, numerous enough to cover the inhabited world with action, permanent enough to fill the centuries with power. The kingdom of God is too great for less than universal participation. And at every stage its responsibilities belong to all in common who share its gifts. The Church must keep full ranks of preachers. Yet the Church may not leave the prophetic service wholly in the hands of preachers, tho it is peculiarly theirs by call and training.

The most important thing in prophecy is the message. What men want is to hear the word of God. They want to know that He has broken the infinite, helpless silence, and what He has to say. Until they hear Him, they do not know that He lives, they have no light on life's pathway. How dark that pathway is men feel more intelligently than ever. "I wonder," exclaimed a most thoughtful speaker recently, "I wonder if any of you fully realize how hungry men's minds are for a complete and satisfactory explanation of life? We are infinitely restless because we are not aware of the plan. How necessary for our salvation that our dislocated souls shall be relocated in the plan." Here is a ringing challenge to the Church. A few years ago science and human thought were accepting an account of life which let a man fall like a beast in the field or a tree in the wood. To-day that explanation satisfies no one. It is agreed that the meaning of life can be complete only in terms of spirit and immortality. For this interpretation men turn to the Church with its ministry of religion.

The present is a glorious opportunity for prophecy, for speaking the mind of God. The age believes in God and feels its need of Him. It does not require proof of His existence, His nearness, His interest. Men feel all this, and are hungry for God and His words. All truth is accepted as His. The Scriptures are His great message; so men sincerely believe. And to crown all, it is spiritual truth that is sought from the Church. This will complete the explanation of life. "The Church," says another, "stands at the center of sentient and thinking life. And the business of the Christian Church, of the Christian minister, is to show the spiritual relations of men to the great world processes. It is nothing less than to show the plan of life and men's relation to the plan of life." Men long to be assured that this is no universe of short, fortuitous details. They are familiar with far-sweeping processes; some of these they themselves create and control. They want to know that all the lines of diverse human life converge into one infinite, beneficent hand. They want to see each that his single life, so lost alone, is vitally bound into this bundle of universal love and is being carried forward into light. This message, in this age of soul weariness and outcry, the Church of Jesus Christ can give. It has what men need. It can tell what men long to hear. It has heard God speak. It has caught God's message. It knows the divine plan of life. It can "discover for men their spirits." It can give men the spiritual explanation of life. It can reveal God to their eager eyes. It can show men their places in a plan so complete that no sparrow falls beyond it, that no act falls fruitless, that "there shall never be one lost good," that no living soul made in God's image can ever "drift beyond His love and care,"

> "That nothing walks with aimless feet;
> That not one life shall be destroyed,
> Or cast as rubbish to the void,
> When God hath made the pile complete."

The prophetic message, for which men's hearts burn, stands finally and for every day in one radiant name, Jesus Christ. What men want is not *any* message lying where it may in the vast field of truth, but that bright center, where shines the meaning of life's dark riddle. They want truth so simple that a child may take it, that the driven soul may catch it as he runs and learn to rest; so pure and holy that God is manifest in it; so bright and warm with love that the soul's iron gates melt before it; so unerring that the spirit feels its sorest need healed with the answer of immortal life. Where this sure word of prophecy is to be found men know. We speak to a world whose eyes of faith meet upon Jesus Christ. We need not prove Him. We need only display Him and carry Him home to the hearts of men. The Church is calling, and the world is calling, for the prophecy, the preaching which sets forth Christ as the Savior of men. Failure here will not be excused; it is inexcusable. If preachers or churches offer different tidings, men will take it as entertainment, not salvation and destiny. In this swift day of unmatched opportunity the Church is laboring, perplexed and heavy, over its message. It is, to be sure, no easy thing to give even the love of God in Jesus Christ to every man in his own tongue. For men will not stop thinking as they grow. They must understand, as well as believe and feel. And each generation inquires, thinks, and interprets in its own ways. Nor has any age had greater changes to explain or greater advances to assimilate than our own. We can not wonder, and we need not fear, that nothing is held too sacred for the most daring scrutiny, that all truth must explain itself. The interests at stake are too precious for blind confidence; just because those interests are seen to be priceless, men will have rational certitude of truth. In all departments knowledge has grown from more to more. Religious knowledge must keep pace with the rest, for religion must harmonize and crown the whole. Religion *has* kept pace, and our children may know more than our fathers could of the Scriptures, of the Christ, of the long meaning of life. At present we are a little distrest in translating the old truth into the new language of modern life. The new statements must be found, for men who want the gospel no longer understand it in the old phrases. The verities are sure, and men believe they are. The Church and the ministry must not doubt men's faith. And if Church and ministry lose their hold on truth while

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they learn to restate it, the common faith of men will shame and restore them. The day calls for unshaken faith in God, in His Word, in His Christ, in His providence, in His triumph. Bravely forward must we go at any cost. The prophet is interpreter. He communes with God in the changeless language of the sky. He pushes boldly out upon wider horizons, where men pursue the very poles, the last hiding-places, of truth. Let his faith be firm that the eternal truth may be translated undamaged, serene, and almighty into any language human thought can speak. Let him not contradict science or philosophy; let him understand and complete them. All truth is one. When the new has been interpreted and completed by religion, lo, it is but another pathway amid the truth and in the face of God.

The next important thing in prophecy is the exemplification of the message. The word of God makes lodgment first in the prophet's soul. It claims acceptance with all its implications and consequences. It must become incarnate. Only so can the prophet truly know it, only so can he powerfully utter it. Only so will men receive it and incarnate it in themselves. This has always been admitted by would-be prophets. Genuine prophets have been sincerely obedient. False prophets have simulated obedience. The prophetic Church never has denied this duty, however poorly it may have succeeded in incarnating the truth. The prophetic word must be carried by the power of manifest reality. Out of an obedient Church must the prophetic voice arise. The multitude behind the preacher must love the Lord enough to be applying and practising His gospel. The preacher's lone voice, if he must speak alone, may sound a clarion note of love and hope. But through him the voice of an obedient and devoted Church, if he may have it, will be as the voice of many waters pouring the flood tides of heavenly song through all the "intricate channels" and "uttermost creeks" of a sleeping world.

In these days the message and work of the prophetic Church and preacher are being enriched unto embarrassment. Mankind has caught at last the immediate and universal note in the Gospel of infinite love. Jesus has always been saying, "I came to save the world." And now, with the individual emancipated and secured, with class privilege shorn of its exclusive rights, with the lowliest included in the number of mankind, we take the new significance of Jesus' words, "I came to save the world." "Do not go about, then," says a living speaker, "with the idea that you are picking out here and there a lost thing, but go about with the consciousness that you are setting afoot a process which will lift the whole level of the world and of modern life." "God," writes another, "is leading His Church into a larger conception of the divine commission. We must expect that there will be men of narrow vision, who will strive to contract Christian work and keep it within the range of past limitations. They are good, true, and earnest men, but their standards are standards of yesterday and not of to-day. A universal brotherhood united in the spirit and under the leadership of Jesus Christ is the aim of Christian effort everywhere. A new type of civilization is coming into existence and a transformed Church endowed with the spirit of God is rising to meet the need."

The social message of the gospel is getting earnest, tho tardy, recognition. It is easier for the leaders to understand it and preachers to preach it than for the Church, as a whole, to incorporate it into common life. It is not of individual application. It affects home life and business and social interests and education and political administration. The aim is a world wholly transformed by the all-pervading truth and spirit of Christ. This is an enormous task. Time for its earnest prosecution will be cheerfully granted. But disbelief in it and neglect of it are no longer forgiven. The demand is now sharp that the Church actually engage at all points of contact in producing the new social order. "Nothing," says Dr. Gladden, "needs Christianizing more than what is called by a polite euphemism Christian society." Christian people must be seen reorganizing their own ways of living in unreserved obedience to Christ. They must also be seen rearranging and inspiring beyond their own lives, for the rest of the world, the social forms which produce and constitute at last the actual brotherhood of man. "The plain fact is," says a critic, "that the Church is still content with a religion that is a thing apart. Can any religion really live that does not apply itself frankly to every side of human life—business, industry, banking, tenement-houses, land-owning, in short, the whole of life? Or can the Church recover from its present decadent condition until it strikes to the very roots of social conditions?" On these levels of wholesome conditions and social justice lie many of the problems the solution of which will mark the next great advances of the kingdom of God. For such solutions the Christian prophets who have the vision must cry and wrestle; and such men will find a following. But they may be yet, for a time, a few voices crying in the wilderness. What they need for power, what the world waits to catch, is the supporting chorus, "ten thousand times ten thousand, and thousands of thousands," uplifting the melody of words and the single life upon the all-prevailing harmony of deeds and social service.

Given a message from God, given that message socialized and being exemplified, the further demand is that the prophesying Church and the preaching minister shall speak out of daily vision of God. Men are not content to know that God has given the world messages adequate to all needs. Nor is it enough that they who may have heard those messages are understanding and incarnating them. The word of God must be continually spoken, lest men forget. It must evermore be explained and taught, lest its meaning grow old and unpertinent. It must be enforced, for knowledge is not virtue, and men who know do not obey. The interpretation, circulation, and enforcement of the truth is a process of life. It is the pressure of living men on living men. The ranks of preachers must be kept full, if only they may be the right sort of prophets; what sort, men clearly understand.

The preacher must speak the earnest speech of the day; not the slang of the street or the market-place, which perishes with the using; but equally not the language of the den or of yesterday, which living men do not count real for their own thinking. His message must sparkle with the dew and freshness of the morning. Men will not hear him rehearse his lessons of past years. Eternal truth is forever new, but the preacher's portions of it must be daily new. God lives forever, but the preacher must see Him every day. To the preacher God must be the most real thing, the most manifest person on earth. Prayer and communion must be actual association, often rising into conscious intercourse, always resting in profound assurance. The main truths for holy character and righteous conduct, for finding God and serving Him, the truths of Christ, the way and power of life, these the preacher must hold in burning and blazing convictions. His individual call to be God's ambassador, must be his joy. That he is attended, sustained, and enabled by God's Spirit must be his confidence and courage. "Unless a man goes," says a recent speaker, "in this age, on this errand with the conscious support of the Spirit of God, I do not see how he can have the audacity to go out at all." Thus panoplied and supported must he dwell among his people in a prophet's character. For every hour of prophetic speech some word will be freshly given him from above. Having talked with Jesus by the way, his heart will burn to tell others he has seen the Lord. Then will they take knowledge of him that he has been with Jesus. They will be wide-eyed to catch his vision and breathless for his message. What they will do with the message and the vision, their own wills and the Spirit of God must determine. But they will feel that God has spoken and that they must answer heaven.

This is what men want with longing that will not be hushed, that every time a preacher speaks, God shall address their souls; that every time a preacher speaks, the power that can make a man every whit whole shall be laid upon their spirits; that every time a preacher speaks, it shall be as if Jesus spake as man never did. "The one great longing of the world," says Jacob Riis, "of all the world, is for the gospel to be preached as Jesus preached it; and whenever it is so preached, the congregation is limited only by the walls of the church. All other things are forgotten." "As Jesus preached," beholding the Father's face in love, doing always the things that pleased the Father, giving His life a ransom for men, telling the wondrous things He is hearing from the Father! "God is a Spirit; and they that worship Him must worship in spirit and in truth." "I came that they may have life." "Ye must be born anew." "For God so loved the world that whosoever believeth" shall live. "The truth shall make you free." "Let not your heart be troubled." "I have overcome the world." "Come unto me, and ye shall find rest unto your souls." "A new commandment I give unto you, that ye love one another." "As the Father hath sent me, even so send I you." "Go ye out into the highways and hedges and constrain them to come in." "The father ran, and fell on his neck, and kissed him." "This my son was dead, and is alive again." "Inasmuch as ye did it unto one of these least, ye did it unto me." "Come, ye blessed of my Father." "As Jesus preached"! "The one great longing of the world"! Then "all other things are forgotten."

THE ATTITUDE OF THE CHURCH TOWARD RECENT CRITICISM OF THE SCRIPTURES

Prof. George Milligan, D.D., Murthly, Scotland

The only criticism which seriously demands our attention is that sober and positive criticism which, recognizing that in the Bible we have a divinely inspired revelation of God's will, seeks to discover, as far as possible, the conditions under which that revelation was made. Remembering that in the Bible he has a historical book, or rather series of books, composed in definite historical surroundings, and transmitted to him in the same way as any other ancient writing, the Christian critic feels that it is not only fitting but incumbent that he should allow the Bible to speak for itself, to be understood along the lines of its own genesis and growth, or, in other words, that he should not go to it with any preconceived idea of what a divine revelation ought to be, or of the nature and extent of the inspiration by which its writers should be guided; but determined rather by a patient investigation of all the facts to interpret it in the light of its own meaning and purpose.

So far, then, from criticism being the adoption of a kind of superior attitude toward the Bible—a wish to pick holes wherever possible in its language or structure—it is, in accordance with the original meaning of the word, nothing less nor more than the exercise of judgment, the act of distinguishing, the application to the sacred writings of the most careful and reverent scrutiny, not because of any skepticism regarding them, but because of the very value placed upon their contents; or, to refer to this critical work under the different forms with which scholars have made us familiar:—

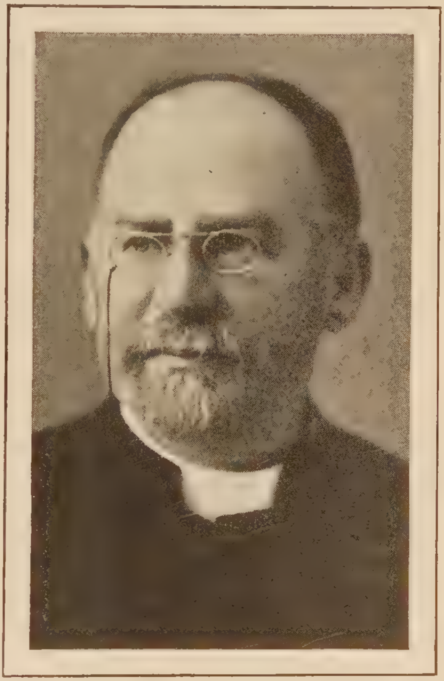
The lower or textual criticism concerns itself with the attempt to recover with the aid of the best textual canons, as nearly as possible, the original text of the sacred writings.

The higher (that much-abused epithet, but which is due simply to the greater difficulty of the problems involved) or literary criticism applies to the text so recovered the generally recognized tests by means of which the origin, the date, and the literary structure of its several parts may be determined.

And historical criticism (with which so often literary criticism is confounded) sets to work on the varied historical issues that are thereby raised—the dependence, for example, of the early Hebrew writers upon preexisting traditions, or the extent to which their writings have been colored by the beliefs and practises of their own time.

Now, clearly, not only is there nothing dangerous or unsettling in such inquiries as these in themselves, but their application is inevitable, if our knowledge of the Bible is not to be isolated from those modern methods of study and modes of thought which have proved so valuable in other fields.

It would be idle to deny that these results must necessarily, in the first instance, be attended with a certain sense of loss, and that it will require the exercise of the utmost prudence and care on the part of the Church's teachers gradually to familiarize their people with them. Critics, perhaps, have been too apt to forget this, and to lose sight of the fact that conclusions which seem to them self-obvious may not at once commend themselves to those who have not enjoyed the same training in critical methods, or who have not been able to trace each step in the process by which the conclusions have been arrived at.



PROF. GEORGE MILLIGAN, D.D.

It would be a mistake to suppose that the gains of critical research do not far more than counterbalance any initial sense of loss. Do we not know for ourselves the new sense of security that we have experienced by receiving back the books of the Bible, not on the mere ground of authority, but after they have been tested by the most thorough-going critical methods; the new sense of reality that is imparted to their contents when these are first of all interpreted in direct connection with their own times, or the special circumstances they were intended to meet; the new sense of wonder at the gradual and progressive revelation of God's gracious purposes, which, now that the Bible has been chronologically and historically arranged, we are enabled so clearly to trace; and the new sense of thankfulness that a full and complete answer is now possible to the charges of false science and imperfect morality so often leveled against the Bible's earlier portions, as we remember that these, after all, are only the imperfections incident to a relatively immature stage in the spiritual education of mankind (Driver, "Historical Criticism," p. 39)? And if criticism has done all this for us—for we must not forget that these gains, if not all the actual discoveries of criticism, have at least been set by it in a far more convincing light—it is surely obvious that the time has come when we should instruct our people in them—"in the faith," so it has been well put, "that there is a Power in the universe wise enough to make truth-seeking safe, and good enough to make truth-telling useful"?

RELIGIOUS OUTLOOK ABROAD

Our London Correspondent

Hittite Research

The one spot in the Near East and in Bible Lands which still tantalizes students of sacred archeology and religious history is that beautiful Cappadocian region which in remote times was the habitat of the great Hittite nation. Professor Garstang, in a recent fascinating lecture at the London Institute on "The Hittite Progress of Research," remarked that until modern research threw some light upon them these mysterious people were known to us only in obscure references in Egyptian history, in the annals of Assyrian and Babylonian kings, and in the early books of the Old Testament. As early as 2000 B.C. they were a force in Southern Syria, and we could now learn that they were an extremely mixt race, with a touch of the Mongolians. Dr. Garstang mentioned that researches by himself and others had enabled them to locate the actual area occupied by these ancient people, and they were able to identify as Hittite a whole series of monuments, carvings, and rock sculpture. Recent excavations at Boghas proved it to have been the capital of the great Hittite king who fought the Pharaohs, and remains of his palaces have been found. About 1300 B.C., and for at least a century, the Hittite, Babylonian, and Egyptian people held the balance of power in Western Asia. There could be nothing more romantic than the finding of Boghas—the ancient capital of a power which in its day was equal to that of Babylon and of Egypt, who fought with Egypt and at least maintained its power—and a city of which the very memory has disappeared up to the time when history first revealed to us anything of Asia Minor.

The Empress of Korea

The Rev. G. T. Collier, writing from Songdo, in Korea, reminds us that it is more than twenty-one years since he first left home for the mission field. For many years he was stationed in China for the Bible Society, but has since labored in Korea. He writes that never has he known of people so ready to hear the gospel as are the Koreans just now. He has during the past few weeks had personal conversation with several hundreds of heathen. Not one to whom he has spoken but has acknowledged that he must become a Christian. The young Empress of Korea has not been making good progress with her studies, so it was felt that she ought to have some young lady companions who are used to study. A young lady from the mission school was chosen for this position. She has been in the palace less than a month, but she has found many opportunities of witnessing for Jesus, with the result that her majesty has definitely set one day for the study of Christianity, and ordered that a Bible and hymn-book should be procured for her. Korea is stirred through and through.

God has prepared this people. He is now beginning a wonderful work and the missionaries look forward to seeing a nation born in a day.

Is Islam Spreading?

It can not be doubted that in certain directions the Moslem propaganda has curiously revived and is extending its area. Much is heard of this expansion in some regions of Africa. But the idea that Islam is really gaining ground is one of those easy delusions which characterize this age, when everything is reported throughout the whole world which happens in any corner of it. The fact is that tho Islam is certainly flinging out some offshoots, it is rapidly decaying in its orthodox centers. It is only spreading where there are no steam-engines, no railways, no newspapers, no points of civilization, no telephones, and no strongholds of Christianity or of modern civilization. That is to say, its emissaries make acquisition in the interior darkness of savagest Africa, so that when missionaries penetrate such territories they find that Mohammedan missionaries have been there before them. But in Turkey, Persia, Egypt, and Arabia Islamite orthodoxy is steadily crumbling away. The leaders of the Young Turks are heterodox modernists, caring intensely for the army and anxious to revive the navy, but caring little for the mosque or for the strict interpretation of the Koran. There are now 224,000,000 of Moslems in the world, and of these 160,000,000 dwell under Christian governments in various empires. In none of those empires is Islam really making headway or encroaching on Christianity.

The Native Indian Church

The present situation in India is full of interest from the religious side. It is a very significant fact that this great country now has a native Christian minister able to exercise vigilant care of the doctrinal standards which have been committed to its charge. The Indian ministers of the Marathi Christian churches are protesting vehemently against articles in the press which impugn the divinity of Christ as well as His perfect humanity. They have addrest a letter of expostulation to the mission authorities of certain colleges asking for an explicit declaration in regard to doctrines which they have been taught to accept as vital to Christianity. They specify the Godhead and perfect humanity of Christ, the supernatural incarnation, the resurrection, the Trinity, and the supremacy of the Scripture as an infallible guide in matters pertaining to salvation.

Christian Education in the East

An outcry which has been heard again and again is still frequently repeated. The latest manifesto comes from Mr. W. T. R. Preston, the newly-appointed trade commissioner to Holland and the countries of Northern Europe. This gentleman, before leaving Canada, took occasion to refer to some statements made by members of the Japanese commission recently visiting Canada. These Japanese gentlemen are said to have complained that the mission boards in Japan were directing their energy along educational lines instead of confining them to the work of preaching the gospel, the Salvation Army being the only exception. Mr. Preston uses very strong language in condemnation of Protestant missions in Japan, going so far as to call their enterprise a farce. But he betrays his ignorance of the whole position in his gross exaggeration of terms, when he talks of "the millions at the disposal of the societies." This is absurd. The resources of the Christian agencies earnestly at work in Japan are exceedingly small and utterly inadequate to overtake the magnificent opportunities and to respond to the pressing demands. It is equally absurd to represent Christianity in Japan as being mainly an educational system. Only abject ignorance of the splendid evangelization being accomplished can excuse this kind of misrepresentation. One missionary after another declares that by the end of this century Japan will be numbered among the Christian nations.

The Australian Revival

The great Chapman-Alexander mission in Australia recalls by its success the most effective period of the Moody-Sankey movement in various lands. The triumphs of this recent campaign in Australia have already become historical, for they have been told round the globe. So powerful has been the impression, and so deep is the blessing, that the united Churches in Australia and New Zealand have resolved to combine for the purpose of inviting Dr. Chapman and Mr. Alexander to return to Australia in about three years' time.

THE PREACHER

WHENCE SERMONS COME*

1.—*The Preacher's Experience*

MY DEAR LAWRENCE:—

Your letter of yesterday interested me deeply. I was touched by its frank statement of your problem and not less by your desire to share it with me. You remind me that you are just getting settled in your first independent charge, and say that you find the sermon-work difficult and at times discouraging. Moreover, some texts or themes which older men have themselves treated and suggested to you seem just now a little beyond your experience and do not readily yield the sermons that hide in them. So you ask for any suggestions that my twenty years of preaching may furnish as to the sources, and, incidentally, the making, of sermons. Be sure that this experience is quite at your disposal. It has been very interesting and I hope instructive to me. I have been so fortunate as to preach in country schoolhouses and in large town churches; and upon occasion I have had to face congregations as diverse as those assembled in the chapels of a great university and of a great hospital for the insane. If this has taught me anything it is that no truth is too great for presentation to the humblest congregation and no truth too simple to find response among the most learned and experienced. But the question of text, theme, and manner of treatment is, as you are discovering, often puzzling enough to tax a man's best powers. If you are willing, I will undertake to set down in a series of letters some of the sermon-sources upon which, during this score of years, I have drawn. No one knows better than I how inadequate the sermons themselves have been. But they have helped some people; they have even helped me: and while I feel more keenly than ever before the greatness of the adventure which a Christian preacher undertakes, I also feel in increasing measure its practicability and its reward.

Now, my dear fellow, to your problem. You have long known as a fact that Sunday came every seven days. You are now discovering this fact anew as an experience; and moreover you are realizing that, as in the beginning, there are a morning and an evening to this "first day." The demands of these recurrent mornings and evenings would be fairly overwhelming were not the sources of supply so great. This too is a fact which may become an experience. I should like to focus your attention upon this distinction and to help you to realize its wider application. For your comfort let me add that your modesty and self-distrust in this big matter are among the best assurances that I could ask of your ultimate success. Cock-sureness and self-satisfaction will, if they are there, almost always find an utterance, however carefully a young preacher may prune his periods; and they can drown a deal of gospel. On the other hand an honest desire to learn as well as to teach will often go far to redeem a very partial and faulty presentation of the truth. He was a wise minister and a good man who once said to me, "One of the things that keeps me going is the remembrance of how much I myself have been helped by what was, after all, poor preaching." What he meant of course was that no sermon is good for anything except there be a man behind it; but that, a true man being granted, a congregation will almost always find and profit by him.

This leads me to the one source of sermons which I care to mention in this introductory letter. I can take some things for granted, or I should not think it worth while to write. One is that you are earnest in your purpose to serve men and to proclaim genuine "good news"; another is that you are determined to stand or fall by the truth; and a third is that you are willing and even zealous to heed the advice to Timothy in regard to personal conduct and to faithful "reading, exhortation, and teaching." Then, Lawrence, you will find a vast store of sermons in your own experience. You will discover that burdens such as you have borne are on the shoulders of the people to whom you preach. Your temptations are in some measure theirs. The sin that easily besets you is not altogether unique; others feel its guilt and its tyranny. You have heard the appeal of the Spirit and you remember the counter-appeal of the flesh. You have had your doubts, and have managed to resolve some of them: I hope you have resolved so many as to give you patience, faith, and calm in dealing with those that yet remain. You have had your personal griefs and disappointments. They may seem small to your honest judgment as compared with the griefs and disappointments of some whom you wish to help; but if you have discovered any fountain of comfort for yourself, direct your friends to it: the springs of true comfort are of such a sort that the more they give the more they have. In a time of unrest and bewilderment you have reached some solid ground of faith. It may be neither as ample as you wish nor as convenient for all life's purposes; but it serves you. Be sure that your adventure in finding and taking possession of it may give some other bewildered man his clue. In short, your best charter for preaching the gospel to others will appear when you proclaim the message that proved to be good news to yourself in convicting, winning, comforting, and establishing you.

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* The first of a series of letters on preaching by a well-known author and a pastor of twenty years' experience.

Here, however, let me caution you. Do this that I have indicated. Draw immediately and intimately upon your own experience. But don't illustrate it by yourself; don't wear your heart upon your sleeve; don't make a show of your deeper feelings, or upon your own authority coin the reserves of life into small change to pass from hand to hand. Let the treasure that you offer be yours; let every penny of it be honestly come by; but let the image and superscription be greater than your own. This is where the Bible does us all inestimable service. It is a mint of experience to which every man may take his gold and have it again made into current coin. There are, to be sure, times when a man may profitably back his pleas by reference to deep and vital experiences of his own; when he may be called upon to discuss the processes as well as the results of his faith; but such occasions are not frequent, and they are usually private rather than public. Reference to yourself, especially if it be poignant reference, will often arouse a certain interest among the more emotional of your hearers; it will encourage a certain familiarity with them;—but the interest will be largely curious, and the familiarity will surely breed contempt. Trust your instinct as a gentleman here.

To sum up then. Search your own heart and life. Search the Scriptures which reveal a more nearly universal heart and life. Strive to make each interpret and enlarge the other. Then translate that which has fed your soul into the most specific, cogent, and appealing form of address that you can manage. Be specific, I repeat, if you want a sermon and a response, rather than an essay and a criticism. But be specific in such a fashion that the truth you utter shall be capable of as wide application as possible. Make your especial appeal to one man or group of men; but let your gospel applied to this case be good news for all who hear.

In my next letter, I will try to be somewhat more specific too. Meanwhile I remain as always,

Your Affectionate
Elder Brother.

HOW CAN I MAKE MY SERMONS MORE INTERESTING?

John F. Cowan, D.D., Kohala, Hawaii

The self-satisfied man will laugh at the above headline. The pessimist may sneer at it. But there is a large class of men in the pulpit, and I suspect a larger class in the pews, who will admit that there is something to be said. What little is said here may suggest much more that can not be included here. Two general lines of suggestion may be profitable:

1. In the preparation of the sermon, what common-sense principles will make the message more palatable, more eagerly sought after by those who should hear?

Having chosen a vital theme, and worded it tellingly, what next? The rudiments of homiletics may be passed over; it would be superfluous to rehearse them to ministers. Ought not a minister either to teach, inspire, condemn, or do all three, in every sermon? This is an age when more Bible-teaching in the pulpit would be appreciated. People are getting tired of attenuated truth in the form of essays. A minister who is "apt to teach," and who will take the same pains to prepare for enthusiastic, workmanlike teaching that a teacher of chemistry in the high-school does, or a teacher of gymnastics in a social settlement, has an inviting and splendid field open to him. There are hundreds of people hungry, or famished beyond the point of conscious hunger, for the lack of Bible-teaching in the pulpit. They do not go to Sunday-school: the mediocre, rut teaching there discourages them. The fact that the Y. M. C. A. can enroll 50,000 or more men a year in Bible study, many of them shop-men, shows the deficiencies of the church in Bible-teaching.

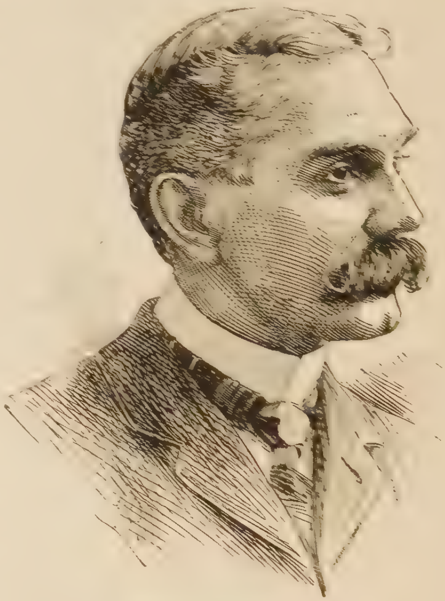
The fact may be alluded to again that so many congregations run the round of fifty-two sermons a year, and yet it is admitted by college professors, school-teachers, and others having opportunities to test the matter, that in a popular knowledge of the Word of God Americans are losing ground. Literary allusions to Bible characters and history are so much Greek to a great many church-people. There is a crying need for more explicit, systematic Bible-teaching in the pulpit, call it expository preaching or what you will.

If a minister feels that the mission of his sermon must be to inspire his people, to comfort, to lift up larger ideals, instead of definite doctrinal teaching, what can he do in his treatment of his theme to make his message more welcome?

There is a great field for the man who can rise to the mountain top where he sees the unseen good in the world, and brings a vision of it to despondent souls. The optimist, if he has facts, is always a man to whom people flock. He need not imagine or manufacture the facts. The world holds much more good than the average person sees. We continually harp upon the evil, the corruption, until we become morbid. We need a "new-thought" cult in regard to the health of society. Our newspapers are convex and concave mirrors that distort the image. The pulpit can do a great deal to start a healthy current of thought and life by bringing to light and emphasizing the unobserved good; the people who are "shoveling coal down in the stokers' hole," doing unnoticed deeds of unselfishness—the deaconesses, the life-savers, the charity nurses, the club-workers among immigrant children, the heroic mothers, the noble givers, the public-spirited, the bands of mercy, etc.

There is no doubt about the fact that a minister who will develop a vein of sane, legitimate, but sunny optimism in treating and illustrating his sermons will make the gospel new and attractive, as the sunny benches in the park attract on a spring morning.

But if the minister feels that denunciation of wrong is his mission; that his words must be caustic, antiseptic, then there is this to be said: if the man in the pulpit hits evil as the merciful teacher raps the child over the knuckles with the ferule, nobody will become very much interested in his denunciation. Reforming abuses a little bit never attracts. But if he hits at evil as the man in Armour's strikes the ox between the eyes with the sledge hammer, his denunciatory preaching will have a certain fascination, even for those who differ from him. There is no use in preaching against wrong unless it is done with all one's might—within the limits of truth and brotherly love, of course—but with awful earnestness and tremendous execution. Better let alone, than attack it feebly or indifferently.



JOHN F. COWAN, D.D

Leaving these rough outlines to suggest volumes of detail, we must pass on to another question related to that with which we started:

2. In the delivery of the sermon what might the average minister do to make his message fresh and new?

If he is giving an exposition of an extended passage of Scripture, let him see that Bibles are placed in all the pews, or brought by his hearers, and that they have a part in turning to references and reading texts. Why should he be afraid to use maps, charts, pictures, the stereopticon, all the helps that the best secular teacher uses in making such studies more interesting?

The surprize element, the dramatic climax in a sermon may be heightened by the introduction of objects. When Henry Ward Beecher brought forward the slave girl in the midst of his impassioned plea in Plymouth pulpit, he emphasized an element of preaching too often neglected, tho sometimes abused. When Bishop Vincent held up a little child out of the congregation, to illustrate his text, he set an example that many more might follow. When a minister interpolated the singing of "America" into his Thanksgiving sermon, he gave another example. A minister who wished to denounce a certain book accentuated his condemnation of it by holding a copy aloft and tearing it to tatters. Such dramatic climaxes are perfectly legitimate if the evil is great enough to justify them.

No one need be told that the facial expression and tones of the minister count large. A speaker who frowns or contorts his face disagreeably when he is speaking of the love of God, only half preaches the truth. He would better preach before a glass at home. The pious smirk is worse than the frown.

About one minister in ten uses his richest, most persuasive tones in the pulpit. I need not speak of the nauseating effect of the "holy tone." But the substitution of a sharp nasal tone for the deep chest tones is very repellent. Many a minister whom you like to hear conversationally, wearies you by his harsh tones and monotony, when in the pulpit. One common mistake of ministers is to strike a higher key, and shriek when they wish to emphasize, instead of using the deep impressive tones of the lower register. Join a voice-culture class; practise in the barn, the woods. A ministerial friend goes to the woods on Saturdays and limbers up his voice with vocal exercises.

So desultory a discussion of so wide a theme leaves much unsaid; it opens up a vast field for reflection. "How can I make my sermons more interesting?" is but another way of asking, "How can the old truths that so many people seem to be tired of hearing, be brought to them again with freshness and poignancy that will make the people as eager to hear as they were when they flocked the shores of Galilee, when they thronged the streets to hear Wesley, when they overflowed the churches of Wales?"

Can preaching be reinvested with its olden charm? It is needless to say that the writer believes it can, without resorting to charlatanism or the coarsely spectacular. Not by human arts alone, but by all the best in the man who preaches, brought to bear under the guidance and reenforcement of the Spirit of God.

"The Old-Testament prophet was the prototype of the New-Testament preacher. There are three words in the Hebrew which are translated "prophet." Two of these words mean to see, and the third means to speak, and to speak out of the overflowing fulness of the heart. Here then are the essential ideas, spiritual insight and spontaneous, irrepressible, magnetic speech. These prophets are not mere messengers. They are not like a telegraph boy who takes a sealed letter from the office and carries it to some one and does not know what it contains. They are not like phonographs to whom the message is communicated and by whom the message is repeated. Their messages are not dictated to them. They are not merely amanuenses who write down what is dictated. The message enters into them, transforms their nature, makes them what they are. So they are holy men, spiritual men, godly men, with the message wrought into their own consciousness, and coming forth from their own consciousness. It becomes part of their nature. The word is in their hearts as a burning fire shut up in their bones. They can not keep it to themselves; it must find expression."—*Lyman Abbott, D.D., LL.D.*

"Every age will surely have its gospel. Ours has tried several—the gospel of science, the gospel of wealth, and even the gospel of pleasure. It cares for none of them. Now when the age reacts, who will lead it into truth? Who will preach the eternally living Christ to the men of to-day, in modern speech, for imperative needs? Who will get such a hearing in modern Babel as to change Babel to Pentecost? Who can make room for himself and get a hearing in our modern crowd? Who can lead among so many leaders? Who can recall men to the glories and values of things invisible in the face of modern wealth and comfort? Who can effectively preach to modern men and women of culture the truth that frees? Who can fill the modern social and political spirit with the mind of Christ? Who can face and conquer the monster of current life? Who can take this vast, complex modern age and unify its qualities, not destroy them but fulfil them in Christ? Who can help Him to bring all these tremendous qualities into subjugation and captivity and thus to true power in Himself?"—*Wm. F. McDowell, D.D., LL.D.*

THE PASTOR

A CRIME OF DENOMINATIONALISM

ALVA J. BRASTED, LISBON, N. DAKOTA

Is it not a fact that in a great number of places there are more church organizations than the cause of Christ justifies? It frequently occurs that in small towns where there are already enough churches to cover the field a few people, perhaps not more than half a dozen, will organize a church, hire a pastor, and erect a church building. These few are convinced in their own minds that they are right and that the people of other denominations are wrong; and they seem to feel that they are doing heroic service in organizing a church and building a house of worship.

I have in mind a town of less than 1,500 people where there were six churches. A general missionary of a seventh denomination came to the town and found, counting men, women, and children, that there were about nineteen persons who would become members of the church that he represented. He organized a church and a pastor was hired. In spite of the protestation of the nineteen it was decided to erect a church and parsonage. The entire town and community were most thoroughly canvassed for funds. Not a business place was passed by. Practically all the money that was raised was given by business men and outsiders. The buildings are erected but deeply covered with debt. The church is unable to get a deed to the property because of obligations that it can not fulfil. The people of the town feel that there is absolutely no field for this church; that to give it support is to detract from the other churches that are already established.

In all probability this church will be compelled before very long to close its doors. If it does succeed it will succeed at the expense of other churches. At the present time it is conducting Sunday-school and preaching services; and practically all of the members of the Sunday-school and congregation are composed of persons who, before this organization started, were regular attendants of other churches. The organization of this seventh church has, to a certain degree, weakened every other church in town. It has drained the town of gifts so that other churches do not feel free at this time to ask outsiders for aid. It has taken money, members, and constituents away from other churches where they are needed. Almost all who gave to it feel that the money is thrown away, and a feeling of this kind tends to discourage giving. It has fostered and increased division and prejudice. It has tended to form among outsiders and unbelievers a low conception of church-work—a feeling that a main business of a church is to build up by supplanting another. This is but one illustration of hundreds where overchurching has hindered the work of Christ.

A district secretary for home missions writes that there are communities with too many churches. He refers to a town of less than 1,300, which has eight churches. He says, "The existence of some of them is precarious and the support meager." He writes of another town in the same state, a railroad town of 160 people and much of the surrounding country undeveloped. "We organized a church here. A building was erected, and we supposed that we had the field. Our church was without a pastor for a short time, and during that interval another denomination came in. The outcome was that we abandoned the field and sold our house to this other church for less than half what it cost us." He says, "I could multiply illustrations of this sort." "At W. in the same state we were first to occupy the field. Another denomination came in and we were compelled to withdraw." Again he writes: "A letter is on my desk which I received this morning written by our pastor at H., in which he tells these facts: when he went to his field last week he found that in the interval between his two pastorates another denomination had left their own house of worship and had taken possession of ours. Our general missionary is on his way to-day to look after our interests there. The overchurching is productive of struggle, strife, and hard feeling."

A prominent pastor and evangelist writes: "There is a town in Iowa of six hundred people that has six churches; four of them are struggling to maintain existence. The other two are trying their best to put the others out of business. They are fighting and devouring one another. There is a town in Missouri of two hundred and fifty people and four churches. None of them are able to have preaching more than once a month. No genuine work for Christ is being done by any of them. I know of a town in Illinois of three hundred and fifty people and three churches. One maintains preaching every Sunday by the aid of the mission board. The proper spirit of unity would make two strong churches."

A very successful pastor in a Northwest state writes "L. has a population of 1,500. In this place there is a Catholic, a Presbyterian, a Methodist, an Episcopalian, and a Baptist church. There is also a little company of unorganized 'Disciples.' The result is that none but the Roman-Catholic church has any prestige. I know of another town of about six houses and two churches. The result of the overchurching here is that the pastor of either church could not get enough ahead in two years to buy a porterhouse steak. If he is taken sick he has to be supported by some lodge or charity. I recall another town of two hundred that has three churches. The pastors have to hibernate in winter and board around in the summer. Still we read learned articles asking why more young men do not go into the ministry."

A prominent secretary of the state convention in one of our central States writes: "We have towns like R., which had three churches. Then another denomination went in and organized. N. V. has four churches and only one hundred and eighty-nine people. In this place there is hardly room for two. I know of towns of seven or eight hundred people that have seven or eight churches each. Overchurching is a sin."

A successful pastor in a town of 4,000 writes: "C. has 537 people. It has five church organizations and four church buildings. The result is that all the churches are weak. The town of A. has about four hundred people and four churches. Two of the churches are practically dead and the others are not strong. There is a good field here for one well-equipped church. L. C. has a population of about 2,200 and has six churches. Two are unable to carry on the regular work. One is dead and another is dying. The rest are fighting for existence. Where there are too many churches, they will be jealous; they will proselyte and fight."

A district secretary for foreign missions writes: "B., a village of less than one hundred people, has a Baptist, a Methodist, and a Presbyterian church, all standing empty most of the time; for, as soon as one starts up, the others must follow suit. Then the race is kept up until they are all fagged out; when they all take a rest for a year or two again, and thus it goes. Such conditions are a disgrace to a community. This is an example of many that can be found almost anywhere."

Illustrations of overchurching may be found almost everywhere throughout our country. Every pastor and layman can furnish numbers of them.

If we were to enumerate some of the evils resulting from overchurching, there might be mentioned, first, incompetent salaries.

Here is a place such as was referred to by a pastor in a Northwestern town, where there are six houses and two churches. "The pastor of either church could not get enough ahead in two years to buy a porterhouse steak." And in another case, in a town of three hundred, where there are three churches the brother says, "The pastors have to hibernate in winter and board around in summer." If the support given to the three churches could be given to one, competent salary could be paid, and better work could be done. As a result of incompetent salaries, the ministry loses prestige. The pastor can not provide well for his family. He is unable to secure the literature he needs and to keep himself prepared for his task. He is unable to educate his children. The struggle with poverty not infrequently causes his children to become prejudiced against the ministerial profession; and in some cases against religion.

Prejudice and ill-feeling between members of different churches are fostered and increased. There is an unnecessary division of forces. There is power in concentration. Numbers, taking a stand together in a community, have greater power than when they stand apart. In union there is strength. The union spirit and Christian fellowship are discouraged. Especially is this true among Christians of the same belief. Christians of the same belief—and there are churches whose belief is practically the same—can never unite and harmonize denominationally so long as they are "lined up" in different churches.

Jealousy is caused. One of the sins of the gospel ministry is jealousy. It exists to a greater extent than one might suppose. The more a town is overchurched the more jealousy will exist. The influence of the Church among outsiders is weakened. Outsiders say that the church people are disunited; they are having trouble. They are trying to devour one another. They are without the Christian spirit. There is hypocrisy in the Church.

Narrowness is fostered. When Christians are divided upon unimportant things, those unimportant points that cause division will be over-emphasized and made a part of the essential gospel. The line of division will be made prominent. However obscure and unimportant God may have made that line, denominationalism will magnify it, until it becomes a stone wall and a bulwark.

Denominationalism violates the law given by the Master. "Be ye one," says Christ. "Wo unto the shepherds that scatter the sheep of my pasture, saith Jehovah." Certainly this does not mean that all should belong to the same church. But it does mean that we should all have the same great Captain, and in so far as possible we should march in the same lines and be united.

We have mentioned a few of the evils resulting from overchurching. What can be done? Here are a dozen people who belong to a certain church. They can not feel at home anywhere on the Sabbath save in a church of their own faith. Their town is small and has all the churches that can be supported well. They have hope that the town will grow; that others of the same faith will move in; and they build a church. Are they doing right?

These people have satisfied themselves; but they have injured others. They have placed a stumbling-block in the way of Christian progress. These twelve persons do not have to join other churches. But if they are true to Christ and are possest with His spirit they can work with other churches. They had better, far better, do this than to organize and build another church; and as a result of their action, in a large measure destroy the work of those already established.

The greatest difficulty in the proper organization of churches exists in new towns, where practically all denominations are represented. It is urged by not a few missionaries that in new towns, which are already well equipped with churches, no other churches should be built till conditions are favorable. There should be an understanding between denominations, especially in the newer States and territories, in places where the denominations already established are able to cover the field, and where the organization of another church would seriously interfere with the work of the established churches, that no other churches should be helped financially or encouraged to build.

There are great numbers of towns that would prosper better religiously if there were a less number of churches and more combination of forces. To build a church in a place already sufficiently supplied with churches is nothing less than a crime. There are hundreds of towns without a single gospel church. Let us build churches not in places already overchurched but in those vast, unlimited fields where little or no provision has yet been made for spiritual needs.

IS THE CHURCH OF GOD A BEGGAR?

ALEX. W. BEALER, D.D., ATLANTA, GEORGIA

ON account of the lukewarmness of those who profess to love God, His church on earth is made to stand before the world in the attitude of a beggar.

If some disinterested spectator from the planet of Mars could drop down to visit us and could mingle freely among our people it would not be more than a month before he would come to the conclusion that the institution which is called the church of God was the great beggar of the globe. He could not reach any other conclusion if he was a man with a reasoning mind.

On the Sabbath day he would see preachers standing in their pulpits begging for money to keep the church from getting so deep in debt that it could never more be extricated. And this plea would be made to men and women who profest to love the church and who were willing to do anything in the world for it if it did not cost them too much money, too much time, or too much pleasure.

He would see men who belong to the different churches going out begging money from the other members to be used in paying the preachers so that they could manage to live.

And these men and women who had to be begged for money for this purpose profest to love the preachers and to be vitally interested in their welfare.

And this visitor would see other men and women going out to beg money to be used in carrying on the work of the church, money designated as mission money. The people who belong to the churches would profess to believe that God wanted them to carry on this work and yet they would have to be begged for the money needed for this purpose.

And when the summer time was approaching the visitor from the other planet would see the poorer classes starting up little places in which ice-cream was dispensed at five cents a plate, and a scanty plate at that. And he would be told that this was characteristic of those who had a very small capital and who wanted to make money without too much work. And his surprize would grow when he would see great companies of women, when the building of the church they loved needed repairing, opening up these ice-cream resorts on some private lawn to dispense the cooling stuff for money to be used in the work they had in view.

The members of these churches forget that they ought to give cheerfully to the support of the church which stands in the place of God, and when they rob the church they are robbing God. Every member of the church should give to its support, both the rich and the poor. Poverty is no more of an excuse for not giving than it is an excuse for not reading the Bible, not attending church services, and not praying. It is a part of man's worship and it should be done, for He commands it, and since money is needed to carry on the business of the world it is needed in carrying on God's business in the world. When a man who claims to be redeemed by the blood of Jesus Christ fails to give something he is robbing God and cheating himself out of a blessing.

Suppose some foreigner should come to any of our communities and should desire to invest a large sum of money in real estate and the real-estate dealer who was negotiating with him should desire to prove to him that the people were in a prosperous condition? Do you suppose he would carry him to the treasurer of any of the churches and say to him: "Look at these books, our people give as the Lord has prospered them"? The stranger would reach the conclusion that the country was in a poverty-stricken condition and that the people were on the verge of starvation.

The Christian steward who lives under this dispensation of the grace of God may know that the scale of liberality in this enlightened and electric age is not less than it was under the old Mosaic dispensation when the people were enjoying but a shadow of the blessings we are receiving to-day. The man who gives to the support of the church to which he belongs in a scanty manner is robbing not only the church, and making it appear as a beggar, he is also robbing the God he professes to love.

If the people who belong to the churches would only wake up to their privileges they would give liberally, and thus prove God who has promised to bless those who are liberal givers to the support of His cause. "Prove me now," He says. "Give me a tenth, and see if I will not open the windows of Heaven and pour you out such a blessing that there shall not be room enough to receive it." He has always blest the man who gives liberally. Few of us dare to prove God. I preached along this line the other day and at the conclusion of the sermon a brother, with tears in his eyes, came to me anp said: "I have just found out why I have been poor all my life. I have been stealing from God and I am going to quit it."

When the members of the churches wake up to their privileges there is going to be more liberal giving than ever before. You are not going to gaze upon unpainted houses in the country in which people gather to worship, houses that stare at you from the road, houses whose chief beauty is their ugliness and their discomfort; you are not going to see unsightly houses in the cities, houses that are not fresh and neat in appearance. You are not going to hear those connected with the churches begging all the time. It will be a pleasure for them to give their money and the church treasurers can finance the churches without losing their minds and having their confidence in the religion of their brethren shaken.

I long to see the time come when people will take as much pride in the property of the churches to which they belong as they take in their homes, when they will feel an honest pride in the work of the church and will give as they ought to give instead of regarding it as a beggar.

MAKING WORSHIP CHEAP

THE REV. FRANCIS W. WHEELER, NEW YORK

IT has been for some centuries a matter of traditionalistic sentiment that "the gospel must be free," but why such should be the case has never clearly been set forth. It is nowhere stated in the Scriptures and is entirely at variance with the history of the early Church. The Master Himself took occasion to warn against the throwing of the pearls of holy truth before swine. He pointed out the dangers of cheapening the treasures of the kingdom of heaven, yet this very line of action has been pursued indefatigably, in spite of the evidences of its unwisdom.

In this country, particularly, where success and progress are so readily and so universally transliterated into figures, and where the value of a thing is fixt by the price it can command, this policy has proved most dangerous. It may be true that the proverbial "man in the street" is anxious to get as much as he can for as scant a sum as he need expend, but it still remains that he has little respect for that which has been secured by too easy a bargain.

Consider, for example, the difference between the attitude of the early Church with regard to the preparation for recipience into the Church and for admission to the sacraments, and the position that prevails now. Formerly, beside the ceremonial purification, repentance and contrition were rigidly demanded before an adult could be baptized, while it is too true to-day that if an adult is still unbaptized and signifies a desire to be admitted to the font, the way is made as easy for him as possible. Indeed, plenty of ministers are willing to make almost any concession in order to bring, as they say, another erring sheep into the fold.

But the result is far from that which they contemplate. In the old days the mysteries were really mysteries; and by being surrounded with a certain glamour and possessing certain peculiar privileges, both those who were without the pale desired to get in, and those who were in guarded their special rights jealously and valued them highly. To possess that which some other man has not and desires always has had a strong fascination, while to possess something which everybody else could have but doesn't want, serves only to distress the owner of that thing with his ownership.

Throughout the world there are certain secret orders, many of them largely fraternal in their scope, which depend in no small degree for their advancement on the mystery that enshrouds them. One of these, in particular, is so world-wide in its embrace, so hoary in its supposed antiquity, and so rigorous in its reservation of the secrets of the order that a certain definite prestige attaches to each of its members. But, alas that it should need to be said, nothing of the kind is found in the membership of the Christian Church.

No one will deny for a moment that membership in the Christian Church should imply a certain and distinct fitness, should carry with it a weight of probity and thoroughness, should determine an unswerving loyalty and beget a pride in a treasure which all men would esteem. Yet it can not be denied that men will rather plume themselves on their *alma mater*, their Greek-letter fraternity, their political party, or even their club than on their determinate adherence to Christ and His Church.

But not only in ante-Nicene and early post-Nicene days was the preparation for catechumens difficult, but the probation before they were admitted to the communion was very long; evidenced in all liturgies and in the customs of the non-liturgical churches by a definite hiatus in the service allowing the departure of those who do not wish to communicate. In the primitive Church the dismission of the postulants was not a permissible matter but one which was compulsory; the *Missa Catechumenorum* stopt at the close of the teaching office of the communion service, and all who were not confirmed and admitted to the full privileges of accepted and faithful believers were forced to leave while the *Missa Fidelium* was being said.

That which is true in the two greater sacraments of baptism and the Lord's Supper also held good in other matters of spiritual differentiation, such as marriage and holy orders. In marriage, for example, owing to the bond being regarded as a sacred mystery, and the nuptial rite being invariably and indissolubly connected with a nuptial communion, a special preparation for marriage was deemed necessary, and all persons entered into it "reverently, discreetly, soberly, and in the fear of God" mainly because the Church made it a point to see that they did so as directed.

In holy orders also, the training of the priest or minister was not a matter of three years (or less) of questionable theology superimposed upon a structure of non-religious public school and possibly equally non-religious college, but was the result of being set apart in early childhood and trained for that vocation. The scholarship may not have been as great, but when the cry for devotional literature arises, the hungering spirit must fain hark back to the stores of those early days.

In this question of the Church's viewpoint on would-be members, therefore, it should be clear that there has been a manifest change for the worse, and that this change has been brought about by making the qualifications for membership too easy and being over-negligent about keeping up the standard. The United States army is ready to regard any serious lapse of discipline or even a grave breach of manners as being "conduct unbecoming an officer and a gentleman," and it would serve an excellent purpose if the churches should take the same ground and require of an officer in the army of Christ at least as high a standard of moral and ethical conduct as is insisted upon in the regiments of the American commonwealth.

In a more material aspect, too, this readiness to conserve religious indolence has borne piteous fruit. A modern city is studded with large and well-erected buildings, each class of which, save one, is kept up by the people who use them. Thus museums, picture galleries, etc., used by the public as a whole are paid for by the public taxes; large commercial houses, by those who deal therein; banks, by a small percentage of the money passing through their hands from those who use them; but the churches stand alone, as magnificent structures that can be used in their due purpose by whomsoever desires, the while that the user thereof feels himself under no obligation, real or assumed, to pay for the privilege. The natural consequence is that he ceases to regard it as a privilege of any special value.

In these handsome and ornate buildings, moreover, there is provided for the delectation of the supposed worshiper an expensive choir, rendering as excellent music as can be provided, according to the nature of the place. If the same singers—particularly those in the larger churches—should give a recital or a concert, the debatable member of the congregation would have to pay a fair price for an admission ticket, and if the singing was as good as that which he heard for nothing each Sunday, he would return home well satisfied with the outlay of his money.

Again, this worshiper, in addition to the comfort and luxury of a well-appointed building and to the rendering of good music, counts upon hearing a disquisition, scholarly, eloquent, appealing, or instructive; a lecture or sermon befraught with care in its preparation and fervency in its delivery. Should he go to a lyceum to hear a travelog or lecture on a secular subject, he must again disburse readily, and, if pleased with the manner of the speaker and the matter of the speech, will not be dissatisfied with his evening.

Nay, more than this. Incredible tho it may seem, such a man will conceive that his presence at church, instead of setting forth his gratitude and thankfulness for the privilege and the pleasure afforded him, makes the church his debtor; and he will assume a patronizing air to the pastor of his church, because, forsooth, he did him the goodness to attend. Indeed, he will almost expect to be praised for having come to church, as tho he had been the giver and not the recipient of a great and precious boon. This adherent will regard it as a rightful demand, furthermore, that this pastor should dance attendance on the spiritual needs of his family, for no other reason, apparently, than that he argues since the clergyman asks nothing for his time his time must be worth nothing.

There are a few churches, perhaps, whose pew-rents or pledge systems are such as to render the holders of those seats fully conscious that they are rendering value for value received, altho too often a pledge is solicited as a favor instead of being demanded as a right. But even these churches do not militate against the asserted principle that the gospel is free, for they announce themselves willing to receive all who may come save for the fact that their seating capacity is limited.

Worship has been made too cheap, and all the various incidentals of religion have been made as so many pearls to be cast before the swinish feet of negligence and to be made an opportunity for brutishness to turn again and rend it. When religion is esteemed more costly it will be deemed more valuable, and when regarded as of more value will be more dearly cherished.

THE MID-WEEK PRAYER AND CONFERENCE MEETING

John F. Cowan, D.D., Kohala, Hawaii

Marks of a Progressive Church —Jan. 3–8

Phil. 3 : 12–17

A church should stand itself up against the wall, at least once a year, to mark its growth. If it were a child, and showed no signs of development, the family would be scared about it.

This first week after the New Year is a good time for making a head-mark, and comparing it with last year's. "Not that I have already obtained," is a motto for this prayer-meeting. Then ring this change on it: "Not that I have *already* obtained." Some of the marks of a progressive church are:

1. That it feels its imperfection. "Not that I . . . am already made perfect." The devil rubs his hands over the self-satisfied church. "Our church is holding its own," is quoted in big headlines in the infernal regions, and the imps of darkness rush to buy extra editions.

2. "I press on" is the second mark of the progressive church. Ray Stannard Baker, in one of his recent articles on "Spiritual Unrest," makes the point that some churches feel that the vital thing is "to be doing something, it doesn't matter so much what it is, so that it is *doing*."

3. Having a definite ideal is a third mark of progress. "That for which also I was apprehended by Christ Jesus." What better things does Jesus expect of us as a church, this year? Whether we decide that He wants us to deepen the spiritual life of the church by prayer and meditation; or to "use our faith," as Dr. Grenfell has put it, in doing concrete things to build up His kingdom, the church surely should have a definite policy for the year.

4. "Stretching forward" is the fourth mark of a progressive church. What are some of "the things which are before" us as a church? If this prayer-meeting does not bear the fruit of some definite suggestions, some signs of heart-yearning in some for new achievements, it will be a fine opportunity left to die of neglect on the doorstep.

Priming for the Pastor's Firelock.—Make this a "Press On" prayer-meeting. Announce the theme and Scripture portion in the previous Sunday service, and ask the members to come thinking on "What is the goal of our church?" Privately invite the chairman of the finance committee, or board of stewards, the senior deacon or class-leader, the Sunday-school superintendent, the president of the young people's society, the president of the woman's missionary society, and other leaders, to tell in the meeting each in two or three minutes, some of "the things which are before," in his vision of his department of work, and spend a few minutes in prayer for each object suggested.

Avoiding and Fighting Present-day Temptations—Jan. 10–15

Matt. 4 : 1–11

A Leader's Meditation.—I am to lead a prayer-meeting for people who are daily being "Led up into the wilderness to be tempted." How shall I use this meeting: 1. to insure the ounce of prevention; 2. to bring help to the tempted?

1. Those who are tempted through physical appetite. Of whom am I thinking now? Of those school-boys and girls approaching the age of puberty, who are being tempted by seductive moving pictures, salacious photographs mailed to the names in grammar and high-school catalogs, of all those for whom the White Cross movement exists; of the great army tempted into the divorce courts; of those tempted by insufficient nourishment—the children in school who can not study because they have had no breakfast, or only slops; of those tempted by gluttony and indigestion to irritability and even suicide—what a host of people need this meeting! Will suppressing obscene literature; education in sexual matters; breakfasts for poor school-children at public expense, avoid some temptations? What else?

2. Those tempted by vaulting ambitions. Fellow pastor, are you thinking now of your young business Napoleons, grasping, "trust-wisely," after the earth week-days and Sundays? Are you thinking of those tempted to make a selfish use of power—little grafters whom the magazines never expose? Every minister has to think this all out for the tempted of his own flock.

3. Those tempted to selfishness. The leader of the meeting in which this is to be the topic

lets his mind run over the people in the congregation—himself included—who are making a "grand-stand play" with some talent that should be a consecrated instrument; who are simply winning popularity with voice, or social position or mental gifts, or athletic training, or personal magnetism, where they might and should serve humanity.

A Meeting for the Tempted.—Ask from the pulpit that each one finding in the newspapers of the week a case of one gone wrong through temptations similar to Christ's, report it to the meeting in person or by letter. Bring some clippings yourself, to make sure. Comment on and ask prayer over typical cases. Be sure that "angels" come and minister to any tempted ones present, through your closing words, prayer, and hymn.

Christian Patriotism To-Day —Jan. 17–22

Heb. 11 : 25–30

What should our religious principles and training furnish society to-day that Moses gave to Israel, and Washington to the colonies? Men successful in business and professions, who will serve their cities as aldermen, their precincts as election inspectors, and their country as stormy-election-day, and every-caucus-day voters, and look "not for a recompense of reward."

Put on a blackboard for the prayer-meeting:

Wanted!

1. Americans willing to be evil entreated for political principles. Name some.

2. Citizens who will forego the pleasures (and profits) of sin(-ful contracts to build city water-works or furnish State capitols). Name some.

3. Christian statesmen who will not fear "the wrath of the" Speaker, or the chairman who fixes the "pork." Give examples.

4. Church-members who will "endure as seeing Him who is invisible," when others are getting rich stealing public lands, or taking rebates. Is this church making such?

Hitching the Meeting to Your Ward.—Hang portraits of great Americans in the room, and drape the desk with the stars and stripes.

Sing "America," "The Battle Hymn of the Republic," Kipling's "Recessional." Have selections read from Washington's Farewell Address, Lincoln's Gettysburg speech, etc. Clinch the central thought.

Sicknesses the Modern Church Seeks to Cure—Jan. 24–29

Matt. 8 : 2–17

Confined powder explodes violently. Open powder burns harmlessly. Might you not better encourage your people to tell just what they feel about Christian Science, new thought, faith-healing, hypnotism, and psychotherapy? They are thinking. This meeting may seek to lead their thinking into healthful channels. If this seems undesirable, there is plenty of material along the lines of medical missions, the Red Cross work, Salvation Army nurses, free dispensaries, free public-school medical inspection, free hospitals, etc.

If there is a physician in the congregation or community who will consent to give a résumé of modern psychotherapy, allot him ten minutes; or, if you prefer, let him tell how faith and courage aid remedies.

Have a reading, by some one who would not otherwise take part, from Dr. Worcester's or Dr. McComb's writings on the Emmanuel Plan, or Dr. Hyslop's, or Dr. Dio Lewis', or Dr. Gulick on Bible-reading and nerves, why Christians make the best patients, or common sense and health.

Invite testimonies from any present who have been healed without drugs. Do not be afraid to let Christian Scientists speak. It might be well to hunt up any cases of mind- or faith-healing in the neighborhood, and urge the healed to attend and speak.

Encourage written or verbal requests for healing, from sufferers and invalids in the community, presenting them anonymously where it is desired or best. Call for a season of prayer over these cases.

Have a season of prayer for physicians, nurses, hospitals, and those engaged in investigations of diseases, discovery of new remedies, etc.

Have a season of prayer in behalf of the campaign against tuberculosis and any other great plagues against which Christian civilization is organizing.

Make the scope of the meeting broad and eclectic, if you choose, but let the closing thought be our debt to Christian enlightenment, for the more humane treatment of diseases, for hospitals, anesthetics, serums, and lives heroically consecrated to battling with disease and nursing the poor.

THE TEACHER

WHAT THE KINGDOM IS

Josiah Strong

Whether one makes an individualistic or social interpretation of Christianity will depend on his understanding of what the kingdom of God is.

It can not be questioned that the kingdom was the great subject of Jesus' teaching. In the one book of Matthew He refers to it no less than forty-five times, and in the three synoptic gospels over one hundred times.

His first public utterance was, "Repent, for the kingdom of heaven is at hand" (Matt. 4 : 17). The kingdom was His habitual theme: "And Jesus went about all Galilee, teaching in their synagogs, and preaching the gospel of the kingdom" (Matt. 4 : 23). The seventy whom He sent out were to declare, "The kingdom of God is come nigh unto you" (Luke 10 : 1–11). His commission to the twelve apostles was, "As ye go, preach, saying: the kingdom of heaven is at hand" (Matt. 10 : 7). His instruction is called "the word of the kingdom" (Matt. 13 : 19), explaining His teaching to His disciples was making known to them "the mysteries of the kingdom" (Matt. 13 : 11), and when they understood His teachings they were "instructed unto the kingdom" (Matt. 13 : 52). During the interval between His resurrection and ascension, His theme was still the same, for we are told that He was seen of the apostles forty days, "speaking of the things pertaining to the kingdom of God" (Acts 1 : 3). This also was the message which His followers were to carry to all peoples, "And this gospel of the kingdom shall be preached in all the world" (Matt. 24 : 14). Evidently from the beginning of His ministry to its end the burden of His message was the kingdom.

It is obvious, then, that to misunderstand the meaning of the kingdom is to misunderstand the teaching of Jesus, to misunderstand Christianity, and to misunderstand the mission of the church.

Many have identified the kingdom with heaven as the home of the redeemed, others have identified it with the visible church; still others with the invisible church. Each of these misapprehensions has its unhappy consequences in Christian thought and life which we can not here point out. There is a measure of truth in each of these views, but it is a very serious error so to identify the kingdom of God with heaven or with the church, visible or invisible, as to make it coextensive with any one of them, for it can be shown that Christ's teaching of the kingdom is more comprehensive than any or all of these views. To narrow the meaning of the kingdom is to narrow the message of Jesus, to narrow the meaning of Christianity, and to belittle the mission of the Church.

It is significant that Jesus, like John the Baptist, began preaching the kingdom without any definition of it. He assumed that the expression was understood by His hearers, because it had been familiar to Jewish ears for centuries. What did the Jews mean by it?

Israel was founded as a theocracy. Its rulers, whether judges or kings, were simply representatives of Jehovah. David conquered petty kings and established what was for that age an extended empire. Israel gained the conception of world dominion, and the Davidic empire, extended in vision to embrace all peoples, ruled from Mount Zion by one of David's line, became the national conception of Jehovah's kingdom or the kingdom of God.

While the kings represented the authority of Jehovah, the prophets were his spokesmen who rebuked and instructed the nation concerning the character and government of their invisible king.

Later, as the prophets gained a more exalted conception of God, they gained a nobler conception of His kingdom. At first the conception was little more than a political ideal; but in the course of two and a half centuries the matured conception was of a world-wide society in which universal obedience to the divine law would bring universal blessing, spiritual and temporal. In one

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word, the kingdom of God realized would be an ideal world.

No ancient Israelite ever thought of the kingdom as synonymous with the home of the blessed dead. It has been questioned even whether until the time of Daniel the Israelites believed in the reality of another life. No more could the prophets or the people have identified the kingdom with the Christian church, visible or invisible, of which they could never have heard because it did not exist. To the later prophets the kingdom of God was a vision of the world become absolutely loyal to Jehovah and therefore filled with every blessing.

Now Jesus, in the Sermon on the Mount, His inaugural address, was careful to say that He did not come to destroy the law and the prophets but to fulfil them; hence His reiterated message that the kingdom of God was at hand. He had seen the vision of the world redeemed and filled with love to God and man. His conception of this ideal world was far nobler than that of His generation, and the means by which that ideal was to be realized were far removed from men's imagination, but when He preached the good news of the kingdom, He meant by that word, and He knew that His hearers understood Him to mean, an ideal world.

A perfected world-society will, of course, include regenerated individuals. There can not be an ideal world unless men are brought into right relations with God. That is absolutely fundamental. There can be no world salvation without a spiritual salvation. But it is equally true that there can not be an ideal world until men are brought into right relations with each other, or until the physical life has been perfected as well as the spiritual.

The laws of Jesus which He laid down for the government of the kingdom, and which we have already discust (see our issue for July, 1909), will solve the new problems of society as well as the old problems of the individual, and usher in the new order as widely and as rapidly as obedience is rendered to them.

Thus the true doctrine of the kingdom of God transfers the Golden Age of the world from the past to the future, affords a definite and glorious ideal toward which to struggle, and inspires a hope and an enthusiasm which make toil and sacrifice for its realization a joy and a privilege.

STUDIES IN THE GOSPEL OF THE KINGDOM

[These Studies, based upon Matthew's Gospel and following the course of the International Sunday-school Lessons for 1910, undertake simply to bring out some social teachings of the passages considered. They do not attempt to present the individualistic teachings. Important as such teachings are, they are those ordinarily presented to-day, so that these studies make a specialty of social teachings. The opening lessons of this series consider the general principles on which social reform must be based. The application to details will then follow.]

January 2.—The Preparation for the Kingdom.—Matt. 3 : 1-12

This lesson tells us of John the Baptist. It commits us, we shall find, sociologically, to a revolution; not indeed the physical revolution to which some socialists look, but to a deeper one, which, if adopted, would cause a revolution in much of the religion prevalent to-day, and solve perhaps all the problems at present confronting society, the State, or the Church. Let us see what this means.

John the Baptist came, like Jesus Himself, preaching the kingdom of heaven. "Repent," he cried, "for the kingdom of heaven is at hand" (Matt. 3 : 2). What this phrase meant in its larger aspects, what it must have meant to every Jew, we have seen in Dr. Strong's editorial for this month. We consider here its more definite sociological teachings. How revolutionary these are will become apparent.

John the Baptist connects the Old Testament and the New, the law and the gospel, the prophets and Jesus Christ. He largely sums up the Old Testament. We may, therefore safely go to the Old Testament to explain him. He was a Jewish revivalist. "All held John as a prophet" (Matt. 21 : 26). They flocked to him, priests and people, from Jerusalem and all Judea (Matt. 3 : 6).

John emphasized social duties. To the people, to the soldiers, to the publicans (Luke 3 : 8-14) he preached, not dogma, nor ritual, but justice and equity. Yet it was not mere morality which John preached, resting on the wisdom or caprice of men. He was a "man sent from God" (John 1 : 6). He believed he had a divine mission and he rested his preaching on the moral law of God. Now to a Jew this meant the Jewish law. To this Jewish law, therefore, we must go to understand his message. What did it sociologically teach?

Sociologically, the Jewish law was based on the conception of God as the Creator, Ruler, and Owner of the earth. His was the land and the first-fruits and the cattle on the thousand hills. He gave the earth only to man to use. The law said, "The land shall not be sold forever, for the land is mine" (Lev. 25 : 23). There was an elaborate judicial system for providing every Jewish family with the use of a little land. A landless man was contrary to the intent of the law. The monopoly of land which prevails to-day more or less in all Christian countries, and the crowding of homeless people into great cities, would have been abhorrent to the ancient Jew. When such a condition did somewhat develop the prophets thundered against it. ("Wo unto them that join house to house, that lay field to field," Isa. 5 : 8). The law meant opportunity to all. It had numerous and minute provision for the relief of the poor and needy (Lev. 19). It forbade taking interest on money from Jews (Ex. 22 : 25). It had a law of rest from labor (Lev. 25). It defended the artizan in the ownership of tools (Deut. 24 : 6). It thus undertook to protect every man in the use of both land and tools—the simple capital of his day. Such were some of the main social provisions of the law on which John based his message and which must be considered as a part of the preparation for Jesus.

Now Jesus Christ said that He came to fulfil this Jewish law (Matt. 5 : 17). What did He mean by this?

Not, certainly, that He came to fulfil the traditions which had gathered round the law; these traditions Jesus Christ Himself continually and deliberately broke. It is equally certain that He did not mean that He came to fulfil all the minute details of the law. Clearly, He did not make these obligatory on His followers. Paul writes, "We are not under the law" (Rom. 6 : 14). John's gospel says, "The law was given by Moses, but grace and truth came by Jesus Christ" (John 1 : 17). Christ was no servant of the letter. "The letter killeth, but the spirit giveth life" (2 Cor. 3 : 6). Undoubtedly what Christ meant was that He came to fulfil the great moral and ethical ends and purposes of the law. Therefore, when we read in the Jewish law certain provisions as to land, tools, or money, it does not mean that we are to reenact these exact measures to-day, or to attempt to reproduce them; but if our laws are Christian, they are to fulfil the equitable purposes of those enactments. Jesus Christ gave a new basis, a new motive, a new power for the fulfilment of the law. Love was with Christ to be the fulfilling of the law. This did not mean, as so many of Christ's followers have made it mean, substituting cheap sentimental talk and emotions about love in place of the great moral and social teachings of the Hebrew law and prophets. No; love with Christ is to fulfil social law and equity. He deepened, spiritualized, universalized the Jewish law to make good its great aims for all the world. The Hebrew law had not worked; it needed what Jesus Christ came to give—the new spirit. "What the law could not do in that it was weak through the flesh," that Jesus Christ came to fulfil (Rom. 8 : 3–5), among other things, to fulfil the laws of justice as to land and tools and money.

Is not this revolutionary doctrine? How many Christians to-day understand that Jesus Christ came to fulfil a social law about land and tools, to bring in eventually a civilization based not upon investments and interest, but upon love? Yet is a Christian civilization to be lower than the Jewish law? Not when Jesus declared that He came to fulfil that law.

The Church to-day says much about the Spirit, but very little about the Spirit fulfilling such social ends. Many Bible students spend much time considering how the Jewish law was given or evolved. This is important; but it is much more important to ask what the law taught. Most of us follow Christ only in words and feelings, how rarely in our business and institutions and daily life. To disguise the failure of our acts we exalt spirituality, when spirituality and acts ought to go together. Yet the great world outside the Church, which looks at deeds not words, is either indifferent or contemptuous toward the Church to-day.

To have a railroad implies two things—equipment (track, etc.) and power to work the equipment. Now the Old Testament laid down a social track, but its trains did not run because they lacked power. But the Church to-day, exalting the power (Spirit), has largely ignored the track. It is largely a great locomotive off the track. No wonder that it often moves its wheels, without getting anywhere, and frequently makes more noise than progress.

But imagine a church, full of the spirit of Jesus, actually trying to fulfil the great fundamental social aims of the law which Jesus Christ said He came to fulfil. Would the world not respect such a church more when it talked of spiritual things? Would it not help bring in the great kingdom, for which the righteousness which John preached and the justice which the old Jewish law taught was the preparation? Do we not see here the general line of action for the Church so far as social reform is concerned?

Questions. What does the doctrine of the kingdom mean? (See editorial in this number.) Was the Jewish law recorded in the Old Testament only to be ignored to-day? If not, in what sense is it to be fulfilled? Should clergymen, *e.g.*, preach on the land question? About the landless and homeless? What can laymen do? What can women do? Is a civilization based on capital and interest a Bible ideal? Should Bible ideals be worked for to-day?

Subjects for Study. The Jewish social law ("Encyclopedia of Social Reform," p. 662). The relation of Christ to this law ("Ency. of Social Reform," p. 204 and 196). The Church's attitude upon social questions ("Ency.," pp. 212–225).

Bible Readings. Luke 3 : 2–18; Matt. 4 : 17–20; Lev. 25; Lev. 19; Deut. 24 : 6–22; Isaiah 1; Micah 6 : 6–15.

January 9.—*Enrolment for Service.—Matt.* 3 : 13–17; 4 : 1–10

These two passages describe two distinct events in the life of Christ. We consider them separately.

I. The Baptism.—Few events in the life of Christ teach lessons perhaps more needed to-day in social reform than His baptism. Consider what is involved. He came, the divine Man; in Him all fulness dwelt (Col. 1: 19). He had the divine power and was conscious of it; He said, "All power is given unto me in heaven and in earth" (Matt. 28 : 18). And yet with all this power He was baptized by John, His inferior. This indeed so surprized John himself that he was almost unwilling to perform the ceremony (Matt. 3 : 14). Yet Jesus insisted on being baptized. Why? Before we answer this we must notice that it was not an act by itself, but consistent with the whole life of Christ. He submitted to every proper Jewish ordinance. He was a true Jew, and conformed to the full Jewish law, tho not to the traditions which had gathered round it. He was circumcised; He became in his twelfth year a son of the law (Luke 2 : 41–52). He kept feast and fast. He obeyed the priests even tho He denounced them; He taught His disciples to do the same. He said, "The scribes and Pharisees sit in Moses' seat; all therefore whatsoever they bid you, that observe and do; but do not ye after their works, for they say and do not" (Matt. 23 : 3). Are not these remarkable words coming from Christ? It is impossible to find a case where Jesus did not fulfil the real Jewish law.

It was so to an extent with the State. Christ paid taxes, even tho unjust (Matt. 17 : 24–27). He said, "Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's" (Matt. 22 : 21).

Now the corruption of the Roman Empire was notorious, the corruption of the Jewish church almost as great, and Jesus Christ denounced the corrupters. Few men have denounced the officers of a church as did Christ. He called them hypocrites, whited sepulchers, serpents, a generation of vipers (Matt. 23). As for the State, He once spoke of Herod as a fox (Luke 13 : 32).

Why did Christ conform to the law, and never leave institutions so corrupt? Because He believed this the path of duty. He was in a sense the great Revolutionist, the great Nonconformist. He taught great vital spiritual and social doctrines which eventually led to the establishment of the Christian Church. But His battle was for the new spirit, not for a new church. That came incidentally to the new spirit. He cared for the life and was willing to conform to old laws so far as they were right, in order to put His emphasis upon the new revolutionary teaching that God was not Jewish, but a universal Father and that men should live as brothers.

Here is a lesson for reformers in regard to church, State, political, and other organizations. Most reformers are dissatisfied today with the condition of the Church; not a few declare that the Church is corrupt and its officials largely blind leaders of the blind. But they can scarcely be more corrupt than the Pharisees whom Christ denounced. Now, which is the best way to reform the Church—to leave it, to break with it, to go out and throw stones at it, or to stay in it, if one conscientiously can? (We are not discussing here the case of one who can no longer believe the doctrines of his church, but only the case of one dissatisfied with its practise.) The latter was certainly Christ's way. He stood by His Church even tho it crucified Him, and by His great spirit and teaching He moved the world, and there was, by and by, a new Church.

So with the State. Because we find corruption in the nation are we to become anarchists and cease to do our political duties? Because a city is corrupt are we to let politics alone? Yet multitudes of men do exactly this to-day.

So to less an extent with political and other organizations. As soon as we are dissatisfied we quit. Because we can not have our way, or are dissatisfied, instead of staying and working to make things right, we flock off by ourselves, and divide, so that the weakness and divisions of reformers become notorious. This does not mean that we should never leave organizations or never form new parties. There are times and conditions which make new organizations and new parties necessary and right. But Jesus Christ shows the power of staying in a battle and fighting it out, not running away because one does not like the smell of the powder, or thinks he could manage affairs better. Battles are won by stayers and not by quitters. Jesus Christ stayed to the bitter end, and put the great thing first—the spirit and the teaching, not organization. Should we not stay where we are and live and teach the right life? Then if we are put out of the synagogs, well. But what we want is the new life, not new synagogs.

II. **The Temptation.**—We can but consider this briefly. It is, however, full of social lessons. The ordinary view of the temptation of Christ seems often derogatory to Him. To make the temptation to turn stone into bread, typify temptation to indulge bodily desires; to make the temptation to cast Himself down from the pinnacle of the temple and trust the angels to save Him, typify ambition; to make the temptation to gain the whole world by worshiping Satan, typify the lust of power and wealth, seems utterly to misunderstand the nature of Christ. His was, to say the least, a great nature. Yet hundreds and thousands of men of ordinary characters to-day withstand such temptations. Thousands of men go hungry, sacrifice ambition, do not dream of being bought by all the wealth in the world, in order to advance their principles. Jesus Christ's temptations were undoubtedly far more subtle and powerful. Christ, it must be remembered, was at this time at the beginning of His public career, in the full flush of His manhood, perhaps just waking to the consciousness of His divine mission; was not His temptation not for Himself but for His mission, a temptation to use His great powers in physical ways, in theatrical ways, in ways that would give Him position and influence and so aid His mission, instead of depending on the divine and great forces of the universe? Is not this a temptation which sooner or later every reformer has to face? Are we to cheapen reform and really weaken it, by depending on physical means and display and wire-pulling and money-getting, or to depend upon the divine powers of love and sacrifice and education and reason and the sense of justice? Are there not here endless lessons for reformers in what to do?

QUESTIONS. If Christ submitted to the ritual and laws of a religious institution, do we not need some form of religious organization? Do we need a new church to-day or a new spirit in all churches? Where are the people we want to reach? Is it wise when cities are corrupt to go off and form little colonies, in the country, or should we stay in the cities and try to change them? Is Christ's temptation to turn stones into bread typical of reducing reform to material interests only? Does Christ's temptation to cast Himself from the pinnacle of the temple typify the use of sensationalism and exaggeration in reform? Does the temptation to gain the whole world and worship Satan, typify doing wrong, telling lies, etc., in order to help reform?

SUBJECTS FOR STUDY. Christ's position on institutionalism ("Ency. of Social Reform," p. 197). His ethical character and methods ("Enc.," p. 196).

BIBLE READINGS. Mark 1 : 9–12; Luke 3 : 21, 22; John 1 : 29–34; Matt. 23; Mark 1 : 12, 13; Luke 4 : 1–13.

January 16.—*The Kingdom on Earth.—Matt.* 4 : 12–25

This lesson presents to us the kingdom on earth. It is a lesson which many good and religious people need. Religion has suffered from unbalanced virtues.

Reacting from the formalism and ceremonialism of the Church of Rome at the time of the Reformation, taught by Luther and others, the great doctrine that salvation depends not on forms but on personal faith and personal spiritual relationship with God, the modern Church has somewhat forgotten the counterbalancing truths that faith must show itself in works, and that right relationship to God requires right relationship to man. In what may be called personal works, in private morals, in honesty, chastity, sober living, church people, while, of course, far from perfect, have a deservedly high reputation. But in social works, in public life, in the relations of man with man, in organization, politics, affairs of State, Church people have until recently at least been less active. The chief concern of many has been to save for heaven their own souls and those of individuals in home or missionary fields. This "other-worldliness," as it has been called, is thus the excess of a virtue. In dwelling upon God and heaven and spirituality, there has been a forgetfulnesss of this life and this earth, of secular and social matters.

Not so with Jesus Christ. Christ did indeed bid men save their souls, but in a very real sense to save their souls by losing them. "If any man will come after me," He said, "let him deny himself and take up his cross and follow me" (Matt. 16 : 24). What the gospel emphasizes is not doctrine and spiritual feelings, but doing good. It is remarkable how secular Jesus was. His works were largely for men's bodies. We read in this lesson that He went about preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people (Matt. 4 : 23). Practically all Christ's miracles were deeds done to the body. Because the Church in this respect has not followed the example of its Master, at least not to any extent for many centuries, is the main reason why Christian Science has developed.

Christ's teachings, too, were principally about this life, and especially about the relation of man to man. Indeed, more is said about this in the gospels than on the relation of man to God, tho that is, of course, not ignored. If one doubt this let him read anew the Sermon on the Mount, the fullest record of Christ's teaching.

Christ also makes men's social acts the test of their relation to God. This is especially apparent in His teaching as to the Last Judgment (Matt. 25 : 31–46). By what does He declare that men are to be judged? Not by their creeds, nor church membership, nor their faith, nor relations to God, but simply by whether or not they have done acts of mercy to their brother men, relieved the needy, and visited the sick and the oppressed. Is this not almost startling in its emphasis upon social duty as the one thing which shows what men are?

QUESTIONS. What are some of the evils that have resulted from teaching that the kingdom of heaven is a state to be entered into only after death? What are some of the evils of teaching that it is only a spiritual kingdom having no relationship to this world's problems? If spiritual people would concern themselves with this life more, should we have so many cities ruled by corrupt bosses and their creatures? Would it make any difference in the kind of men elected to Congress and other offices? Should we have as many unspiritual and materialistic agitators?

SUBJECTS FOR STUDY. The Christian doctrine of the kingdom in this world ("Enc. of Social Ref.," pp. 208–211). The social activities of Christianity ("Enc. of Soc. Reform," pp. 205–209 and 212–219). What the Church does not and could do ("Enc.," p. 220).

BIBLE READINGS. Matt. 6 : 10; Rev. 5 : 10; Rev. 11 : 15; Rev. 21 : 2–3.

January 23.—The Ideal Social State.—Matt. 5 : 1–16

The verses considered in this lesson are the opening verses of the "Sermon on the Mount," and are commonly called the Beatitudes. This Sermon on the Mount has been well described by Dr. Strong in his editorial as Christ's "Inaugural Address," a somewhat full statement of His teachings near the beginning of His public ministry. The subject of the whole address is the kingdom of heaven, the ideal social state in which all life is lived, individually and socially, in the spirit of love and not of self-seeking, in obedience to the divine laws.

It is, then, in this light that the Beatitudes must be read. It is only in such a kingdom, indeed, that they can be wholly realized. It is not true to-day in the highest civilization yet developed that the poor in spirit enjoy the full kingdom of heaven. Those poor in spirit may to-day, it is true, enjoy high spiritual attainments and blessings. In a deep, a most important, and most practical sense, theirs is now the kingdom of heaven. This is true. The Beatitudes are not to be interpreted as prophecy of a far off beatific state in this life or the next. No; they are statements of immutable laws, true now, true yesterday, true forever. To the poor in spirit the kingdom of heaven is always present. The pure in spirit can always see God. This is never to be forgotten or denied.

"It is only heaven that is given away,
It is only God can be had for the asking."

But the kingdom of heaven is not only

spiritual. It includes, as we have seen in the previous lessons, this life and this world in all its aspects. Now the spiritually minded in this world as it is to-day can not have all joy. The more unselfish and unworldly they are the more they must suffer at the sorrows and sufferings of others. Can the mother and wife in a home, however Christian, be happy when she knows that there are approximately 600,000 outcast women in the United States? Can a Christian man be happy in the face of some 10,000,000 people in this country in actual want (see HOMILETIC REVIEW, December, 1908, p. 472)? He can not if he be a Christian and thinks of the outcast and the needy. Every true Christian to-day must be what his Master was. "A man of sorrows and acquainted with grief." While, therefore, the poor in spirit can, thank God, have spiritual joys, as Christ certainly had, they are far to-day from enjoying the full kingdom of heaven.

It must be remembered, too, that the lack of right social conditions affects the individual spiritual life. The poor in spirit always have the kingdom of heaven and the pure in heart always see God. But the question is how far we can be poor in spirit, and how far pure in heart, in a world of pharisaism and of impurity. We are affected by environment. Science emphasizes this to-day and religious thinking can not deny it. To ignore this law, has been one of the great errors of religious thought. To an extent indeed we can, by the development of spiritual powers, surround ourselves, under any outward circumstances, with a spiritual environment, walking with God, alike in the slum and in the palace, tho perhaps more easily in the former than in the latter. Multitudes of poor, ignorant, suffering children of God have done this, under seemingly the most unfavorable outward circumstances. The Lord of heaven and earth has "hid these things from the wise and prudent" and has "revealed them unto babes" (Matt. 11 : 25).

But it still remains true that we do not walk with God, unless we walk with man; and this brings us back to social environment. Probably it was never meant that we should be perfect by ourselves. If we could, what Pharisees, if not hypocrites, it would develop. No, we must keep lockstep with humanity. To save ourselves we must save our brother man. Individual spirituality and social spirituality are not opposed, but simply two hemispheres of the one divine life. The poor in spirit have the kingdom of heaven, but it will only be perfectly so when all the world is equally poor, and therefore, equally rich in the possession of the kingdom.

So practically with all the Beatitudes. Multitudes of those who mourn to-day are not comforted (tho they shall be). The meek today do not inherit the earth. It goes mainly to the fittest to survive in a battle where the strongest and sharpest and most ruthless and often least ethical, at least temporarily win. They who hunger and thirst after righteousness (justice) are usually not filled. They are fortunate if they can live. The merciful do not obtain mercy. In business, credit goes to those who have money, and in the courts they often escape judgment who have money to hire lawyers and appeal. Even the pure in heart can not see God alone. They are compelled to look upon indecent advertisements and the cruelty of automobiles on the streets. Peacemakers to-day are not called the sons of God. They are called unpatriotic and outvoted in every Christian country which votes for a big army and more battle-ships. They who are persecuted for righteousness' sake, or Christ's sake, do suffer persecution.

The Beatitudes thus can be wholly realized only in a perfect social state by perfect individuals. In an ideal social state when justice and love rule and God's will is done on earth even as in heaven, the poor in spirit will have the kingdom of heaven; the assuming and selfish can not enter there. Those who mourn will be comforted. The meek will inherit the earth; the contentious will be outlaws in that kingdom. They who seek righteousness or justice will find it. The merciful will obtain mercy; the peacemakers will be called the sons of God; they will be children of the kingdom. The persecuted for righteousness' sake will be rewarded, and the pure in heart will see God, because His spirit will be everywhere.

QUESTIONS. Do the teachings of the Beatitudes chime in with the doctrine of the universal struggle for self and the survival of the fittest? Do the ethical gradually survive over the unethical? Is then evolution gradually bringing in or helping on the kingdom of heaven? Is it ethical to cooperate and be brotherly? Is then the cooperative state a help to the kingdom?

SUBJECTS FOR STUDY. Is virtue rewarded today? (See Mills quoted in "Enc. of Soc. Ref.," p. 226). Different views ("Enc.," pp. 266–267.)

BIBLE READINGS. Rev. 21 : 4; Isa. 65 : 17–25; 2 Peter 3 : 17; Isa. 2 : 2–4.

January 30.—The Fatherhood of God and Brotherhood of Man.—Matt. 5 : 17–26; 38–48

"The fatherhood of God and brotherhood of man" has become to-day almost a cant phrase. We prate of God as Father, and break His laws; we call men brothers, and base our business on treating men as rivals. This week's lessons, however, show how much the phrase really means and how searching it is.

The phrase itself, "The fatherhood of God and brotherhood of man," does not occur in the Bible, but its principle is taught on almost every page of the New Testament. Christ, in one of the verses of this week's lesson (Matt. 5 : 45), bids His hearers do certain things that they may be children of their "Father which is in heaven." On the basis of this divine sonship He bids them—not be good in general—but do definite and soul-searching duty in treating their fellow men as brothers. Here is the fatherhood of God and brotherhood of man in very concrete form.

See what things Christ bids men do. Men are not to break the least of the commandments (vs. 19). Our righteousness is to exceed that of the scribes and Pharisees (vs. 20). We are not to be unjustly angry (vs. 22). We are to be reconciled to our "brother" (vs. 26). We are not to resist evil; we are to turn the other cheek (vs. 28); when sued at the law for a coat to give a cloak also (vs. 29); to give to those that beg or would borrow of us (vs. 42); to love our enemies, to bless them that curse us, to do good to them that hate us and pray for them who would despitefully use us (vs. 44). We are to be perfect even as our "Father which is in heaven is perfect" (vs. 48). Here is a fatherhood of God and brotherhood of man, which means something. Indeed, it means so much that most Christian commentators, as has been said, do not so much try to explain it as to explain it away. They "spiritualize," and say that it is not to be taken literally.

The fact is that these teachings can not be applied literally in a civilization based on self-seeking and competition. They can only be so applied in a civilization based on human brotherhood under the fatherhood of God. We can be perfect only in a perfect environment. Therefore our duty is not only to work for our own self-culture, but for a better environment of every kind, social, educational, spiritual.

The Sermon on the Mount ends with the teaching that those who do not do God's will, no matter how much they cry, Lord, Lord, live in a house built on the sand, but that those who hear Christ's words and do them live in a house built on a rock. Civilization is to-day built on the sand, because, tho a few in it individually try to follow Christ, it is not based on doing what Christ taught. The only civilization which can endure will be based on a working brotherhood in obedience to the laws of God.

QUESTIONS. In what environment can men be perfect (a) spiritually, (b) mentally, (c) socially, (d) physically? Can we have a brotherhood without a common fatherhood? Are we truly sons of God unless we live the life of brotherhood? ("If a man say I love God and hateth his brother, he is a liar." 1 John 4 : 20.)

SUBJECTS FOR STUDY. Christian socialism. Its history in England, Continental Europe, the United States ("Encyclopedia of Soc. Ref.," pp. 199–203). Its principles ("Enc.," p. 204).

BIBLE READINGS. Luke 6 : 20–49; Matt. 18 : 15–22; Matt. 23 : 8; 1 John 2 : 7–11, also 3 : 1–4, 21.

BOOKS ON CHRISTIAN SOCIAL SUBJECTS

(All books can be ordered through the Funk and Wagnalls Company.)

The Captive City of God. Richard Heath.
Christian Sociology. J. H. W. Stuckenberg. $1.50.
Christian Ministry and The Social Order. C. S. McFarland (Ed.). Yale Lectures. $2.
Christianity and the Social Crisis. Walter Rauschenbusch. $1.50.
Christianity and the Social Order. R. J. Campbell. $1.50.
The Christian State. S. C. Batten. $1.50.
Church and Modern Life. Washington Gladden. $1.25.
Faith and Social Service. G. Hodges.
Jesus Christ and the Social Question. Francis W. Peabody. $1.50.
The Kingdom of God. F. Herbert Stead. 45 cents.
The Next Great Awakening. Josiah Strong. 75 cents.
Report on Social Subjects to Federal Council Churches. F. M. North.
Social Application of Religion. C. Stelzle. $1.
Social Aspects of Christianity R. T. Ely. 90 cents.
Social Duties from a Christian Point of View. C. R. Henderson. $1.25.
Social and Ethical Teachings of Jesus. (Bible Studies.) Shailer Matthews. 50 cents.
Social Significance of the Teachings of Jesus. Prof. Jenks. 75 cents.
Social Teaching of the Bible. Samuel Keeble (Ed.) $1.
Socialized Church. W. M. Tippy (Ed.). $1.
Sociology of the Bible. F. S. Shench. $1.50.
They Must, or God and the Social Democracy. H. Kutter. $1.
The World the Subject of Redemption. Freemantle. $2.

THE BOOK

STUDIES IN MATTHEW'S GOSPEL *

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THE PREPARATION

I. John, the Forerunner of Jesus. (Matt. 3:1–12.) Jesus appeared in public for the first time when he was about thirty years old (Luke 3 : 23), but all who tell the story of His life feel that His appearance had been prepared for. He was introduced, so to speak, by John the Baptist, and all of them represent John as having, in fact if not in intention, prepared the Lord's way. But John himself was no intruder on the stage of history; all the evangelists find him predicted or prefigured in a prophecy of the Old Testament (Isa. 40 : 3). This prophecy, which referred originally to the restoration of Israel from Babylon and their journey across the pathless desert with God their Savior at their head, is here applied to the greater deliverance which is to be achieved by Christ. When the evangelists say John is "the voice of one crying in the wilderness," they do not mean that he is only a voice (as tho his personality were nothing—the very reverse of the truth), and still less that he is a voice calling in vain (which would be equally untrue); they mean that he is the person in whom that sublime word of ancient Scripture is fulfilled.

Tho John was sent to prepare the way of Jesus, he was in many ways very unlike Him, and Jesus Himself often dwelt on the contrast. But in one thing they were alike: both believed that the kingdom of God (or, as Matthew calls it, of heaven) was at hand. There is no difference in meaning between the kingdom of God and the kingdom of Heaven. The best way to understand the expression is to render it the sovereignty of God. The kingdom of the sovereignty is one, but it may be in the hands of one or of another power. Of right, it belongs to God; but in point of fact, at the time at which the gospel opens, it was to a large extent in the hands of powers hostile to God. Jesus and John were at one in the conviction that this usurpation was destined to come to a speedy end. God was on the point of taking the sovereignty to Himself, of putting forth His mighty power and reigning as King. What this involved it might be difficult to tell, but in one other point Jesus and John would have agreed: a world in which the sovereignty of God is really and effectively exercised, is a world in which men as they are would not be at home. We naturally think of it as a condition of blessedness, and so it is for those who are fit for it; but who is fit? No one is fit as he is, and hence John (Matt. 3 : 2) and Jesus (Matt. 4 : 17), when they think of God's speedy assumption of sovereignty, unite in calling to men, Repent. A moral change is necessary in all men if they are to be at home when God makes His sovereignty effective.

Everything about John preached repentance as well as his words—his austere life, his meager fare, his coarse clothing; he was a visible summons to renunciation. Those who came under his influence, as vast numbers did, were baptized by him in Jordan; they confest their sins, and in a symbolic act washed them away, ascending from the water, as it were, a purified people, prepared for the coming of God. Matthew is the only evangelist who speaks of Pharisees and Sadducees coming to his baptism; indeed, he is the only evangelist who ever combines these two different and usually hostile parties. John distrusted both. People whose idea of religion is to be better than other people (Pharisees), and people whose idea of religion is not to be better than other people (Sadducees) are alike incapable of the sincerity implied in repentance. This explains the tremendous severity with which John addresses them in verses 7–10, "Even now is the ax laid unto the root of the trees." They are equivocating and indulging false hopes, while the final judgment is impending. John, so far as we know, is the only person who deeply imprest Jesus; and it is remarkable that we find the terrific sayings of these verses in our Lord's own lips farther on in the Gospel (Matt. 7 : 19; 12 : 34).

When John looked back on his ministry it was with a sense of failure: verses 11, 12. Strong man as he was, he was not strong enough to make bad men good. "One mightier than I"—it was to this he looked forward. He does not yet definitely point to

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* These studies follow the lesson topics and passages of the International Sunday-school series.

Jesus; he has not identified the mightier than himself for whom he waits, but he knows that he will baptize not with water but with Holy Spirit and fire. John certainly conceives the work of the great One who is to come as a work of judgment; his instruments are the ax, to cut down the barren tree, and the fan, to winnow the chaff from the wheat; but it does not follow that when he speaks of the Holy Spirit and fire he speaks of two things—the Spirit for cleansing, and the fire for destruction. In the New Testament generally spirit and fire are synonyms; it is only a glow of some kind which sanctifies and makes men fit for the kingdom of God.

II. **The Baptism and Temptation of Jesus.** (Matt. 3:13–17; 4:1–11.) The work of John was recognized by Jesus as from heaven (Matt. 21 : 24 ff.), and He identified Himself with it. We might have expected, when He went from Galilee to Jordan, to see Him by John's side, helping John to preach repentance and to baptize, but that is not what we find. He takes His place among the people; He is there not to baptize, but to be baptized. This puzzled John, and has puzzled many since; how could One who knew no sin submit to a baptism of repentance which had remission of sins in view? The only answer to this question is one that reveals the very heart of the gospel: Jesus in love identified Himself with the sinful people, He made common cause with them, He took on Himself the responsibility which weighed upon them all. He numbered Himself with the transgressors, and in doing so He brought hope to the world. For is not this the hope of the sinful, that we are not left alone in our sins, but that the strong Son of God, immortal love, stands by our side, all sinless Himself, yet making our burden His own? It was no accident that in that very hour when He identified Himself in love with the sinful people heaven opened over Him, the spirit descended upon Him, and He received from the Father the assurance of His sonship. The baptism of Jesus is His consecration to His work, and a hint as to the nature of His work is given in the words He heard from heaven: "Thou art (so in Mark and Luke) my beloved Son, in thee I am well pleased." These are Old-Testament words, from Ps. 2 : 7 and Isa. 42 : 1. It was through His knowledge of the Scriptures that the voice of God came to Him. He tells us by these references that He is to be the triumphant King of the second Psalm, and at the same time the meek and suffering servant of the Lord described by the prophet. The descent of the Spirit signifies that from that hour the power of God was with Him to enable Him to fulfil this high calling. We must understand that it is a calling; He is summoned by the Father to bring in His kingdom among men, but to do so in the character and spirit of that wonderful figure that rises before us in Isa. 42 : 49, 53. Will He prove able to do?

This is the question with which we are confronted in the temptation of Jesus. The baptism was a time of spiritual exaltation, but it was followed by six weeks of spiritual conflict. Jesus looked out upon the world in which His work had to be done, and pondered the ways in which He could approach it. His task was to establish the ascendency of God among men, and the question was how to win men for the divine side. Various ways of doing so were open to Him; the world, as He looked out upon it, presented them to His eyes; but in one way or another they were inconsistent with His calling. He would have been untrue to the heavenly voice if He had entered on them; they were not really possibilities presented to Him by God; they were temptations of Satan. Jesus had contemplated and decisively rejected all these temptations before He began His work. He had resolutely turned from every false path, from the very outset, and therefore there is no trace of hesitation or inconsistency in His later career. What, then, were the temptations He vanquished, the wrong roads which He refused even to enter?

It should be noticed that these are the temptations, not of Jesus, but of the Son of God, the person called to establish God's sovereignty among men. What they contain is, in the first instance, lessons on the kingdom of God, and on the ways in which it is not to be set up in the world. The first temptation really means, Found the kingdom upon bread. Go upon the principle that His bodily necessities are man's primary interests. Make loaves and fishes all the time, and you will win men with ease. This was a temptation because Jesus cared for men's bodily necessities. He knew what hunger was, and pitied it. He always cared for the poor. It is enough to damn a man forever, if He must say to him at last, "I was an hungered and ye gave me no meat." Yet He dare not base His kingdom on bread. However unpopular it may be, He must say to everybody, "Labor not for the meat which perisheth, but for that which endureth unto everlasting life." It is not wheaten bread which is the primary necessity, but the bread of life, the living word of the living God. It is often hard to say this—unpopular, apparently cruel; but Jesus said it to Himself first, and took the risk then of saying it to every one. The spiritual must always have a primacy in the kingdom of God.

The second temptation means, Found the kingdom on display. Gather a crowd by casting yourself unharmed from the pinnacle of the temple, and men will be won for your cause at once. Dazzle their senses and dumfound them, and then you may do with them what you will. The Jews, who came to Jesus asking a sign from heaven, repeated this temptation. But He vanquished it as He had done the first. You can not do anything for God if you defy the rational and moral order which God has appointed for life. In God's service you must keep within the limits of moral sanity, and only appeal to men in ways which respect the nature He has given them, and the world in which they have to live. Jesus had no apparatus in His work. He did no miracles of ostentation. He did not count on impressions from architecture or music, or solemn sacramental ritual, to win men for God; "He spake the word unto them," and He would have felt that anything else was not only a mistake but a sin.

The third temptation was the most undisguised. It was the temptation to take the help of evil in establishing the kingdom of God. Evil is very strong in the world; it can offer great bribes, it can do much to make many courses easy or difficult. No doubt it would have been easier for Jesus to get a footing in the world if He had been willing to make compromises with evil—to take its help, only temporarily, of course, and without really admitting its right to exist. But the footing thus gained would have been of no use to one whose task was to establish the kingdom of God. He who stands for God can make no compromise with evil, can not admit its right to be, even for a moment; still less enter into any kind of alliance with it. All He can say is, "Get thee behind me, Satan."

The terrible conflict of these six weeks ended in complete victory, and was followed by a new and consoling visitation from heaven. "Angels came and ministered unto Him."

III. The Beginning of the Galilean Ministry. (Matt. 4 : 12–25.) The first verse of this lesson seems to imply that before the Baptist was put in prison Jesus had carried on a public work of some sort outside of Galilee. As some one has put it, He found the preparation for His coming imperfect, and for a while did the work of His own forerunner. John's imprisonment was a monition or signal; it left Jesus alone, with the undivided responsibility for God's work, and it indicated its perils. At this time Jesus changed His home; He left Nazareth among the hills and made Capernaum on the lake shore His own city. The evangelist finds in this the fulfilment of the prophecy Isa. 8 : 23 f. It is rather a happy application than a fulfilment, and it shows how Matthew was impresst by the gospel. It is a splendor of light rising over a world sitting in darkness and the shadow of death.

Matt. 4 : 17 is one of the hinges on which the gospel turns. The other is Matt. 16 : 21. Both begin with the words, "From that time began." The first describes the first half of the book, and of the Lord's life. "From that time began Jesus to preach and to say, Repent, for the kingdom of heaven is at hand." The second describes the second half of the book, and of the Lord's life. "From that time began Jesus Christ to show to his disciples that he must go to Jerusalem and suffer many things, etc." From 4 : 17 on Jesus preaches, His subject is the kingdom, He addresses Himself to all; from 16 : 21 on He teaches, He concentrates His attention on the twelve, His subject is not directly the kingdom, but Himself as the Christ, and His death and resurrection. To understand the structure of the gospel, and the general character of Jesus' ministry, these facts are of primary importance.

In verses 18–22 we are told of the calling of the first four disciples, the two pairs of fisher brothers, and hear the first of the inimitable living words of Jesus: "I will make you fishers of men." From the opening chapter of John we learn, directly and by inference, that Jesus had been in contact with all these men in the Baptist's circle; it was not His first word to them when He called them now to leave everything and attach themselves permanently to Him. We hardly realize the courage this required. It was such a launching out into the unknown as they had never ventured before, but we owe to it all our knowledge of Jesus. It was because there were some who were constantly with Him that the remembrance of Him which we have in the Gospels was preserved.

The rest of the chapter is a summary and program of the early ministry of Jesus. It consisted mainly of two things: (a) preaching, and (b) healing, and it was at first wonderfully successful. The whole land was stirred, and even regions that hardly belonged to the land of the Jews (Decapolis, all Syria). At first there was no official opposition to Jesus, and He taught in the synagogs (verse 23); later these were closed against Him. The plan which Matthew now follows in his gospel is to illustrate the two parts of Jesus' work. (a) In chapters 5, 6, 7, the Sermon on the Mount, He gives an ample specimen of His teaching; (b) in chapters 8 and 9, which contain a series of miracles, He gives a similar exhibition of His healing-power. With chapter 10 we see the work so increasing that He is unable to face it alone, and sends out the Twelve, two by two, to preach and heal also, imparting to them His message and His power to this end.

THE GOSPEL OF THE KINGDOM

IV. **True Blessedness.** (Matt. 5 : 1–16.) These verses form the prolog to the Sermon on the Mount. As we see by comparing Matt. 5–7 with Luke 6 : 20–49, there was a discourse of Jesus, beginning with beatitudes or congratulations, having as its kernel the law of unlimited love, and ending with the builders on the rock and the sand. Matthew has enlarged this by incorporating in it words of Jesus spoken on other occasions, and so made it a program or manifesto of the Kingdom. The mountain from which Jesus speaks answers in His mind to the Mount of God in Exodus, and the words of Jesus are the New Law which takes for disciples the place taken by the law of Moses for Jews.

Yet the gospel has not really a legal character, and it is no accident that the sermon begins, not with commands or prohibitions, but with congratulations. The happiness of His disciples—for tho multitudes are supposed to be present it is the disciples who are in view (verse 1)—is what strikes Jesus as He looks upon them. Not that the world would think them types of happiness. On the contrary, they are poor, sorrowful, hungry, persecuted, reproached; all that the world thinks unhappy. In Luke Jesus congratulates the poor: those who hunger now, those who weep now, in all probability preserving the words Jesus spoke; in Matthew it is the poor in spirit, those who hunger and thirst after righteousness, which no doubt preserves His meaning. It is very difficult to speak of the beatitudes to children, for they can not know what most of the words mean; and even adults may find them difficult, because the rare and high virtues some of them represent are not familiar in experience. The best key to them all is the character of Jesus Himself. He is the ideal type of every one of them, and when we look steadily on Him we begin to see what is meant here by being poor, meek, hungry, and thirsty for righteousness, sorrowful, merciful, pure in heart, a peacemaker, one persecuted and slandered for righteousness' sake. The beatitudes are pronounced separately, but not on separate people. We feel that when we think of Jesus. His character is like a glorious diamond, and as it turns in the light all these splendors flash from it. It may be little we see of them in human souls generally, but we are unhappy if between the contemplation of Jesus and the experience we have of others we do not see enough to enable us to assent to Jesus' words. There is one respect in which the disciples differ from Jesus. He is persecuted for righteousness' sake, but they are to endure all kinds of reproach, persecution, and slander for His sake (verse 11). Jesus could not speak without betraying somehow His peculiar place among men. He meant more to them than they could mean to each other; His cause and the cause of righteousness and of the kingdom of God are all one. Those who suffer for Him are the happiest of men (verse 12).

If verses 1–12 congratulate the disciples on their character, verses 13–16 describe their calling. They are and are to be the salt of the earth and the light of the world. Salt keeps things from rotting and gives them flavor; and, paradoxical as bad men may think it, life is kept wholesome and saved from insipidity by that which is contributed to it by the disciples of Jesus. It is an interesting question to ask, What are the saline elements in human character? Light may refer rather to the missionary influence of the disciples' lives. It is their lives (verse 16, your good works), not any spoken testimony, which will impress men. But to do this their lives must be such that those who see them will feel instinctively that they are of God. Such lives, they will say, are not their own doing; they are fed from heavenly springs; thanks be to God who has given such power to men. Notice the sovereign ease and calmness with which Jesus here claims the earth, or the world, for His own.

V. Some Laws of the Kingdom. (Matt. 5:17–26, 38–48.) One of the problems which most perplexed the early Church was the relation of Christians, especially of Jewish Christians, to the Old-Testament law. Matthew, who wrote in the first instance for Jewish Christians, presents the teaching of Jesus here with this problem in view. The key to it is given in verse 17, which may be called the text of his version of the Sermon on the Mount. Think not that I came to destroy the law or the prophets; I came not to destroy, but to fulfil. Whether we think of the Old Testament as law or prophecy, as showing what God demands or what He promises, the relation of Jesus to it is a positive one. He is in no sense hostile to it; He does not abrogate, but consummates it. When He speaks the strong words of verse 18, which seem to be at variance with His own and the apostles' attitude to what we call the ceremonial element in the law, He is not thinking of the questions this term raises; what He means is that the revealed will of God is binding to the last atom. He is so far from lowering the moral standard that He declares expressly that unless the righteousness of His disciples surpasses that of the scribes and Pharisees, who were the types of piety in those days, they will never enter the kingdom of Heaven.

Matthew, in contrast with Luke, who wrote for Gentile Christians, to whom this was not a burning subject, gives a series of illustrations to show what this higher righteousness means. The first, verses 21–26, is taken from the sixth commandment. As interpreted by the scribes and kept by the Pharisees, the commandment forbade murder and threatened the murderer with "the judgment"—*i.e.*, the local court which tried such cases. To Jesus, this is degrading the divine law into a human statute. He claims for Himself an authority transcending that of all the recognized interpreters of the law when He says, "But I say unto you." He declares anger against a brother to be that which God prohibits in His law; and the sin of it is highly aggravated when it breaks out in bitter or contemptuous words like *Raca* (good for nothing) or *More* (fool). No conceivable punishment is then too severe for it. Hence the supreme requirement of the law is placability, the spirit which is slow to give offense and eager to be reconciled when it has done so. Verses 23 and 24 evidently belong to the time when the temple was still standing and when the hearers of Jesus were accustomed to take part in its services. What they mean is that even the holiest religious rites are to be postponed to the duty of reconciliation. The man who has wronged his brother, if he remembers it before the altar, is to leave there his gift before the altar—as we might say, he is to lay down the bread and wine and rise from the communion table—and first be reconciled to his brother and then come and worship God. God is love, and there is no possibility of being right with Him while we are estranged from a brother by the wrong we have done him. Verses 25, 26 give another motive for making reconciliation the first of duties. The man whom we have wronged can put us in the wrong with the judge, and judgment is at hand. We are on the way to the bar, and the only policy for us in a case in which we are sure to lose is make it up with our adversary before it is too late. The irreconcilable will discover to their surprize, when it is too late, that the consequences are irremediable.

The other illustrations which Matthew gives in verses 38–48 are akin to this one. They are all connected with love as the supreme law in the kingdom of God. Love is no doubt recognized in the Old Testament: in Lev. 19:18 we read, "Thou shalt love thy neighbor as thyself." But in practise it was recognized with various limitations. Only one neighbor (*i.e.*, our fellow countryman) was to be loved and he was to be loved only under certain conditions. If he behaved in a certain way—if he struck us, robbed us, cursed us—the law of love was superseded or suspended, and another law took its place. "An eye for an eye and a tooth for a tooth" (verse 38). "Thou shalt hate thine enemy" (verse 43). The teaching of Jesus is that all limitations put on the law of love are wrong. It is not only the supreme, but the sole law. We are not to go with it so far, and then when something too provoking happens—when some one slaps us in the face or takes the law on us unjustly, or wants to borrow money from us which we know he will never repay, or persecutes or slanders us—to turn and say, "Love has had its due now; it is time to act on another principle." It is never time to act on another principle; we must act on the principle of love all the time and under every provocation. It is always love which must tell us what to do. It is childish to read verses 39–42 in the letter, thus misinterpreting the words of Jesus as the scribes misinterpreted the laws of the Old Testament; they are bold and challenging ways of declaring that it is always love, and nothing but love, which is to guide our actions. The final reason of this is that God is love and that only by acting thus can we prove ourselves children of such a Father (verse 45). His unwearied and impartial goodness must be the pattern of ours. It is not enough to do to others as they do to us: the worst of men do that. "What do ye more than others?" is the question which tests discipleship to the Kingdom of God.

THE INTERNATIONAL SUNDAY-SCHOOL LESSONS

1. Jan. 2. John the Forerunner of Jesus.
2. " 9. The Baptism and Temptation of Jesus.
3. " 16. The Beginning of the Galilean Ministry.
4. " 23. True Blessedness.
5. " 30. Some Laws of the Kingdom.

Mutual Antagonists Uniting against Christianity

THE REV. GHOSN EL HOWIE, BEIRUT, SYRIA

A SHORT distance east of "Zarephath which belongeth to Sidon" (1 Kings 17 : 9) is a village whose inhabitants are Maronites, while its houses and the land for miles round about it are the property of a Druse sheik, or prince. The Maronites, therefore, are the serfs or peasants who cultivate the land for the prince and receive a share of the produce for their labor. These illiterate villagers seem to have felt the influence of education in some of the neighboring villages and, desiring to better themselves, petitioned the American missionaries to establish a school in their village, and it was done. The sheik proprietor objected to the school decidedly, and while negotiations were in progress, with a view to the closing of the school, the sheik's factor or representative forcibly turned master and pupils out and threw the furniture of the school out into the road.

The sheik gave his reasons for opposing the school, and they are in substance this: "If these peasants be educated and be enlightened, they will inevitably, sooner or later, refuse to work my lands on the terms they have hitherto done." There can be no doubt that such thoughts may have occurred to his lordship and he might naturally entertain such fears, but the primary cause for his interference and opposition was confidentially made known to me. It is the Maronite hierarchy, the real enemy of evangelical schools, that instigated and persuaded him to act. "And the same day Pilate and Herod were made friends together, for before they were at enmity between themselves" (Luke 23 : 12). The Pharisees and the Herodians, each an avowed and inveterate enemy of the other, overlooked their mutual enmity and came together to catch him in his words (Mark 12 : 13).

I am not yet sixty years of age, and yet I remember the time when the Druses waded in the blood of the Maronites, and each reduced the villages of the others to ashes and charred heaps, and the spirit of those days of fire and sword is abroad still; nevertheless, strange as it must appear, the Maronites are secretly on their knees before the Druses, persuading them to antagonize the truth; and they do it as surely as Pharisees, Herodians, and Sadducees, hereditary and mutually irreconcilable enemies, united to oppose Christ and catch Him in His words, if perchance they might hand Him over to the civil or ecclesiastical powers that were.

Greeks and Armenians, as well as Druses and Maronites, have been known to unite against evangelical Christianity, as Herodians, Pharisees, Sadducees, and scribes were wont to do at times.

SERMONIC LITERATURE

ANDREW AND SIMON

FRANK W. GUNSAULUS, D.D., CHICAGO

And he brought him to Jesus.—John 1 : 42.

THERE is a singular grandeur and yet a singular pathos in the scene in the midst of which we behold Simon of Capernaum as the disciple of John the Baptist. It is grand to hear with responses of heart and will the solemn command, "Repent! Repent!" Nothing on earth is more sublime than a man, honest with his soul, when the air quivers with such a trumpet-tone. It is grander still to take a step—an outward, visible, irreversible step—which puts that obedience into the form of action, and, before men, draws the line between the soul's new hope and its unsatisfactory past. Nothing on earth is more sublime than a human being entering into the waters of baptism with a hope of spotless purity. Yet there was, as I say, a deep pathos about Simon's response to the cry, "Repent!" and his baptism by John. For compared with what Simon's soul needed, in order to reach his broadest, noblest manhood, these all, and alone, could accomplish so little. He needed a power which would do something positive in him and for him. To repent was only to cut himself loose from his past; it was a negative work. The same Simon soil remained upon which other weeds could grow if these had been uprooted. Something more than repentance must he have. He needed a force within him that should consume the annoying and dead moralities of his spirit with the flame of a resistless religiousness, an energy which would rouse every latent strength of his spirit into manifest activity. To be baptized by John for the remission of sins was only to symbolize outwardly a negative purification. He must be more than pure, if he is to remain pure; he must be powerful. Some more interior and energetic baptism than that of John must he have if he is to reach his best manhood. Let us not underestimate the significance of the step Simon had already taken by becoming a disciple of John. He had obtained a sense of reality which had made it impossible for him to be satisfied with the unrealities of Pharisees and scribes, and which had prepared him for confessing any divine reality to which he might be led, and he was full of the idea of the nearness of the Messiah. On one of these days, through which were streaming the lights of hope which John the Baptist had let into Simon's soul, his brother Andrew came to him and broke the silence with the important news, "We have found the Messias."

Where had Andrew been to obtain such information? Not far away. We need only have our spiritual eyes open to behold the Lamb of God walking on the very pathway of life which we thoughtlessly tread. Andrew says, "We have found the Messias." Who are "we"? Why, John had been with Andrew near the Jordan. How came these commonplace men to make such a matchless discovery? Well, by being in good company. By keeping close to the best truth-teller they knew of, they discovered a better, as men always do, until they find Jesus. Only the day before these two friends were standing in the presence of John the Baptizer, when there came near to them one whom John might have spoken of as his cousin, Jesus, Mary's son. But John did not thus speak of Him, because John saw more deeply than that. Most of us get only the most superficial qualities and gifts from the figures which a little while throng our life-paths. We see superficially. We only see our cousin in the Christ. John might have spoken of Him as his convert. Had he not baptized Him? It does not require more than the performance of some mechanical act, or more than the contact of soul with soul in a brief conversation, to make many religious leaders like John very unlike him in this. The smaller always claims the larger. The superficial worker upon souls and their future will hardly let God Almighty have a part in their growth and destiny. Jesus was something greater far than one whom John had baptized. John's mind had been dealing in the solitudes and in the face of vast audiences, with the profound and passionate cries of the human soul, and with the infinite and tender response of God, its Father, to its needs.

Away below every other fact which had to do with the weakness or wo of humanity, his eye saw this one only—sin. Far above all other schemes for the changing of man's sorrows into joys and his weakness into strength, John had a dim sense of the sin-bearing love of God! And he threw into his words the whole significance of these visions and hopes, along with the eloquent meanings of a past which Andrew and John had partially understood when he pointed to Jesus and said, "Behold the Lamb of God." The day before John had said, as this same Jesus came in sight, "Behold the Lamb of God which taketh away the sin of the world." I can not think that these simple fishermen at all grasped the fine significance of these great words. The after-life of these who became disciples of Jesus shows that not until after their Lord had lived His life on earth, did they have anything like a clear conception of the truth of the sin-bearing Lamb of God. It would be absurd to suppose these men to have seen in these words the multitude of mutually exclusive ideas which differing commentators have there discovered. It was too great a saying for their thought and experience to take in. It bewildered rather than illuminated. Great revelations are themselves, at first, great mysteries. Jesus, the greatest of revelations, is the greatest of mysteries. What can, what ought man to do in the presence of such a revealing mystery? Andrew and John show us. They approach it with reverence. They do not speak, until it does, "and the two disciples heard him speak"—and having heard, they obey—"and they followed Jesus." Oh, what greater, sweeter words will fall on their listening sense! God help us, when the light bewilders rather than illumines, to listen. The eye may be too full of light to see; then the ear will hear the Christ. God help us, when what we behold is a mystery at first rather than a revelation, and when listening, we have heard Jesus speak, as did Andrew and John, help us to follow until He speaks again to us.

Notice this, also, that while it does not seem that Andrew and John at all comprehended what the Baptist said, as Jesus came near, nor did they see that characteristic of Jesus which John, the Baptizer, saw when he said: "Behold the Lamb of God!" yet they, in their own way, got enough of the Christ-glory to be wrapt in its charm and follow on. What they talked about, how they asked questions, what Jesus said to these two men who went home with Him, we would like to know full well. One thing we are sure of—He had the kind of men to deal with who are certain of finding the living kernel within every forbidding mystery. These men were not superstitious, fearful hunters after truth, who begin to tremble when they have to keep still, and hear truth speak; who quake with fear when, after they have asked truth where it lives, truth says: "Come and see." Cowards, who take to superstition or agnosticism, rather than to the joyous task of going home with truth, retreat when some mysterious truth of the universe, or the soul, or God, says, "Come and see." Every atheist or skeptic has stopt just here; and so has every ignorant bigot. These men were not afraid to dwell with truth—"and they abode with Him that day." They had a home-view of Jesus: they saw truth where it is simplest and most hospitable. They came away, as all men do, with a masterful reverence and love for that kind of mysterious revelation which invites the human soul to its own home, which says to all honest and earnest souls: "Come and see!"

"Behold the Lamb of God"—with that impressive announcement in memory these two men's minds had been listening to Jesus at home. They did not understand it. Should they lose Jesus entirely, because this idea of Him who was too great to get hold of? No! They can get enough of truth concerning Him to guarantee their coming some time to the rest; they can get enough of Him to make them feel for Simon, that they may draw Him up within the genial radiance. We must be content to take hold of that side of divine reality which our minds may handle. Andrew tells Simon, not "We have found the Lamb of God," but "We have found the Messias!" Andrew is a soul-winner, not a great, penetrative theologian. He is narrow, and a man's narrowness often makes him intense. Andrew is a Jew; he must see the Jewish "Messias" in his "Lamb of God." He takes up the fact concerning and in Him which fires his own heart and which he knows will fire Simon's heart, also. He does not attempt to win a soul with the Baptizer's conception of Jesus. Things are too serious with him to permit him to steal even better thunder than his own. He can do best with, because he is most interested in, his own thunderbolts of conviction and experience. Keep to your own truth, Andrew! You will get the rest in time. With what truth you have, not with what truth the Baptizer has, you must apprehend Jesus and be a soul-bringer.

Now, with our methods and habits of getting acquainted with truth and dealing with mysterious revelations, with our way of never going up to a mystery and listening, but rather lecturing about it; with our way of never following it home and staying patiently with it until daylight but rather avoiding the effort, we are astonished that this man Andrew should ask himself just these questions: "Where is Simon, my brother, and how can I get him here?" O, how such a brother as that puts our brotherliness to shame! O, how such a vivid commanding vision of Jesus as this contrasts with our pale, vague views of Jesus which have no power to send us to anybody, not even to our most distant relatives in a letter written in the third person and without address or date. O, how such a simple, incomplete message as this shows us that we must have something in addition to our complex and long-drawn-out explanation of Jesus to bring Simon to Christ. We may well stop with Andrew awhile and study his method of bringing Simon to Jesus—for what biography of Peter would be complete without a study of this good, brotherly man who brought the Simon-material to the Master-hand who transformed it? So, also, we may get some help for ourselves in Christian labor. There are three stages in the process;

(1) Finding. "He first findeth his own brother, Simon." (Verse 41.)

(2) Saying. "And saith unto him: 'We have found the Messias.'" (Verse 41.)

(3) Bringing. "And he brought him to Jesus." (Verse 42.)

Men have failed to observe this order. We have often been speaking to, or at our brother before we knew where he was. Our words do not find men, when we have not found them.

Men know whether our brotherliness knows where they are or not. Andrew first findeth him, before speaking at him, or about him—certainly before speaking to him.

What made Andrew such a successful finder of the soul he sought for? You say it was his generous, intense brotherhood. That surely ought to make a man successful in finding a soul, a Simon. The boys which nursed the same breasts, clambered upon the same knees, kissed the same lips, saw the same tears, and perhaps stood together at the same graves, ought to be easily found when either seeks the other. But it is not always so. Sometimes a mother's tears roll like unmeasured oceans between two children, Andrew and Simon. When brotherhood has been debased and slain, the very gravitations pull the hearts asunder. It is a dreadful hour when Andrew can not find Simon—when Andrew's haunts and loves and Simon's are far apart in reality as east from west, altho the city directory says they live in the same block. It is a fact before whose presence men ought to shed tears of grateful joy that Andrew and Simon may easily and surely find each other.

Strange enough it is that men we meet can find each other so rarely when they have to tell of Jesus. It seems hardest for those who are most familiarly bound together. A brother superficially influenced by Jesus wants to hunt for somebody else's relatives. He can talk with his brother on every other topic, can warn him to avoid stormy weather, can beg him to keep out of the hot sun, can entreat him to escape the burning house and can force him to leap for his life; but when eternal destiny is to be decided and the hour is nearly gone, he is tongue-tied. He gropes in his talk. He seems blindfolded with embarrassment. He finds everybody else; he can not find his brother. It is all but impossible for him to remember Simon—he is so happy. Oh, what a lie is all this! Wherever an Andrew really and deeply finds Jesus, as Christ, he first of all things, after that, findeth his own brother Simon. It is a superficial Christian experience which forgets the tenderest ties and the nearest heart companions and contents itself for the first month in hiring a sixth-story room and mailing tracts, or singing about the new Jerusalem. If you do not feel that you must tell somebody about Christ it is because you have not much to tell.

Jesus gave to Andrew, first of all, a sense that he himself was a brother of Simon, and, secondly, a consciousness of the fact that Simon was brother of him. These constitute a part of the nerve of missions. Some of us get one of these ideas without the other. A man who can not and does not live in the apprehension of both of them is not acquainted with Andrew's Christ. Here was a brother to look; and there was a brother to look for. Simon was just as real to Andrew as he was to himself. Christ gives the soul so good a gift that it says: "Brother must have it." Christ intensifies the sense of a brother's value so much that the soul says, "Christ must have my brother." Oh, when Andrew saw dimly the glory which streamed out upon the great universe from this Christ, when the rays of hope sprang from the very brow of the Messias as they talked, when he saw how certain was the splendid future, his own eyes were full of light; he saw deeper, farther than ever before, and lo! he saw Simon, his brother. As he thought of him new meanings seemed to lie in his life. His brotherhood yearned for him more than ever before. Priceless was his worth. Clearly did Andrew see his untold value now. Andrew had eyes that must find him! Andrew had a brother that must be found. He first findeth him.

Would you be a soul-winner? You must have brotherly eyes to find Simon. In those eyes must be the light of God's Son which will shut every false shadow out. In those eyes must be a sense of what Christ has for your brother, that will take you to Him unembarrassed and unafraid. In those eyes must glow Christ's valuation of your brother, which will make it impossible for you to see anything else. In those eyes there must have come the divine love which looked earthward in Christ and found you—a love which will look the universe through and through until Andrew finds Simon. The soul-finder has eyes which are set on finding.

I suppose Andrew was simple and old-fashioned enough to go where Simon could be found. We are too fashionable, or too decorous, or too churchly, or too cold-hearted and unchristian to do that. Too often we only establish ourselves within a great building of solemn look and dignified architecture, with pews numbered and most of them for rent, with a theological test for every visitor who would remain, which we do not ourselves understand or profess to enforce, a sweet-voiced choir the while singing at us or for us the worship of God, whose words we can not catch, but whose phrasing and tones we admire, and having established our place of business, with such completeness and care, we say to our brother Simon, who does not know Jesus at all, "Now, you come in here and believe or be lost." I know that this is a very bold way of stating it, but I meant you should see the dreadful contrast between the way in which Andrew finds Simon and the way in which we do not find Simon, our brother. To find Simon, Andrew goes where he is; we too often tell him by advertisement in the paper to come to us, and get acquainted with us and our Lord if he is able. Our brotherliness is a very unfraternal affair. O Christ! speak to us so that we may want Simon; speak to us of such good things that we may not keep them as luxuries in our church establishment; speak to us so that we shall see our brother Simon glow with a meaning and his life flash with a significance such as will urge us to hunt for him until we find him.

We must go where men are, touch them where they are, seek them for what they are, if we are to be soul-winners like Andrew. Andrew's Christian enthusiasm would have carried him over danger, through deep darkness, past vile places, across seas of disgusting infamy, up any height of difficulty, down into any depth of disgrace, if by any or all, he might have found Simon. Any man who finds the real Christ will, yea must find his brother. After he sees Jesus, he has new eyes for souls. No den of infamy is too horrible for his pious feet, if away there at the end of his path of duty, sparkles the gem of a soul. No distance, leading through by-ways of shame and up rough rocks of forbidding sharpness is too long or too severe, if such a soul knows that there is a human being who needs Christ at the end. The Church must go where men are; it must find them, if it is to be Christian.

Andrew findeth and then Andrew sayeth. Many a man and many an institution have found men, and they have not been brought to Jesus. Simon has remained the same Simon, without an intimation of ever being transformed into a Peter. Men are so ready to hear, so anxious for a tone of hope, so hungry for a crum of inspiration, that it is not hard to find them if one wants to do them ever so little good. Every man has confest by the earnestness with which any tiny ray of sunlight is caught up that he is a plant whose nature pleads for the sun. Every soul is a prophet of the Christ. The ease with which a little goodness finds men, shows how they will always, yea, must always respond to the divine goodness—to God. It is an awful thing for a man who is stronger and clearer-eyed in goodness and truth to find men and only to find them without a word to say, which shall bring them face to face with goodness itself, with God, with Him who is the truth. I care not what splendid names you put upon your societies, your clubs, your institutions, and your churches, for that matter, if they do not somehow say to the souls who are attracted to them, "We have found the Messias," each of them is an Andrew who has found Simon, but who might as well be dumb. Simon very soon grows tired of such a mute brother, especially if he knows that he has made much of a pretense about finding him. Men would grow tired of such an Andrew very much more speedily if they did not have such deep needs, if they did not somehow hope that sometime he would speak. Simon wants Andrew to say something, especially after he has found him with such evident labor. And I tell you then, Andrew, dumb because you do not think the time has come, dumb because you believe you are doing enough by your humanitarianism in finding Simon—Simon is wondering why you don't speak; he is waiting for you to speak, he is disappointed in his needy soul, which he sees you have found, that you do not say something. What shall you say? If you ask that question, there is very little need of your saying anything. If there is anything but one thing which you can say, as you look at him, be silent. It will not touch him. You will feel like a dead man as you mumble it out. You have not been with Christ at His home. There was one thing and one only which Andrew might say: "We have found the Messias." How much more grandly one brother man can talk to another than that in Heaven I do not know; one thing is sure, there never was loftier saying on earth than that, "We have found the Messias."

That truth constitutes the rest of the nerve of missions. Notice, if you would be not only a soul-finder, but also a soul-bringer, that what the plain-minded and successful Andrew said, required no greater genius to utter than the weakest here possess; for it was the shortest yet the clearest possible statement of a fact: "We have found the Messias." The whole of Christianity is fact. Jesus Himself had made Andrew factual rather than speculative, when He said to him, just yesterday, at the very moment when he began to ask questions: "Come and see." In that atmosphere of fact, with the power of fact behind him and in his voice, he went out to hunt up Simon. A speculation or a theory about this man Jesus would have kept him indoors, musing and philosophizing for that day, at least. It would have driven him upstairs, beyond the reach of human voices and needs, where it has imprisoned many a conceited Andrew until Simon's funeral had to be attended to. If he had tried to go after Simon the interesting speculation would have gotten tangled up with his walking, and like many a man devoted to some theory about Jesus, Simon's brother Andrew would have fallen by the wayside. "We have found the Messias. Simon, my brother, I have a fact for you." How clearly Andrew utters it! We are told that men get the best literary style, by having something to say and then saying it. Any style heavy with facts is saved from heaviness. A fact clears a man's sentences of meaningless phrases and cumbersome polysyllables. A fact to tell makes a speaker economical of the hearers' attention, and that, Herbert Spencer says, is the secret of style. The style of Andrew is the soul-winner's style. Of course, there is truth in Buffon's fine saying: "The style is the man." Andrew was a plain, strong, fact-loving man, and that gave him plainness and strength in handling this fact in the presence of Simon. The very secret of speaking to men about Jesus is, first, like Andrew, be a plain man; secondly, like Andrew, also, deal in plain statements of facts.

Simon would have given no such response to anything but such a statement. John, the Baptizer, had made him impatient of the refinements of theory, even if before this radical thinker had not surrendered the whole realm of unreality to the Pharisees, doctors, and skeptical scribes. Andrew says: "We have found the Messias." Here is a fact; and I can not find that Simon stopt to discuss the matter at all. He would probably have worsted Andrew in an argument. But Andrew had the advantage in that alone he had the fact.

O, Andrew! never surrender that advantage when you go out to bring Simon. Never drop the weapon of your fact, to argue with your bird on the wing, but fire! Skepticism is like a bright lawyer with a poor case; it is better on argument than on facts. Evangelism true and thorough is not a debater, but a witness; it does not argue, it testifies. There is no such sad caricature as a man who has such a fact as "the Messias," engaging to debate Simon to Jesus. Simon knows that if Andrew has any such fact as that, he will stand close up to its beating heart and forsake not its holy radiance. And Simon does want facts. He is always ready to listen to any poor, ragged beggar, who once was blind, who hangs to a saving fact, and who says to the skeptic: "I don't know that; but this one thing I do know that whereas I once was blind now I see." And, on the other hand, he will not take time to hear a Crœsus in clerical broadcloth who has no such fact that fits into his needs a new hope and stirs his spirit with a divine command. A pulpit without facts may fool itself. That is not an impossible or heavy task; but it can never fool Simon, the strong practical fisherman. I fail to find in Andrew's words or actions that trembling, apologizing fear and embarrassment which characterize most men when they go to speak to their own kin about religious matters. There are two reasons for this freedom and power in Andrew. First, Andrew did not come to tell Simon about himself, but about Jesus, and secondly Andrew had not your ashamed and shameful ideas of what Jesus would do for him, but very different ones. These interpenetrate one another. Notice this: Andrew was too full of Jesus to talk about Andrew. We are often too full of Andrew to talk about Jesus. Our vision of Jesus is not like Andrew's; we do not see Him at home; we do not take the trouble of going with truth as far as truth will take us, and getting acquainted with it; we do not abide with Jesus. We want to be saved; we want the benefits, the earthly and heavenly perquisites of Christianity. We do not want to know enough to compel us to give up our fishing-business if it pays. We do not want to get absorbed in the Christ. We, therefore, never go far enough with Him to get into the best and divinest gifts of His grace. We get just enough Christianity to make us ashamed that we have not more; and it is no wonder that we are embarrassed and fall to talking about ourselves and the minor and incidental joys of having found Jesus, instead of about the Messiah Himself. "We have found," not ourselves, not great happiness, not selfish, spiritual joy—"we have found the Messias." That is the essential thing in the discovery Andrew made, which constituted him a missionary to his brother Simon. He sayeth: "We have found the Messias." Finding the Messias was first in order; then finding Simon. Mark the personal element in this history—in all Christian endeavor. Here is a person, who is speaking to a person, in order to lead him to a person. Andrew, Simon, Jesus—three persons and no abstractions. It is the Christ in our Christianity with which our own personal Christianity and personal helpfulness to others must begin and end. When we get to dealing with the impersonal and the abstract, it is because we have lost the personal Messias, have no sense of our own personalness, and have no interest in the personal Simon. Abstractions are sometimes but ghosts which indicate how many living Simons have been buried without a personal salvation.

There was, with all these incidental qualities, a noble and inevitable eloquence in these words, when they fell upon the ears of Simon. Simon's soul was a harp whose every string seemed created and prepared for that breeze. Music must come, when those words and that soul touched. The real gospel is sure to be—is always sure to be—eloquent to any Simon. Having first found him, having got at him where he lives, having met him as he is, its message rings throughout the needy, vacant soul, like sacred melodies in an old and deserted sanctuary. There are echoes of God in man which the Messianic thought wakens into restless harmony of expression. The real gospel of the Christ has never failed to get a hearing, where it, like Andrew, went to find Simon. It is when we get in front of Christ that He fails to attract.

And a man does not always seek the whole Christ. He sees the side of Messias next to him. This thought of Messias—how it thrilled that patriot few. That was the small end of the true idea of the Christ of God, of course. It was the end Andrew got hold of; it was the end which he knew Simon could get hold of. Would that our preaching of Christ could touch the sentiment of world-wide patriotism. With Andrew and Simon, the fortunes of Israel were dear above all else; and the enemies which they desired to dethrone were Rome and the political methods which made them a race of slaves. With our modern man, the fortunes of civil society, the destiny of humanity on earth, are involved in any bright hope which stands at the gateway of the future. Andrew's and Simon's Messias is a political deliverer;

so also is the Messias which the soul of the broadest man craves, a Savior of humanity—that greater Israel, that larger Jerusalem—from all its dangers. Christ Jesus has a real hold upon men, the ancient and the modern Simon alike, at the moment when the best hope of man which either has, be it ever so lowly, finds its realization in Him. The Messias which Andrew saw was vastly greater than his conception of Him. He had come to deliver men from sin, to bind them to the onmarching righteousness of God, and in that way to conquer all the Romes that might seek to oppress them. Every hope of man to-day runs forth to greet the preacher of this Christ. Besides this great hope at the heart of progress, every genuine feeling of the dreadful presence of sin, every desire to be rid of it; every noble movement of the unquenched good beneath the oppressive evil of life and every glimmer of desire to perpetuate it; every wandering dream of sometimes being true, amidst so many evidences of now being untrue, and every desire that that dream may be realized—all the man there is left rushes out to meet the evangelist of a real Messias, and to cry: "How beautiful upon the mountain are the feet of him that bringeth good things, and publisheth salvation; that sayeth unto Zion, Thy God reigneth." Go to thy brother. "He will not respect me," you say? No. It may be so, but he will respect the Christ you have; and not you, but the Christ must save him.

The "finding" and the "saying" of Andrew would have been altogether useless, however interesting they might have been, if they had not issued in the result of "bringing" Simon to Jesus. It would, I admit, have been altogether unfair to have estimated Andrew's piety and Christianity simply by its visible and immediate success in finding and bringing Simon. Simon might have been out of reach; Simon might have refused stubbornly to follow; these would not have made Andrew's brotherliness or religion the less noble. God has something to do with the "increase"; so also has the soil upon which the seed is sown. This ought to be remembered by every honest and noble worker who looks in vain for his brother Simon. But the fact that he was a searcher for Simon with Christ's spirit and a brother's love in his eyes; and the fact that when he found him he said to him the words which were surest to emphasize Simon's best hopes and Christ's most certain blessings which should realize those hopes—these facts were very powerful forces in making the bringing of Simon unto Jesus sure. Oh! how easy it is for Andrew to blame Simon because he can not find him, or instruct him, or bring him. It is easy for me to say, when I have failed to tell my hearers of the real Messias for whom they are longing, that their lack of readiness to go with me is but another proof of how totally depraved they are and how true is the text, "The carnal mind is enmity against God." Let me be sure that I have found them and said unto them, "We have found the Messias," before I try to bring them, and if I fail, these words about the totality of their depravity may then not be so full of abominable cant. Depend upon it, men do respond to the gospel of the Son of God.

We have thus learned to know Andrew as the soul-finder, the soul-informer, the soul-bringer. In the presence of Jesus, who had just come from the awful temptation in the wilderness, he could be no other than the Christ's missionary. In the presence of Simon Peter, whom he brought to Jesus, and Jesus Himself, whose light discovers the value of souls, how great Andrew seems! He is great, because he did a great thing. Without empire, he annexed an empire to the kingdom of the King of kings. Without genius, he has influenced the world of history as no man who was a genius alone has done. What a different future lies before it, because Andrew brought him to Jesus. Andrew's hand is beneath the structure of our Christian civilization as is that of none of Israel's tyrants. He utters his voice through the trumpet-notes of Simon Peter and sends his influence along the larger movements of that impetuous, noble life. What a crisis it was in his own religious career, when he waited to take the first step toward his own brother Simon, in the name of Jesus! His going to him at once settled his own place in history and in glory, and gave a new turn and stronger impulse to the stream of goodness and truth. The poor Methodist preacher whom Charles H. Spurgeon heard one night was an inferior soul to all but Jesus and history and humanity, for whom he found this imperial man. O, ye who start out to be the Andrews of the Church and of the nation, know ye that the power to bring a greater soul unto the truth is a testimony of the godliness of man.

THE PORTAL OF A NEW PERIOD: A NEW YEAR'S SERMON*

The Rev. Paul von Zimmermann, Ph.D., Professor of Theology, Vienna

Critical Note.—The Vienna theologian's discourse is of the climacteric order. A climax being, literally, a ladder, a preacher who uses it, is, throughout his sermon, leading his hearers by a way of ascent. In this case we are led upward by the way of three tenses. The discourse starts with the past, and the preacher looks at life on the low level of ancient conditions; but it is carefully shown that Apostolic life and preaching lifted humanity several stages above that level, and those stages are carefully delineated. The progressive steps climbed in modern days are next described, and finally, in the accent of optimism always characteristic of true evangelicalism, the future is idealistically predicted. Many preachers imagine that a climax is a flight by which the discourse soars upward in an eloquent peroration, but the true homiletic climax is the whole discourse when it is of this particular order. Dr. Zimmermann observes the precise rule of the climax applied to preaching. There must be unity, order, and progress. This discourse is a topical unit. The subject is a comparison of conditions between old times and new, and this is kept closely in view.

I will remember the years of the right hand of the Most High.—Ps. 77 : 10.

The years grow old, and so do men and things with them. New years appear, new people come on the scene, and new ideas, discoveries, and revelations surprize us. New ministers, new preachers, new houses of worship are seen. The whole of human history becomes complicated with this blending of the old and the ever new. And as often as a new year greets us we are set thinking of old times, whether the memories are pleasant or unpleasant, praiseworthy or the reverse. Not always was the old identical with the good; but neither is the new invariably to be pronounced better. The veteran looks back wistfully and extols the past as if in a funeral oration. The youth laughs at the age gone by, and boasts of his green wisdom as a sure pledge of future fortune. The thoughtful man stands tranquilly on the foothold of the present, holds with firm grasp the rudder of the hour, and says that what is gone is no more, what is future is not yet, but to-day is ours and we must use it. And all three are right in their way. The old man rightly cherishes his grateful memories, the youth yet more rightly looks forward with expanding hopes, but still wiser is he who, with manly energy, between the crimson morn of hope and the red sky of recollection, goes forth vigorously into the full sunshine of the day to use every passing hour with utmost diligence.

The New Year admonishes with a triple exhortation. It bids us think of three tenses and of a threefold progression. We are bidden to reflect on the good old time, to give thanks for the new and better time, and to work for the future time—the best of all. But all three of these times blend together in the term "New Year," which, like the morning-star, seems to betoken the full promise of coming blessing as we enter the portal of a new period. Whatever was good in the old time came from Him, whatever is better to-day has been wrought among us by His Spirit; and because that Spirit abides with us, and will ever abide, so should we believe and hope that we are evermore to be recipients of new revelations of His grace.

"I have considered the years of old, the years of ancient times." Thus says the psalmist in this psalm. And he well speaks thus. Far from commendable is that frivolous mood of soul which depends on the present moment, as the butterfly hangs on the blossom sipping the nectar, forgetting all past companionships and experiences. Think of the days of old and of the wonders of the Most High. Gratitude demands such meditation. But such thankfulness for the mercies of the past does not involve discouragement of the conditions of the present. Even virtue may have its defects or commit its mistakes. For there have ever been admirers of the past who have inculcated contempt of their own epoch. While they vaunted the "good old time," they abused the new time in which they lived as evil, and evil only.

Where should we be to-day if the philosophy of the old pessimists were true? Even Horace, who passed away eight years before the birth of Jesus, and therefore well knew the characteristics of his era, with all his geniality of outlook, was nevertheless constrained to declare that the age of the fathers was worse than that of their ancestors and that the age of posterity would be yet more degenerate. Sad prospect that of a sad juncture! And yet the Latin poet was right concerning that time. The birth of Jesus was at hand, but those who lived just previously knew not the bright light that was about to shine. And therefore he who wrote thus judged only as he saw the signs of decadence on every hand, for he could not feel conscious of the salvation which was approaching with the new era.

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*Specially translated for The Homiletic Review.

But would you look deeper into the old time in order to find in it the boasted "good"? The patriarch Jacob, progenitor of the Jewish nation, lamented thus before Pharaoh: "Few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage." And in the Far East the ancient sage Confucius cried in the wilderness: "The present time is the day of evil and of ruin." Are you familiar with the Jewish prophets? Read them. Their greatness lies in the vehemence with which they declaim against the sinfulness of their time and preach the need of contrition. The greatest of them all, who stood on the threshold of the New Covenant, takes for his baptismal proclamation at Jordan the iniquity of the age, exhorting high and low, priests and soldiers, fearlessly: "Repent, do violence to no man, exact no more than that which is appointed to you."

Noble souls of the olden times were ever apt to look mournfully on the world of their own day. In an epoch which we regard as one that was stirred with the new spirit of Christianity, Jerome in his grotto at Bethlehem mourns over the declension of Christendom and already praises the days of the older Christianity. The presbyter Salvianus, of Marseilles, preaching and writing in the fifth century, exclaims: "How unlike itself has Christianity now become as we look upon it; how deeply are we sunken!" Agobard, two hundred years later, laments: "The Church is growing old, and how decrepit she is becoming!" Boniface thus delineates his own time: "Purity and piety have almost vanished; brutal sports and the spirit of war now take the place of quiet work and prayer." Bernard of Clairvaux looks back wistfully to the olden time "when the apostles cast their nets to catch men, not as we do, to gain gold and silver." And all sections have thus looked back aspiring to regain the purity of the old days of Christendom.

I know, indeed, of no age which does not echo such sad laments. The great era of the Reformation was inaugurated with a whole chorus of such mournful strains. The Lollards upbraided the Church of their time, declaring that faith, hope, and love, and all the heavenly graces had fled from it. A contemporary of John Huss describes the century of the Great Council as one in which the few truly pious persons were sent to the stake, while the godless were allowed to live. Wyclif, the morning star of the Reformation in England, believed that the last age of the Church was at hand, and saw in an earthquake that happened in his time a premonition of divine judgment. Savonarola called his contemporaries fuel for hell fire. And Luther, under the firm conviction that the work which God was doing through him was the final manifestation of divine grace to sinful and lost humanity, before the last day, styled that the *liebe jüngste Tag.* But the final day did not come, and the laments over an evil age sounded on yet further.

When, then, was the good old time? Was it when the devastators of the terrible Thirty Years' War turned evangelical Germany into a waste and Christian purity was buried under outrage and bloodshed? Or was it when culture all but died out under a brutal dispensation of force? Have you listened to the mournful refrain of the earnest Pietists over the frozen Christendom of their time? Or was that the good old time a little more than a hundred years ago when in France God was thrust aside and a goddess of reason was set up on the altar of Notre Dame, and when humanity at length groveled at the feet of the colossal fighting emperor who demonstrated his boasted belief in the brotherhood of man by sacrificing two millions of men to the demon of his ambition in wars through twenty years? Or shall we judge that those were better times when our beloved grandmothers were looking with bright eyes out on the world? Not so if we now, in the right mind, greet the New Year, if we, while we think of the good old time, praise God for His wonderful works of old, and yet are not blind to the new prospect before us. So let us regard the past, remembering the preserving grace of God, and keeping our eyes fixt on His benefits to our fathers in their days, that we shall cherish the consciousness of the help of His guiding hand, and feel gratitude for the evil we have escaped and for the mercy which has forgiven us all the guilt of the past.

It is an anniversary when it is good to meditate on those days when for each one a father cared and a mother prayed. We think how the breezes of health blew round the dear homes of childhood in the days not long ago when the worm of doubt had not corroded the blossom of faith. We think of the day when young hearts surrendered themselves to the golden dream of mutual love, and when all trees seemed to be Christmas trees and all roses seemed thornless, and all the year was like May. It is as we reflect on the pleasures and the blessings of the days that are gone that we realize the goodness that has bestowed countless blessings on us. Complain not that the good old time of your own life has vanished forever; say not that darkness and decadence are the characteristics of our day. Forget no benefit that you have received, either from God or from the true soul of men. Think devoutly over all the goodness of the grace of God manifested from the days of the Apostles down to the days of your youth, but give thanks for the new, better time which God accords to us.

In many an aspect is this indeed the better time. Are you mindful that we are living in the greatest age of missions that history has known? Do you remember that you are free to exercise faith and conscience in a land wherein the gospel once was hated and persecuted unto blood? Is not the new time better? Does it not profoundly move you to hear how the Scripture is to-day celebrating victories round the globe? Everywhere, near and far, is the gospel achieving new conquests.

Better also is this new time, because in all civilized states it is witnessing the irrevocable inauguration of freedom of conscience. A new and better feature of our time certainly is the profound strengthening as never before of the sentiment of the brotherhood of humanity. It is true that the ancient prophets three thousand years ago preached compassion, but only those of the same race and creed were reckoned neighbors. In the days of Jesus the genuine Jew simply called a heathen a dog—that is, in the thought of the East, an unclean animal—and thrust contemptuously out of his way a Samaritan. And in Rome or Athens who ever thought of manifesting kindness and love to the widow, the sick, the pauper, the homeless, or the slave? Never before this new time has the community been so intensely concerned on behalf of those of low estate; never has such intense thought been bestowed on the interests of the toiler, the aged, and the helpless. Never has there been such solicitude for the victims of accident and misfortune; never have administrations displayed such anxiety with respect to the health of the masses and the protection of the people from terrible epidemics. Never has there been such willingness to extend civic privilege even to the lowest sections and such ample concession of liberty of conscience.

To-day men have begun to realize that Christianity, rightly understood, is the noblest socialism; that is to say, it is the fellowship of love. Men now begin at last to comprehend that humanity is a whole, a corporate unity, a body, and that the unruly, the destitute, yes, even the criminals are members—sick and sad members indeed, but nevertheless members needing care and protection. In a hundred years from now probably men will scarcely believe that to-day in our great rich cities our brothers in despair fling themselves into the rivers, unable longer to bear the agony of want. And thus is this new and better time certainly not yet the best.

The past, that panorama in which progress and retrogression are alike portrayed, reveals that as the doctrines and teachings of the divine Man have spread, so mankind has been the better, the brighter, the purer, the more humane and thoughtful. It is the sign of the times—it is the happy portent for the future.

Work for the future, the best time! It still remains for us to struggle toward that best and to conquer it for our successors, for this better present age is deformed by blots that are dark and saddening. Truly something better than present conditions must be achieved, and let each of us resolve, by word and example, to bring about the desired confirmation. For each individual life great tasks are in prospect. Shall we be so supine and obtuse as to surrender the tasks that await us? That be far from us. Who is so great a God as our God? Let that inspire us with confidence on the threshold of the New Year. It may be, indeed, that your way will be heavy and dangerous, thorny and tearful, through the New Year if your aims be noble; but hold fast to the faith in confidence that the way is appointed by God, and so is a way of holiness leading to that best time to come.

EXPERIENCE AS THE PROOF OF BELIEFS*

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We speak that we do know, and testify that we have seen.—John 3 : 11.

Every form of truth has a relation to some faculty or organ in man by which alone it may be received and tested. Is it a form of color or a question of color, the eye must decide; is it a question of sound, then of course the ear must determine; is it a question of beauty, then the esthetic sense must be the judge. In other words, the test of all sensible truth is the senses, the test of all soul truth is the soul, the test of all spiritual truth is the spiritual within us, the test of all livable truth is the life. That is to say, also, that Christian experience is the only key, is the only test of all Christian doctrine, of all gospel truth and gospel teaching.

See how this principle works in reference to the doctrine that there is a God. The Bible never undertakes to prove the existence of a deity. The Scripture simply proclaims the fact,—the great reality. And the divinity of the Book appeals to the divinity in the man. The idea of God is not something that has been imported into the mind from without. The idea of God is something that springs up spontaneously in the soul itself. The idea of God is at once the polar and the pivotal idea of the mind. It lies at the basis of all our thinking and of every movement of the soul.

Science itself must and does exercise subconscious faith in God, for the function of science is to interpret to us nature. Science says, nature has a meaning; but if there was no mind behind nature there would be no meaning in nature. There is absolutely no such thing in the universe as atheism; there is no such thing in heaven or earth or hell or any part of God's universe as an atheist. Your so-called atheist must evince and does evince his practical and his passive faith in God in everything that he does. He can not even undertake to build a mud-fence without evincing a practical faith in God; for in building his mud-fence he must believe in the law of gravitation. And what is gravitation at the bottom but God? No man can believe a truth, no man can admire the beautiful, no man can love the good, no man can yearn toward the infinite and unattained and not touch God at some point. When he believes the truth, in mind he touches God. When he adores the good, in the heart he touches God. When he does what he knows to be right, in act he obeys God. This idea of God is so innate and constitutional that if you were to take it out of man you would leave him something less than human.

When I was on my way from Montreal to a charge in the City of Toronto I got wrecked, and all my sermons, five hundred in number, went down to the bottom of old Lake Ontario, and a little woman said the other day that I have never preached a dry sermon since. But I remember that that box of sermons was fished out of forty feet of water and brought into my study, and I opened up the package of the sermons I had already preached, and I held up one toward the light, between the window and my eyes, and a little girl seated behind me said that all that I had written was washed out. "Yes," said she, "it is all gone to feed the fishes. I hope they'll get fat. Hold on! While everything you wrote has been washed out, there is something there the waters could not wash out." I said, "Where?" "Don't you see it in the light? The name of the man who made the paper." I said, "God bless you, little girl; when God made you He so inwove and enstamped His authograph into the very texture of your soul, that all the waters of time and all the waves of death and all the fires of the burning universe can never wipe out this original autograph of God." And because of this, because of the fact that man shall be forever capable of knowing this infinite God he shall be capable of forever sinking to the lowest depths or soaring to the highest heights. This is a doctrine that touches the concrete within. And we can say: "We speak that we do know," and testify that it is of God.

Another doctrine of Christianity concerning which we may say the same thing is the doctrine of sin. I know that modern thought says that sin is not sin. I am told that sin is not a reality because it is not an essential part of the nature of things. I am told that the old theologian imported into the conception of sin elements that were not there. All that I know about it is that sin is a disturbing force in me; that there is a dualism within me, and there is something that seeks to grovel in the earth, and there is something in me that seeks to soar to the skies. There is something in me that seeks its satisfaction in sense; there is something in me that seeks a satisfaction only in God. I find there are two lives, two natures, two selves, two souls in me.

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* Stenographically reported for The Homiletic Review.

And I want you to tell me what that soul of evil is. The scientist tells me that it is the work of my brute or animal inheritance. The old theologian said, it is not the animal but the evil that is in you. The modern scientist tells me that it is the law of heredity. The old theologian tells me that it is original sin. I do not care what you call it; there is dualism at work. I find in my dark moments that there are possible depths in my soul, deeps beneath deeps, hell beneath hell, into which it makes me shudder to gaze. But in my supreme moments I find there are possible heights, galleried glories, soaring, stretching up to the very throne of God, and it almost makes me swoon with joy to contemplate them. What a mixture is man! There is the soul that could soar on the wind in the sky above the clouds, and yet brutal passion chains him as a galley slave to earth. There is born what force, what fire, what flash of the thing we call genius, and yet in genius there is something like the forked lightning that flashes forth with a lurid glory of hell. There is Coleridge, the poet and philosopher, with an eye so clear that he could see stars in all their glitter at the mid-day hour, and yet he was a slave to the deadly drug. There was Voltaire, whose writings drew upon him the wonder-eyes of the world, and yet he does not know that the very demon of destruction dominated his mind, for he shook all France as with the very palsy of unbelief; and yet such was his profanity, such was his awful blasphemy that to the Christian mind his name and memory to-day are stamped with everlasting infamy. There was Heine, the seer of fair visions, and the dreamer of fond dreams, and yet the vilest thoughts held riot in his mind.

What is this in me that inspires, and what is that in me which clips the wings of aspiration so that I crawl like a very worm? May the child of God, may the heir of immortality become the sport of passion and the slave of sin? "We speak that we do not know, and testify what we have felt" in reference to this doctrine of the Word of God.

There is, again, the doctrine of regeneration. A young scientist told me in my church there is nothing more unscientific than the teachings of our Lord on the new birth. I affirm that there is nothing more scientific. All science to-day teaches the principle of regeneration. Science tells us that there are certain creatures come into the world, with organisms so involved and incomplete that they have to be born again in order to reach the highest and realize the best that is in them. Science tells us that the higher we reach in observing life the more complicated and complex organisms appear. Science tells us that there are certain creatures that have a long journey to travel before they reach their highest and best selves. And science tells us that there is no creature on this planet born so far from itself as man. Indeed, he has to be born many times in order to enter into the various kingdoms of which by nature he is the heir. There is that old savage to whom I was introduced years ago, sitting in the door of his wigwam, who told me that he was forty years of age, and yet, as I looked at that animal, I said, What an amount of indolent faculty and unborn feeling is slumbering in that savage! He had eyes, but there were certain pulsations of color and touch and truth and of the beautiful he had never seen. Why? Because his sensibility to beauty had never yet come to birth. He had ears. And what a marvelous registering machine the ear is! And yet there were pulsations of sound, rhythmic vibrations, and a whole world of ecstatic melodies and harmony from which he was absolutely excluded. Why? Because the sense of music in his soul had not yet started.

There is the faculty of imagination, that loom from which the poet and the artist weave their most beautiful dreams. And do you know, sometimes I fancy that that same faculty in God was the loom upon which he wove the dream of eternity, the gorgeous splendor of the starry night. But your savage has to experience the birth of a new power before he can enter into the unchallenged realm of the imagination. And so it is with all our higher powers. They are not all born at once. We experience a kind of rebirth as one and the other of these sleeping faculties wake from their prenatal slumbers and rise to the state where they become active and luminous. And if this is so in regard to the natural power, why not in regard to the spiritual? Is there no birth moment for the best that is in us? Is there no second birth called the spiritual? The grub must be born again in order to be a butterfly, and the very man must be born again in order to be a man. The most complex creature in the world is this man. There is a little of everything in us. Every one of you is a "committee of the whole." You are the material forms of God epitomized. On the one hand you touch the animal; on the other hand you stretch up, touching God. And the animal is all right when in its place, and when it is out of place it is all wrong. And in the masses of men we find the animal is the tyrant and the spiritual is the servant and the slave. This order must be reversed, and the moment the balance of power moves up from the lower to the higher, the moment the spiritual goes up and the animal goes down, that moment the man may be said to be born again. "We speak that we do know, and testify that we have seen" and felt, that this new birth has its basis in the constitution as well as in the character of man.

Once more, apply this principle to the doctrine of immortality. Immortality does not rest upon any deduction or upon any discovery of revelation. I mean by that that I am immortal not because the Bible tells me I am, but the Bible tells me I am because I am.

A young student came to me one day, and said, "Doctor Henderson, do you believe that man will be immortal?" "No!" "What?" "No. It is not proper to say he will be immortal. Man is immortal." Why? Because he is man. As to my spirit God did not make me; my spirit is not so much the creation as the emanation of God. The human spirit originally came from the bosom of the everlasting God as the beam of day comes from the bosom of the sun, and the scientist said the other day, "I know no force by which even God could destroy matter." I say, I know of no force by which even God could destroy spirit in me any more than He could destroy spirit in Himself.

I remember when I was crossing the ocean I got up some days with a very bad sickness, and I staggered to the place where the engine was at work, and there I saw the flashing piston and the whirring wheels, and the chief engineer came up, wiping the perspiration from his brow. I said: "Pardon me, but can you tell me what power is down there?" "What do you mean?" "What is the power at work down there?" And he looked me over from head to heels and said: "You are a preacher, are you?" "Yes." "No use; I never talk to preachers about these things, they can't understand them. But," said he, "look here. Every stroke of the piston and every revolution of that wheel gives to this hulk of so many thousand tons an impulse of power enough to send this vessel, in the teeth of the greatest storm, so many knots. Do you understand that?" "No, sir," said I, "and you don't understand it. Did you ever know a man go to work with a Corliss engine like that in order to grind a couple of beans or split dry peas? Why, a man who would do that were a fool, tho he were a genius."

When I was in Liverpool I saw some of the greatest things, as a boy, I had ever seen. I saw a trip hammer whose every blow struck I do not know how many tons, at every revolution of the hammer. There was a man who manipulated the lever who could so manipulate that hammer that it would go down so gently as barely to break the shell of an egg, and then he would pull a lever and there was an earthquake. The man said that that last blow meant so many tons. I am not going to tell you how many; perhaps you would not believe me. Did you ever know a man to go to work to build a hammer like that in order to crack nuts with it? He might be a genius, but he would be a fool. You are that trip hammer; you are that Corliss engine. There are powers that are scarcely brought to their height at the present time, and if a man tells me that my function here, the distinguishing function now, is to burrow in the mire like the mole and die like the worm, he is reflecting upon the sanity of God who made me. There is something in me that responds to that.

One summer morning I went out by the seashore, and I saw one of the most beautiful objects I ever saw in nature, and I said: "Wife, come out here; I will show you something you never noticed before," and there, hanging on the tip of a flower, was the largest drop of dew I had ever seen; and right through the dewdrop, like a magnificent lens, was the glitter as of the gleam of a morning star, and I said: "Which of the two is the more lovely, the dewdrop or the morning star?" And if I could only by the word of a wizard make that drop of dew as permanent as the star, it would flash upon your brow like the gem of a queen; but with the mists of the morning that drop will disappear forever, but that star shone on the brow of night from the moment the voice of God broke the silence: "Let it be!"

But the thought that came to my mind was: This world is that drop of dew. My soul is that morning star, destined to shine in the upper eternity of God in all centuries when the lights of the world shall have flashed before the blaze of doom and gone out forever.

How do we know we are immortal? Once, in Montreal, I was preaching a sermon upon "The Life Immortal," when, at its close, a young scientist came forward and said: "I want to shake your hand. You are the first Methodist preacher I ever heard. I enjoyed the sermon well, but, to tell you the truth, I didn't believe a word of it; not a word of it." I said, "Why?" "Well," said he, "you told us about a life immortal; a life that we might live out of the body. I put my fingers on that pulse and it flutters. I put my hand on that heart and it throbs. I am conscious of a life I have now in the body, but I am not conscious of any other life I have out of the body." "Well," said I, "do you know that you are living down in the basement? If a man lives down in the cellar he does not see the stars. He scarcely sees the sun. Get up to the heights and higher levels and you will rise into the occupancy of your immortal life and live the life immortal, and then you shall know."

THE CLOUDED VOICE AND THE UNCLOUDED VISION

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And a voice came out of the cloud.—Luke 9 : 35.
And they shall see his face.—Rev. 22 : 4.

THE voice came to the disciples on the Mount of Transfiguration; the open vision comes to the saints in the New Jerusalem. The words suggest the characteristic obscurity of the earthly, as contrasted with the heavenly manifestation of God. As yet we "walk by faith, not by sight." We see only "in a mirror, in a riddle" for the present, but "then face to face." This conception of knowledge as gained by a kind of inverted process—the reading of a "riddle" in a "mirror"—seems almost a reecho of Plato's famous figure of shadow-guessing in a darkened "den." Luther put the same idea in his characteristically vivid way when he said "Here our Lord God sets the type backward," making it for the present hard to read.

There is a noticeable uniformity in the Old-Testament representations of the channel of divine approach to man. It was "the voice of the Lord God, walking in the garden," that Adam heard. God "called unto" Moses out of the burning bush. On Sinai "Moses spake, and God answered him by a voice." The Lord "called" the child Samuel. It was by a "still small voice," that He was revealed to Elijah. He "answered Job out of a whirlwind." It was the "Word of the Lord" that gave a message and authority to the prophets.

In the New Testament "the voice crying in the wilderness" is the prelude of the more definite "Word" that "was God" but "became flesh": the Word within the Word. They who were with Paul when "there shined round about him a light from heaven" "stood speechless, hearing a voice but seeing no man." It was the "Word of God" that "grew and multiplied," through persistent preaching. For "Faith cometh by hearing, and hearing by the word of God."

In all this there is revelation but it is confessedly inchoate and vague only. For "clouds and darkness are round about him"; and we are still beneath the clouds. "I come unto thee in a thick cloud," the Lord said to Moses at Sinai. "On the day that the tabernacle was reared up the cloud covered the tabernacle" to be henceforth the manifestation, at once, of the presence and the hiddenness of the Most High. When the temple was dedicated, the "cloud filled" it so that the "priests could not stand to minister because of the cloud." When "the voice of the Almighty, the voice of speech" came to Ezekiel it was out of "a great cloud, and a fire infolding itself."

The persistent reiteration and combination of these symbols ought to emphasize for us the apostle's reminder that we here "know but in part." Their evident intent is to impress upon us the necessity of caution in fixing dogmatic lines of interpretation of Scripture, and reverent diffidence in drawing remote inferences therefrom. The lesson is as apt for physicists as for theologians. For nature, quite as much as Scripture, evidences a "self-revealing, self-concealing" God. And everywhere "the things of God," as saintly Richard Baxter said, "are like snow, that human hands can scarcely touch without defiling." The outer court of the tabernacle was open to the light of day and to all comers; the second court was open to the priests; but beyond these was the crimson veil.

We need not so extravagantly disparage words as to reckon them "invented to conceal thought"; but we can not fail to recognize a certain inevitable cloudiness of margin in their meaning. For "words are but faded metaphors," as Dean Trench reminds us; and the more faded the more plastic in interpretation. They are not so much vehicles as stimulants of thought. They do not directly transfer the outlines of the picture, but put the hearer upon the task of reproducing it within. We still call verbally formulated creeds "symbols." The apostle, speaking comprehensively of the symbolic ritual, the symbolic history, and the symbolic prophecy of the Old Testament, calls them all a "mystery." And even his message, ripened into a gospel, is "the wisdom of God in a mystery." Our Lord paused, after the utterance of His marvelously graphic word-pictures, to ask, "Have ye understood all things?" He exclaimed, as if in despair of making heavenly ideas discernible through so muddy a medium as human speech, "Whereunto shall we liken the kingdom of heaven?" He saw, in nature, things "kept secret from the foundation of the world." And even in His own incarnation of the divine He saw such perplexing features as fairly to lead men to ask, "why dost thou make us to doubt?" and to make their doubt forgivable. His whole redeeming work was, and still is, a "mystery of Godliness." And the culminating book of Scripture, the book which calls itself, as if in unique preeminence, "Revelation," needs most of all itself to be revealed.

A word is but an ephemeral thing. It melts into the air and dies in being born. It seemed an audacious thing to say of any merely oral utterance, as Jesus said, "my words shall not pass away." The prophecy has proven literally true, but only because they had in them depths of meaning still unexhausted and inexhaustible. They march with the advancing thoughts of man, forever offering solution of emerging problems, and suggesting new problems yet to be solved. As has been well said, "you never get to the end of them."

A word, again, by its very inadequateness, suggests reserve and provokes longing; "some better thing" is inevitably hinted. Paul, blinded by his first glance at the effulgent glory of Him who "holds the stars in his right hand" on his way to Damascus, seems to have been even more imprest by the inviting mystery of the voice that appealed to him in so condescending and pathetic terms. All his life long he hungered for a nearer vision. No suffering could be too great, no struggle too intense, if he might thereby come at length to "know him." This may have been the misunderstood longing of Thomas, whose burning love could not be content short of incontestable evidence that the friend, whom he had coveted to "die with," was really alive again.

This longing for higher vision is not to be forever baffled. It is yet to come to heavenly realization. The jeweled city of the skies is still, to us, only a dim "shadow of good things to come." We can not look within its gates of pearl. They are to us like the crimson veil, of old. They baffle curiosity, but they provoke adoring wonder as to the "riches of the glory" that befittingly needs such gates to shut it in. But we are already given some hints for meditation and for comfort.

We are certain for one thing that, for those who have reached that city of God, the clouds will be gone. Our pathway here is barred with alternate light and shade. For clouds often darken the sun and night obliterates it. But "there is no night there," and they "need no candle, neither light of the sun." Here the eye is often blinded by tears. Even the great apostle to the gentiles struggled upward through "many tears and temptations." But there "God shall wipe away all tears from their eyes." Here "our eyes are held," that we can not recognize God walking with us in the way. We must "for a season" remain "in heaviness through manifold temptations"; even as the Son of man "ought" as such to "suffer." We can not clearly see God working in the life of the world, or in our own lives. The "seed" is planted, but growing under ground, "we know not how." The problems of nature and providence, that vexed Job and Asaph, still trouble us. The "riddle is hard to read." For this is the realm of "mystery," and the time of "manifestation" is not yet. But there the "mystery of God" is "finished." For in the blazing light of the "great white throne," "from whose face the earth and the heaven fled away" "nothing is secret that shall not be made manifest." Least of all shall it longer be said of Him who will have brought His disciples thither to "behold his glory" that, as on earth, He "departed and did hide himself." Those who are waiting longingly "until the day break, and the shadows flee away" are not to wait in vain.

But, as a further guaranty of this open vision, remember that we shall be changed. Every sense has its own world. The eye sees only what it brings power to see. No wonder that, "cribbed, cabined, and confined" as we are in these narrow tenements of clay, our muddied eyes should fail to see God. Man, learning that he was made in the "image of God," is too apt in turn to imagine God made in his own image, and so make himself the "measure of all things." "Thou thoughtest that I was altogether such a one as thyself." Such is the rebuke which the psalmist represents God as administering to the intellectually proud.

No vanishing of clouds, or passing of the night, can bring vision to the eye still sealed. "We shall be changed," says Paul; "for this corruptible must put on incorruption, and this mortal immortality." "Flesh and blood can not inherit the kingdom of God." How, then, should the fleshly eye ever see God? John says accordingly, "when he shall appear, we shall be like him; for we shall see him as he is." "No man hath seen God at any time," in the literal sense. Only the mental eye can now reach after Him. And that is so often film-clad through prejudice; its crystalline humor has become so opaque through invited skepticism of temper, or its retina has been so preoccupied with images of the near-by and the ephemeral, that we have become "blind also." We are all too like the Romans, who had become "vain in their imaginations and their foolish heart was darkened." But only the "pure in heart" shall "see God." The city, for the paving of whose streets even gold is not pure enough until it has become refined as glass, can tolerate none who are unclean in heart. They who enter there wear "fine linen, clean and white." Such only as have "washed their robes and made them white in the blood of the lamb" could, in any case, be given the heavenly vision. For only pure eyes can behold the pure.

And this is the consummate end of the long history of revelation, for the face is the mirror of the inner being. We may know something about a man from what he has done. We may draw nearer by help of what he has said or written. But to know the man himself, we must meet him face to face. For not only do passing thought and emotion subtly reveal themselves upon the features in flashes of expression, as heat lightning issues from the clouds, but these inner experiences tend to settle into permanence of feature as the same clouds settle into an abiding bank on the horizon. So that the face shapes itself permanently to the contour of the inner life and becomes the visibly manifest man himself. It is his congealed life.

Nature uncovers to us God's thought in its rudimentary expression. Scripture distils that thought into narrower and swifter flow as it appears in providential history. Christ draws nearer still; veiling God in human flesh. But He also continuously pointed beyond to a time when He would "no more speak in proverbs," but plainly "shew" His disciples "of the Father." He would not be content to open blind eyes here only, but would lift those who trust Him out of the clouded landscape and dimly comprehended messages of this imperfect realm into a vision of "What eye hath not seen, nor ear heard, nor heart conceived." For they shall "see the king in his beauty" and shall "behold the land that is very far off." This consummation of all earthly expectations Job voiced in the words "whom I shall behold for myself, and not another." It is echoed in the cry of the medieval singer, voicing a perennial experience,

"O my sweet home, Jerusalem,
  Thy joys when shall I see?
The King that sitteth on thy throne
  In His felicity?"

To "know God" and to be "known of God" is the consummation of the blessed life.

A STUDY IN RELIGIOUS INTELLECTUALISM

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Differences in creed do not indicate corresponding differences in the character and life of professors of religion. Persons of equal integrity, purity, graciousness, and generosity are found in all churches that bear the Christian name. No church arrogates to itself the possession of all the graces of the Christian life to the exclusion of others. The vices exhibited by many who carry the Christian name are not, by thoughtful persons, charged up to the creed or to the forms of the church to which they belong.

Whence do these differences spring? What relation do they sustain to spiritual life? Can one sustain his denominational allegiance without forfeiting somewhat that is vital to that life? Let me submit a proposition which, if true, furnishes a key to the whole question and unlocks many others that puzzle us all. All creedal forms of expression indicate a real intellectualism that, tho of a distinct religious type, is altogether apart from spiritual life and from all experience of spiritual truth in the soul. I use the phrase "Religious Intellectualism" as an appropriate expression of the religious life in which the mental functions hold the dominant place. Regeneration and conversion, for example, involve both mental and spiritual processes. One is required to "love the Lord with all his heart, soul, and mind." These words are not used tautologically. One may be acute in his mental discrimination and vicious in the quality of his spiritual life. One may be true in his apprehension of spiritual things and dull of mental discernment. It has taken mental and moral scientists many centuries to ascertain, by independent analysis, what the Word of God declared to Moses and Paul, and what Jesus so many times emphasized in His teaching. God is not discovered by a mental process, tho men have tried, along the ages, by wisdom to know God. It is through the faith and heart simplicity of a little child that God is seen: It is with the heart that man believeth unto righteousness. The independent action of the mind is well illustrated by the phenomena of suggestive therapeutics in which healings are secured whatever the moral condition of either patient or operator. The failure to distinguish between mental and spiritual operations has led to serious confusions in determining many items of belief and conduct. Persons are thought to be regenerated that have not met the first condition of the new life. Experiences are thought to be spiritual and vital that are intellectual and temperamental, and only incidental to the spiritual life, such as excessive emotionalism, due to neurotic excitement—the same in kind as is experienced when no religious factor is present—and in fantasms and ecstasies due to temperamental causes.

But these creedal differences exist, and in many cases they divide those who should be brethren in Christ. As we glance at some of these creedal statements for a moment let us remember that they are as diverse, in some cases, as tho they had their origin in opposite forces instead of in a common Word. Catholicism declares a divine hierarchy; Episcopacy modifies it to a divine prelacy, or a needed bishopric. Each of the dissenting bodies emphasizes some distinctive doctrine or form of worship that it holds to be essential to, or of value in, the spiritual life. Now let it be observed that many persons whose religious life is of a strong intellectual type show equally strong temperamental tendencies. For instance, Cardinal Gibbons holds to the earthly vicegerency of Christ and maintains popish claims with vigor and conscientiousness while in his heart he enthrones Jesus Christ and leads a life of prudence, justice, and Christlike service. Edward Everett Hale denied the deity of Christ because he could not make a satisfactory intellectual adjustment of the dogmas of trinitarianism, but within his soul he could worship Christ, not only as the highest human ideal but as the regenerating power of his life. Some persons, pursuing a temperamental tangent, have an ecstatic conversion. Others, for fear of not meeting the full demands of ceremonial obedience, are baptized by immersion in triplicate. Sabbatarians follow the Mosaic Sabbath law, as they suppose, because there is no direct command in the New Testament to change the numerical order of the day. Adventists see the second coming of our Lord out of all proportion to other, more important truth. Seekers after a fulness of spiritual blessing have a second, a third, and a fourth experience of holiness, and yet show no unusual signs of integrity in the personal life. Hyper-Presbyterians emphasize the dogma of the divine sovereignty until it is but a step to fatalism, and yet show no unusual submission to the divine will. Episcopalians are convinced that prelatical dignity can not be properly sustained without gowns and rubrics, yet no special excellence of character and life accompanies them. Now, these may exist in many different persons and indicate nothing more than intellectual and temperamental phases, and they may exist while at the center of the being Christ is enthroned and supremely reverenced. That these claims and experiences are evidences of sincerity I grant, but that they have any spiritual value I deny. Furthermore I maintain that they do not arise from, nor take the nature of, any spiritual concept, nor affect the moral character. Good men and bad men hold these views and are ardent supporters of their necessity and value. My point is that they are all wholly intellectual conceptions, and some of them of undoubted idiopathic origin. They may exist in connection with a definite spiritual life and they may exist where no spiritual birth has occurred. It is from these intellectual and temperamental functions that arises that empiricism which so often brings religion into disrepute, as Dowieism and the "Holy Roller" display. Often through these mental and temperamental traits, and often in spite of them, the gentleness, truth. and purity of Jesus shine out to make radiant the character and glorify the life.

Much of the church affiliation of people is determined by temperamental causes and has no spiritual significance whatever. A woman of my acquaintance in middle life united with the Roman Catholic church. This was thought strange as she had received careful Protestant training in her home. But as a child she had been peculiarly affected by the antiphonal and liturgical worship of her mother's church, and her adoption of a form of worship in which these tendencies could have full play was to be expected, if not almost inevitable. And what matters it where or by what instrumental means one comes to know the Christ? or in what intellectual garb he clothes his faith and worship? whether he stumbles upon Him while breathing out threatening and slaughter, as Paul did, or while pursuing a life of the purest humanitarianism as Stephenson did? whether in the pure dawn of youth, as many have done, or perchance in the gathering darkness of age, when the joy of life is ending with the draining of its cup, as alas, some have done? whether through the worship of a temple, or through the fretted weaving of his own thinking? so he finds Him! That's the thing! When will men cease to glorify the intonation of the prayer rather than the all-glorious Person to whom the prayer is addrest? Why will men admire the gilding of the frame more than the beauty of the picture? How can they enjoy the setting of the table more than the relish of the feast?

Another phase of religious intellectualism is seen in the field of critical inquiry. What is known as the school of Biblical Criticism is the product of the intellectual function. It may or may not be characterized by a true spiritual quality. The godliness of its character must be determined by its attitude toward the essential truths of the gospel. True knowledge is never the enemy of faith. Blind faith is senseless credulity, but little removed from vicious ignorance. Reverent scholarship illuminates the whole field of Biblical inquiry. The Christian should gladly hail every man who seeks to know "what saith the Lord," and the man who, in a spirit of humble dependence upon the Spirit of God, reverently submits what appears to him to be the content of the Scripture; but every person should, with vigorous scorn, reprobate the efforts of men who, in the name of scholarship, or reason, or progress, or advanced thought, attempt to undermine the foundation of faith in God by attacking the integrity of the Book the Spirit of God has written.

Now, if one's faith may stop with his intellect, if confusion of vision may prevent accurate, comprehensive views of the truth, if bent of temperament may hinder a harmonious adjustment of the life to the demands of the Word of God, if theological soundness is not a certain index to the spiritual state, we are led to ask, Is there not some central principle about which the forces of a true life coordinate; something deeper than all these, and that by its divine energy brings all the character and life into harmony with itself; something that with certainty indicates the possession of the spirit and life of Jesus Christ? I am convinced such is the fact. I can not state it in the terms of any creed. but nearly in the words of Scripture.

John says, "He that doeth righteousness is righteous even as He is righteous." Let me define my thought thus: A full recognition of the equities of life and an honest effort to execute these equities in all the relations of the daily conduct. Christianity is more than a system of faith; it is a divine principle, and that principle is righteousness, right! Regeneration has one certain result, viz., the implanting of that principle in the heart. Conversion does one certain thing, viz., it works out that principle in the life. The spirit of Christ is first of all the spirit of righteousness. When the soul exercises saving faith on Him that spirit is imparted to it, so "He is made unto us righteousness!" Any experience that does not embrace this is not regeneration. We may shroud this truth in the mysticism of the Church,—in ceremonies and observances,—so the soul does not see it at all. But, one may ask, is not the righteousness of Christ imputed to the soul? Yes. And it is imparted to the soul as well. Imputation without impartation is to say the soul is saved by the death of Christ without any change in the inner life and character. "As many as received him to them gave he power to become the sons of God, even to them that believed on his name." To receive Him in the power of His Spirit is the crux of Christianity. But some make righteousness to consist in obedience to the formularies of the church. This is to fail to discern the vitality of the principle I am discussing. To refuse to yield the will to the demands of God is to defeat the power that would work out the salvation of the soul and rebuild the character after the likeness of Christ. The regenerated soul receives an illumination of the understanding so he sees the right; his will is directed by the Spirit of God so his moral determinations are right; his moral affections are cleansed so he looks upon right with the keenest delight and can say with the Psalmist, "I delight to do thy will, O God." His conscience is made sensitive to the right by the influence of the Holy Spirit of God; he is made to possess a sense of moral values that, in most cases, carries the weight of deciding power, so he but chooses the right because of its intrinsic excellence, and rejects the wrong because of the loss such a choice entails. No metaphysical hair-splitting can destroy these truths without great loss to the soul. No theological circumlocution can get around these gospel fundamentals without a forfeiture of the grace of God. This inward experience finds its demonstration in the outward life in which all equities are recognized and in which is an attempt to pay them. But we must not lose sight of the motive in all righteous living, nor the power that makes it possible so to live. The motive is God's will and the power is God's power. These equities may be roughly summed up in three: that which belongs to God, to himself, and to his neighbor. He owes God his best, which is his unreserved selfhood. He owes it to himself to possess the best, which is the fullest gift of God: "Be ye filled with all the fulness of God." He owes it to his neighbor to share with him every gift received from the hands of God. Every gift received creates a debt. Every benefit realized, every relation established, creates a responsibility. Every consideration of right, of personal honor and human justice, demands the payment of these equities. "Thou shalt love thy neighbor" is as important in the scheme of salvation as "Thou shalt love the Lord thy God." The two form the Christian concept and they can not be divorced without destroying the foundation upon which rests the whole Christian structure. The sin of self-love is shown in three directions: in withholding from God the supreme love of the heart; in giving to his own soul the ambitions, lusts, and pride of the worldly life; in so living that his fellow men are deprived of that which would enrich them in the eternal values of character and life. The Christian can not segregate his duties, for his life is a whole. It has its birth in the divine nature, and the spirit of righteousness characterizes his life. Everything in him and of him has a vital relation to God. He begins his new life by "breaking off his sins by righteousness and his iniquities by turning to God." He that stole steals no more, and he restores that which he stole so far as he is able or shall ever after be able. He finds that self-love is his greatest barrier to the full discharge of his obligations to God and men, and he makes self-surrender the controlling principle of his life. He takes up his cross daily and follows Christ. He uses forms of worship only as convenient aids to spiritual apprehension and expression. He is careful that phylacteries and formularies do not engage his heart. He is just as careful that the conventions of his church do not set boundaries to his sympathies and service,—as when one will do for a fellow churchman what he will not as willingly do for one of another denominational name. The impress of the Christ in the soul is the thing that appeals to him with controlling force. Do you say I am asking for more than can be expected of men constituted as they are? Possibly so. But what else did Jesus mean in His high-priestly prayer, "That they might be one as we are!" How else can you interpret and apply the command of Christ: "Love one another as I have loved you!" Must intellectual and temperamental differences erect bars to love and service among the disciples of Jesus? Shall Christian fellowship be determined by so superficial a thing as sectarian allegiance? Surely the "unity of the Spirit" does not exclude any child of God, whatever his intellectual gifts or temperamental peculiarities.

But, one may say, you are suggesting salvation by works. Not so, but rather the works that follow the application of the blood of Christ. It is a splendid, and to me a conclusive, argument for the "unity of the Spirit" that the newborn soul loves all the children of God. It is a sad commentary on the effect of our denominational life that he should be led, by association or otherwise, to establish another basis of fellowship. Is intellectual obtuseness and temperamental obliquity a good substitute for the unbounded love of the Master? Now you may think I am confusing the basis of our salvation. As is commonly understood "salvation by faith" is little more than a figment of the imagination, or a figure of speech. I care not what may be the content of one's faith, if it does not actively appropriate the spirit of the Christ it is a purely intellectual thing. Jesus lived and taught and gave to men a faith that "works by love and purifies the heart and overcomes the pride and greed and lust of the world." And shall I say He left it impossible for even the roots of this spiritual disease to be destroyed? This is the faith through which "He saves to the uttermost all who come to God by Him." This is the faith the Spirit of God bestows upon the soul that comes to God for the saving grace of Christ.

Let us look once more at the pivotal truth upon which hinges all the law and the gospel—the truth that criticism must not obscure; upon which hangs the essential value of all creeds, forms of worship, and churches: "God hath laid upon Him the iniquity of us all." The greatness of this fact is beyond the power of my intellect to grasp; the mightiness of its necessity is beyond the scope of my reason to comprehend. Reason and intellect retire from the field baffled by the contemplation of a fact so vast in its sweep, so tremendous in its consequences. But the fact itself stands. No logic can destroy it; no philosophy can displace its necessity. That startles and appals me. He bears my sin "in his own body on the tree." And then I open the Book and read: "And it was about the sixth hour, and there was darkness over all the earth until the ninth hour. And the sun was darkened and the veil of the temple was rent in the midst, and when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said this he gave up the ghost. And the earth did quake, and the rocks rent; and the graves were opened; and many of the saints which slept arose, and came out of the graves after his resurrection and went into the holy city, and appeared unto many. Now when the centurion, and they that were with him, watching Jesus saw the earthquake, and these things that were done, they feared greatly, saying, Truly this was the Son of God." I stand upon the crest of Golgotha. I see the shrouded heavens, the black symbol of the wrath of God as it broke over the head of the dying Lamb, bearing my sin. I see in the glowing clouds, breaking under the flood of light, a symbol of love so great that justice is swallowed up in mercy. My spirit throbs in the realization of its guilt and cries out in the consciousness of deserved punishment, "God be merciful to me a sinner." Then I hear again the message that has inspired a guilty world with hope, "With his stripes we are healed." That vision of wrath and justice, of love and mercy, overwhelms my being and holds my heart in thrall, and I know, tho I can not tell you how, that here my iniquity is pardoned and my broken spirit healed. Is this the "witness of the Spirit" putting the seal of truth upon my faith and justifying my joy? So says the Word. The mystery of pardon my intellect can not fathom, but my soul can experience it. How God can impart Godliness to a human heart I can not explain, but I can possess it. For this gift of God in Christ I thank Him here, and for it I shall praise Him there forevermore.

Let me answer the third question asked in the beginning of this paper: "Can one sustain his denominational loyalty without losing somewhat that is vital to spiritual life?" My answer must be read in the implications that follow. My creed may be the chalice from which I drink the water of life, beautiful with all the engraving of "I believe"; magnificent in all the richness of the truth; but its chasing is the product of human art, its embellishment the product of human genius. It is limited by its very humanity. But the water of life, flowing from the infinite resources in the heart of the triune God, full, free, measureless—it is from these depths that we get our healing, our purity, our life. Poor indeed is he who revels only in the magnitude and glory of the cup from which he drinks. Meager indeed is his measure of grace who drinks no more than his creed supplies.

Now and then the children of God have been caught in the flux of the movements of the Spirit of God and the old creeds have given place to the consciousness of the larger life. The old wine-skins will not hold the newer vintage. The religious tragedy is in the attempt to limit the fulness of God. But the wine-skins burst and wine runneth out. That is the hope of the larger life of the race. To change the figure, the creeds of the church are the religious milestones of the ages; but he who tarries on them invites spiritual atrophy. Truth and life are ceaselessly arising from the Infinite into the field of human consciousness in larger amplitudes and newer personal adaptations. The supreme need of any age is souls sensitized by the Spirit of God to catch these revelations and hold them in permanent impression.

THEMES AND TEXTS

FROM REV. R. WILLIAMS, STAFFORDVILLE, CONN.

The Fools of the Bible.—Ps. 14 : 1, Luke 12 : 20, 1 Cor. 4 : 10.

Jewels of a Royal Diadem. "And they shall be mine, saith the Lord of Hosts, in that day when I make up my jewels."—Mal. 3 : 17.

The Proof of the Pudding in the Eating. "Come and hear, all ye that fear God, and I will declare what He hath done for my soul."—Ps. 66 : 16.

The Hidden Deity. "There was the hiding of his power."—Hab. 3 : 4.

The Orderly House. "Set thine house in order." —Isa. 38 : 1.

The Doom of the Slothful. "Wo to them that are at ease in Zion."—Amos 6 : 1.

The Art of Hearing. "Take heed, therefore, how ye hear."—Luke 8 : 18.

BY THE REV. JOHN C. BUGES

A SERIES ON OPPORTUNITY

The man who kills his opportunity.—1 Sam. 15 : 22.
The man who misses his opportunity.—1 Kings 20 : 40.
The man who makes his opportunity.—Gal. 6 : 10.

A SERIES ON JOSEPH

Joseph—The ideal servant.—Gen. 39 : 4.
Joseph—The ideal business man.—Gen. 41 : 41.
Afterthoughts of a mighty life.—Gen. 50 : 24–25.

WEEK OF PRAYER

January 2–9, 1910

The following is the list of topics for the Week of Prayer, as suggested by the Evangelical Alliance for the United States:

SUNDAY.

The Abiding Grace and Truth. Heb. 12 : 27, 28.

MONDAY.

Human History a Witness for God. Col. 1 : 14–17; Eph. 1 : 9, 10; Ezek. 1 : 20; John 1 : 3, 4; Isa. 51 : 6.

TUESDAY.

The Foundations Unshaken Immovable. 2 Tim. 2 : 19; Matt. 24 : 35; 2 Cor. 1 : 20.

WEDNESDAY.

The Church of God on Earth. 1 Cor. 1 : 2; John 17 : 21; Eph. 5 : 27.

THURSDAY.

Missions the Necessary Expression of Christian Devotion. John 15 : 12; Matt. 10 : 8; Rom. 10 : 1, 14, 15; 1 John 3 : 17.

FRIDAY.

The Things Within the Kingdom and Without. Isa. 11 : 9; Rev. 21 : 3; Matt. 13 : 31–34.

SATURDAY

The Signs of the Times. Dan. 2 : 34, 35; Ezek. 21 : 7; Ps. 24 : 7; Matt. 16 : 3.

SUNDAY.

Freedom Through the Truth. John 8 : 31, 32; John 16 : 13.

OUTLINES

Impediments to the Gospel

Behold a sower went forth to sow, &c.—Matt. 13 : 3–7.

In the preceding chapter Matthew shows some of the opposition which Christ met in establishing His kingdom. This incident teaches that much of that opposition arose from the spiritual condition of His hearers.

I. The inaccessible heart. 1. Because of external beating. A failure to reconcile religion with life—sorrow, reverses, etc. 2. Because of worldly thoughts. Birds of the air.

II. The shallow heart. 1. Effervescent and emotional. Receives the word with joy. 2. Ignorant and unthinking. Just underneath the soil is a rock harder than the "wayside."

III. The preoccupied heart. 1. Avaricious heart (cares of this world and the deceitfulness of riches). 2. The badly environed heart. 3. The hereditary depraved heart (tares sprang up).

The Principle of Christian Service

Silver and gold have I none, &c.—Acts 3 : 6.

The text and connections give an account of the notable apostolic miracle. The principle of the miracle is possible to all Christian service.

I. The principle stated. Giving what one has. 1. Accommodates itself to every individual endowment. 2. To all circumstances and conditions.

II. The principle vindicated. 1. A law of life. 2. Independent of the moral quality of the possessor. 3. A law universal, inevitable, and eternal.

III. The principle illustrated. 1. In speaking a helpful word (the servant of Naaman's wife). 2. In exerting tactful influence (the servant of Naaman suggesting acquiescence to the prophet's directions). 3. In faithful living (Abraham).

Why God's Ways Are Best

Ye shall walk in all the way which the Lord your God commanded you, that ye may live, and that it may be well with you, and that ye may prolong your days in the land.—Deut. 5 : 33.

The words were spoken to a young, inexperienced nation starting toward maturity. The individual needs God's guidance for the same three reasons:

I. "That ye may live"—not mere existence; but life as revealed in Christ. "Life is more than meat."

II. "That it may be well with you"—difference between "making a living" and "making a life"; between getting and being; here "love to God and to our fellow man" helps to the "abundant life," John 10 : 10.

III. "Prolong your days"; getting prepared for earth. If we have "life after God's plan," we may feel that we have the "power of an endless life."

Meaning of Discipleship

A STUDY OF JOHN I : 29–51

I. The seriousness of discipleship. "What seek ye?" A sincere searching of our motives is needful.

II. Essence of discipleship. "Follow me."

III. Inspiration of discipleship. "Behold the Lamb of God." Contemplation and transformation.

IV. Mission of discipleship. "He findeth first his own brother Simon." Soul-winning. Missions.

V. Possibilities of discipleship. "Thou art Simon—thou shalt be Cephas." The meditative Nathanael is promised the vision of angels "ascending and descending upon the Son of man." "It doth not yet appear what we shall be," &c.

VI. Challenge of discipleship. "Come and see." Christianity can stand the test of life.

Westward of Fifty

The hoary head is a crown of glory, if it be found in the way of righteousness.—Prov. 16 : 31.

Against the popular belief that old age is an hour to be regretted, the Bible is full of passages that recite the glory of the hoary head. Old age should be the best day.

I. Because it is the day of wisdom and experience.

II. Because of its infirmities. These are the badges of knighthood.

III. Because it is the day of spiritual beauty. Sheaves ripe for the harvest. Fruitfulness.

IV. Because it is the gateway of heaven.

"Grow old along with me;
The best is yet to be:
The last of life for which the first was made.
Our times are in His hand
Who saith, "A whole I planned;
Youth shows but half. Trust God,
See all, nor be afraid"

Ecclesiastical Architecture

In whom all the building fitly framed together groweth unto an holy temple in the Lord.—Eph. 2 : 21.

Is the image here borrowed from Temple of Diana at Ephesus?

In church-building facts to recognize and act upon are:

I. The chief place of the divine quality entering into its structure, in the stones, and the corner-stone.

II. The wise adjustment of its component parts, "Fitly framed together," each where he belongs, vitally related, holding together.

III. The process of growth ever going on, in quality, number, and extent.

IV. The sacred use which it is meant to serve, the habitation of God, the worship of men.

Tabernacle Teaching

No subject in the Bible is treated so fully and in such detail as the Tabernacle. In the Old Testament it is shown as a way of approach for man to God; and by an inverse process in the New Testament, as the way that God approaches to man as well as the new and living way of man to his Maker. The following plan will make this plain:

I. Outer court—condition of communion. 1. The altar—redemption. 2. The laver—regeneration.

II. Inner court—form of communion. 1. Shewbread—giving. 2. Candlestick—living. 3. Altar of incense—praying.

III. Innermost court—reality of communion. 1. The ark—obedience. 2. The mercy seat—power.

1. Outer court—worship offered. 2. Inner court—service rendered. 3. Innermost court—communion received.

From "The Witness of the Wilderness" Longman & Co.

The Hero of a Snowy Day

Benaiah . . . went down and slew a lion on a snowy day.—1 Chron. 11 : 22.

Benaiah's record for bravery: son of a valiant man, had slain two lion-like men of Moab, had slain an eight-foot Egyptian giant with victim's own spear, and now this real lion on a snowy day. David made him one of six hundred body-guard, and fifth in rank of thirty-seven chosen leaders.

I. Benaiah had slain a lion. An adult lion, as word signifies. A real hero tackles lions, not mere mosquitoes. Attacks great evils. Attempts hard tasks. And there are lions enough inside and outside a man.

II. He was deliberate in his lion-killing. He "went down" expressly to do it. Does not wait for occasions to come, but goes down to find and make one. There is a heroism of initiative.

III. He kills his lion under peculiar difficulties. "A snowy day." A foul-weather deed. An out-of-door deed. A hand-to-hand deed.

The winter-day heroism is the ideal.

A man is great as he bears himself greatly.

Bravery is in the blood.

The Winter Climate of the Bible

And it was at Jerusalem at the feast of the dedication, and it was winter.—John 10 : 22.

Even Jerusalem with its temple at its joyous dedication had its winter. So has the Word its severer aspects.

I. Seen in its revelation of the wrath of God." "Angry with the wicked."

II. Felt in the reign of moral law in the "conscience of sin."

III. Foreshadowed in the retribution threatened. "A fearful looking-for of judgment." The light will become lightning, the marriage peal a funeral knell, the Lamb of God, the Lion of Judah; the pleading Savior, the presiding Judge.

The Conversion of Lydia

A certain woman, &c.—Acts 16 : 14.

God often chooseth the weak things of the world. 1 Cor. 1 : 27. The tradeswoman of Thyatira was the first convert in Europe. The first convert of Schwartz in Tinnevelly was a woman. "Last at the cross, first at the sepulcher."

I. The Lord directs her feet to the place of prayer.

II. The Lord opens her ears to listen to the truth.

III. The Lord opens her mind to attend to the truth.

IV. The Lord opens her heart to receive the truth.

V. The Lord opens her lips to confess the truth.

VI. The Lord opens her hand to minister to the truth.

Ecclesiastical Physiology

And hath put all things under his feet and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all.—Eph. 1 : 22–23.

Ephesians has much to say of the physiology of the Church.

I. The dominance of its head. In office, power, plenitude.

II. The urgency of its health. 4 : 22–24. In order to development, efficiency, worthiness of representation.

III. The wealth of its endowment. Fulness of Christ's life, presence, activities.

IV. The mastery of its mission. "Under his feet."

Table Etiquette

(*Holy Communion*)

Know how thou oughtest to behave thyself in the house of God.—1 Tim. 3 : 15.

I. An attitude of reverence.

II. Silence in communion meditation.

III. The posture of prayer, and of attentive listening to the leader.

IV. Decorum in receiving and partaking of the emblems.

V. Sharing in the communion hymns.

FROM PROMINENT PREACHERS' SERMONS

God's Merciful Judgments

We will fall into the hands of the Lord, and not into the hands of men. For as his majesty is so also is his mercy.—Eccles. 2 : 18.

I. Men's judgments are ignorant, and are therefore untrustworthy.

II. Men's judgments are prejudiced, and are therefore wanting in fairness.

III. Men's judgments are without sympathy, and are therefore cruel.

IV. Men's judgments are unjust, because they select the worst thing in their fellow men.

(*Newell Dwight Hillis, D.D.*)

Taking up the Fallen Mantle

And he took the mantle of Elijah that fell from him.—2 Kings 2 : 14.

That law of succession by which God sustains His cause and heartens His Church.

I. This law of succession is universal in its operation.

II. This law of succession has God in it and this makes its operation a success even in extreme conditions.

III. This law of succession has in it and back of it the faith and confidence of those who have gone before.

Consider what constitutes a true and vital succession. It does not impose bondage.

(*David Gregg, D.D., Brooklyn.*)

The Weeders

Let both grow together until the harvest.—Matt. 13 : 30.

The plague of agriculture is the evil weed. But in things spiritual too much weeding is injurious, because:

I. In the domain of the Spirit the means are lacking for distinguishing the weeds from the wheat.

II. We sometimes find that our first judgment was wrong.

III. Our forefathers weeded among themselves so fiercely that they even shed blood.

IV. The natural man, like a beast of prey, allows no contradiction. He goes at it tooth and nail until one or the other is vanquished.

V. We too often employ our energies in preventing the growth of others.

VI. The weeding has too often no pity for anything that is new.

VII. That which we often think most dangerous is most necessary.

VIII. The weeding is only for the eternal.

(*Pastor Charles Wagner,*
in "The Home of the Soul.")

A Message to the Prisoner

I was in prison and ye came unto me.—Matt. 25 : 26.

In our prisons there are people wearing out their sentences, sufferers from all that flesh is heir to, but God loves them all. How do I know this?

I. From the life of Christ. "He went about doing good." Acts 10 : 38.

II. From the preaching of Christ. He preached deliverance to the captive. Luke 4 : 18.

III. From the death of Christ. "He tasted death for every man." Heb. 2 : 9.

IV. From the evidence of history. The world was without love until Christ came.

V. From the evidence of the Church of Christ. People of every class have been "called out" of a world of sin.

(*David James Burrell, D.D., New York.*)

ILLUSTRATIONS

Divine Veneer

Ever since the Egyptian obelisk in Central Park, New York, was treated to a coating of paraffin many years ago, in the hope of staying the ravages of the weather on the soft, porous stone, that method has been more or less in favor as a preservative. The crumbling gravel stones in old Trinity churchyard have been given a coating of wax with the same end in view. The monument to Alexander Hamilton has been cleaned, restored, and treated in this way. With a renewal of the waxen filling every fifteen or twenty years, the landmarks, it is said, will endure for centuries.

What a beneficent veneer God has provided for every labor-burdened soul, which may be carried everywhere in the chambers of the heart. This spiritual veneer carried in the heart may be thrown over our life at any moment and preserve it from the blast of the furnace of business or social unrest and disappointment. This veneer is the peace of God.

The Gospel Plowshare

A common everyday farm plow was used recently in unloading a cargo of niter from the hold of a vessel as she lay at a San Francisco dock. The entire 1,500 tons of niter had frozen into one solid mass and was very hard. Explosives could not be used, and picks and shovels were too slow. As a joke, a bystander suggested they use a plow. A good-sized plow was secured, and it loosened the nitre as fast as a big gang could shovel it into the steel bucket. This is probably the only instance on record where a ship's cargo was discharged in this way.

So there are sins which have hardened and frozen deep down in the hold of the human heart. The ordinary processes of moral reform are too slow to make any headway at reformation. The only instrument with which to uproot them is the keen plowshare of the gospel.

Unreserved Renunciation

At first when Francis of Assissi renounced the world and sought to follow his Lady of Poverty, the people said he was assuredly mad. He could not wholly convince the people of his sincerity: for he had been a rich young man. The Bishop finally advised Francis to give up all of his property.

"To the great surprise of the crowd, Francis, instead of replying, retired to a room in the Bishop's palace, and immediately reappeared absolutely naked, holding in his hand the packet into which he had rolled his clothes: these he laid down before the Bishop with the little money that he still had kept, saying: 'Listen, all of you, and understand it well; until this time I have called Pietro Bernardone my father, but now I desire to serve God. This is why I return to him this money, for which he has given himself so much trouble, as well as my clothing, and all that I have had from him, for from henceforth I desire to say nothing else than Our Father, who art in Heaven.' "

Of this act the chronicle says: "On that day he won for himself a secret sympathy in many souls." In a few years all Italy was at his feet.

The Laocoon of Life

The struggle of life with evil is made to live to sight in the Laocoon of Art. In many respects this group is one of the masterpieces of Greek Sculpture. It was discovered in 1506, in the ruins of the baths of Titus on the Esquiline Hill at Rome. It was carried to Paris, but later—in 1814—returned to Rome. It was purchased by Pope Julius II, and is now in the museum of the Vatican. The story embodied in marble is that of this Trojan hero and priest of Apollo—Laocoon—and his sons, encoiled by serpents and suffering the agonies of strangulation, as told by Virgil and other classic authors. The priest-father is vainly endeavoring to disengage himself and his children from the coiling serpents, but he is helpless and hopeless, and sinks at last into despair. Life is so encoiled and the conflict is long protracted, only to end, however, under Christian courage in conquest for parent and child.

The Great Vocation

Rowland Hill once introduced Dr. Jenner, the discoverer of vaccination, to a nobleman, thus: "Allow me to present to your lordship my friend, Dr. Jenner, who has lately been the means of saving more lives than any other man." The good physician bowed and replied with great earnestness, "Oh, sir, would that, like you, I might save many souls." Even so, to save the lives of men is a great vocation; but to save their souls is a greater.

The Heavenly Cablegram

The business world is interwoven with a network of telephone and telegraph wires. The nations of the civilized world are bound together by cablegrams. The need of international communication is shown by the fact that there are 225,000 miles of electric cables lying on the bottom of the sea; 600,000 messages are transmitted every year at the rate of 100 words a minute.

If communication between men and nations is constantly needed to carry on the world's business, which is transient, how necessary is constant communion of Christians with the world's Creator to help carry on the business of the heavenly kingdom. "Pray without ceasing."

Real Values of Life

The following poem by Elsa Barker is one of ten awarded a money prize in a literary contest conducted by *The Metropolitan Magazine*.

One day I wandered out upon the road
That spans the mad world, near my calm abode
Seeking companions in the restless throng
That staggered on beneath its varied load.

I bore no burden save a rimester's pack
That lay as light as wings upon my back;
My goal was life, my only task to sing
And speed the sun around the zodiac.

I hailed a haggard fellow with a pile
Of printed stuff—the world's ephemeral file,
Calling, "Come, listen to a troubadour!"
He said, "I may have time—after a while."

There passed another in a gorgeous dress,
Laden with gems but pale with weariness.
"Pause, friend," I said, "and listen to the wind."
"Pause!" he replied, "and lose all I possess?"

Then came a man with bricks upon his head,
Pursuing blindly his elusive bread.
I called, "Come, listen to a song of life!"
"What is a song? And what is life?" he said.

I cried, "What seek ye all—what wondrous thing—
That ye have souls neither to laugh nor sing,
Nor hearts to love, nor time to think or dream?"
They said, "We do not know: we serve the king."

"Who is the king to whom your lives are sold?
Whence came his power?" I questioned young and old,
Seeking for knowledge; and I only heard:
"The king is nameless; but his power is gold."

I cried, "Your king is mad! Why, if he knew
The difference between the false and true,
Between life's kernel and its worthless chaff,
Would he not find some nobler use for you?"

They paused, they stared, they sighed; then one by one
Resumed the weary race they had begun.
And I? I walked beside them down the road—
But went on singing till the day was done!

The Water Gage

Dr. Paul Moore Strayer says: "In an engine-room it is impossible to look into the great boiler and see how much water it contains. But running up beside it is a tiny glass tube which serves as a gage. As the water stands in the little tube, so it stands in the huge boiler. When the tube is half full, the boiler is half full. When the tube is empty the boiler is empty. Do you ask, "How can I know I love God? I believe I love Him, but I want to know." Look at the gage. Your love for your brother is the measure of your love for God. Do you love men? You can estimate that. You can read what is registered in the tiny tube. By this you can know your relation to God. There is not one love with which you love God and another with which you love men. Love is one. As it stands toward man in the gage, so it stands toward God in the great reservoir into which you can not see."

Withholding the Gospel

A gentleman who had been a sufferer for many years was told of a physician who was very successful in the treatment of his trouble, and when going to him for his treatment was instantly relieved, and finally cured. As this physician belonged to a new school of medicine, which was looked upon in some quarters with much disfavor, the man said nothing about the physician who had cured him. He had a friend, however, who suffered with the same trouble but said nothing to him about the physician by whom he had himself been cured.

A year passed and their friend grew worse. Finally this gentleman decided to tell his friend about the physician. His friend went to him immediately and was finally cured. Then the man told his friend how he had known about this physician for more than a year, but hesitated to recommend him because he belonged to a new school of medicine. To this his friend replied, "Why didn't you tell me sooner? I've lost a whole year." Lost a whole year because he did not know about the physician.

How many a year is lost to millions who are sin sick, because they are not told of the Great Physician! And the blame lies largely with those who claim to have been cured themselves. "Go ye into all the world and preach the gospel unto every creature."

Love and Loyalty

Thou hast not asked me, Lord,
To first of all love thee,
But simply to believe the word
That tells thy love to me.

Thou dost not bid me feel
An ardent love for thee,
And fear affection is not real
That does not burn in me.

But thou hast said, "My friend
Is he who keeps my word."
This I can do even to the end;
I can be faithful, Lord.

Then will the loyal heart
Find its reward above;
For when I see thee as thou art
I can not help but love.

Maltbie D. Babcock.

Solidarity of Man

The captain and first officer of a ship were having an argument when the storm signals went up. The first officer said to the captain, "I do not think we ought to go out, the storm signals are up." But the captain, who was a positive man, said to his first officer, "You attend to your end of the ship and I will attend to mine." The first officer ordered the anchor down and then coming forward said, "My end of the ship is anchored; how is yours?" Together in the same boat we will anchor or we will sail, and the oneness of our civil and moral life, which science and religion combine to make more and more manifest, declares to us that we must win these multitudes who throng our streets or they will weigh us down.

Footprints of the Dead

Dr. James L. Barton says: "In one of our New-England colleges there is one of the finest collections of fossilized bird-tracks probably that has ever been got together in the world. It seems in prehistoric times some prehistoric birds walked over some prehistoric sand and made tracks in the sand, and through some change of nature those tracks have become fossilized, and now in these latter days they are packed up and exhibited in an exhibition in that college laboratory, which is a very fine thing to see. They are excellent in a laboratory, but I tell you, brethren, it is out of place to put them as tablets in our churches. They belong in the museum, but do not belong in the church."

Early Impressions

John Ruskin, the art-critic, turns homilist when he tells us that in counting up the blessings of his childhood he reckons these three as holding first place:

Peace; he had been taught the meaning of peace in thought, act, and word; had never heard father's or mother's voice once raised in any dispute, nor seen an angry glance in the eyes of either, nor had ever seen a moment's trouble or disorder in any household matter. Next to this he estimated obedience; he obeyed a word or lifted finger of father or mother as a ship her helm, without an idea of resistance. And lastly, faith; nothing was ever promised him that was not given; nothing ever threatened him that was not inflicted, and nothing ever told him that was not true.

The Glass Sponge

One type of the glass sponge is known as *Holtenia*. It is a radiant creature when deprived of its animal matter, being covered with seeming star-like silver spangles, the opening protected by spine-like projections, while from below extend masses of glass-like fibers of spun glass-like threads. The *Holtenia* is found off southern California. While it is very beautiful it is of no economic value, being of no use in the sense of an ordinary sponge; it brings a large price as a curio in a museum and is prized as an ornament on the mantel of a private home. Some Christians are like the glass sponge—radiant, indeed, for many virtues, adorned with the spangles of fine tastes and attractive talents, and throwing out threads of social connections that link them to the active world, but ending in mere ornament without real usefulness to the world.

Sensitization

A blank piece of sensitized paper held up in front of a well-lighted lamp will not only be illuminated so that one may see clearly its surface, but more—the sensitized paper will take hold of certain chemical rays from the lamp and retain a permanent impress.

In the art of speech-making and preaching we do well to learn not only the method of arousing people to purposeful actions, but also the art of sensitization.

Would we put impresses upon minds that will last, sensibilities or emotions of individuals must be awakened to the light and touched with interest, so that the mind may take hold of our word pictures and retain their impress.

PREACHERS EXCHANGING VIEWS

"*What Have the Critics Given Us?*"

Editor of The Homiletic Review:

In answering this question in the November issue, the Rev. A. W. F. Blunt failed to allow that all scholars and students do not "take" the liberal views which he indicates; to show that any scholars or students have any right to "take" such views more than robbers to "take" money; to recognize that progress is impossible beyond the truth, and that knowledge about the Bible has not been so far, at least, from the truth as in all other departments; to recognize the close relation between the theocracy of the Old Testament and the theocracy of natural law; to recognize the difference between the theocracy of the Old Testament and the kingdom of God of the New Testament; to recognize the contrast between perfect justice and infinite mercy, and that, altho vengeance does not belong to the individual man alone, it does not follow that no penalty can belong to a moral law; to recognize the inconsistency in looking for perfection in an imperfect covenant (Heb. 8 : 7); to recognize Christ as the Lord of the Old Testament instead of the head of the "liberal" critics of the Old Testament; to recognize the change from the covenant of law to the covenant of grace; to admit that the earlier exegetes were not necessarily infallible; to recognize that the "sturdiest opponent" of "liberal" criticism is by no means bound "to take our rules at haphazard," or otherwise, from the Old Testament. Who would think so except a Jew, or possibly a "higher critic"? He has failed to show that the "liberal" critics have ever clearly proved a solitary statement peculiar to their views; he has failed to show that the arrested growth of the churches for the past twenty-five years is not due to the increased activity of the liberal critics. His theory of inspiration is one of the many illustrations he has given us of the most "liberal" dogmatist so much in evidence.

Westford, Vt. Josiah Kidder.

Editor of The Homiletic Review:

In the November number of The Review, page 365, under "What Have the Critics Given Us," we read: "No doubt modern criticism has made the Bible to a certain extent a more difficult book to study." "We can no longer accept everything that it says as literally true, nor everything that it teaches as equally perfect and sublime." A repetition is made of the same thoughts in similar words. Mistakes and misconceptions can exist in God's inspired Word.

God being infallible His writings must also be infallible. His plans and execution are infallible as a direct consequence of His infallibility. The infallible God believes in the perfection of execution. It is impossible for an infallible and all-powerful God to change or submit to error, mistakes, or misconceptions. He nor His Word is subject to the faculties of an intelligent being or erring men. The exact truth is, that the sacred penmen themselves were subjects of the infallible guidance and influence of the infallible and all-powerful God. This infallible truth is exprest in the words, "They wrote as they were moved by the Holy Ghost." The spirit employed and directed them both as to matter and manner. The choice of words was not left to the writer's option. Proof: "These things we speak not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth." This being true, there can be no mistakes in the Bible. The First Epistle of Peter is a strong testimony of the truth of these words, "Searching what or what manner of time the spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ and the glory that should follow." Why should we doubt the divine assistance afforded the sacred penmen in writing the will of God? Why should we doubt that the infallible and all-powerful God can direct, assist, guide, and supervise?

I agree that both Scripture and reason unite in testifying against such unconscionable ignorance as destructive to the souls of men. H. G. Atrops.

Olympia, Wash.

Editor of The Homiletic Review:

The article in the November Homiletic Review on "What have the critics given us," is a fair and plain statement of the position of the higher critics, so called, with regard to the Bible and I for one desire to thank you for giving us that simple plain statement of their conclusions. When we understand the position of this criticism we can use our own judgment as to whether we will accept or reject it, and if we can not analyze and answer its arguments the fault is our own. Summed up briefly the position of this criticism with regard to the Bible is about as follows:—

1. It denies much of the reputed authorship of the Old and doubts some of that of the New Testament.

2. It declares that much of the Old Testament is myth, legend, and fable.

3. It declares that inspiration of Bible-writers is no more than inspiration of other men, that God's revelation to prophets was not more than His revelation to others now.

4. That the books of the Bible are scientifically and historically inaccurate, but true in their revelation of God and in their statements about Him.

5. That the Bible is full of errors, fables, etc., but nevertheless teaches truth.

6. Tho this criticism has destroyed, in part, the veracity of the Old Testament, we are assured that the Jesus of the New is a historical character.

7. That the Bible is a purely human production and its writers have all the errors, inaccuracies, and ignorances of their times.

Let us remember that in this discussion we are in the realm of the speculative where demonstrative evidence is impossible. Nothing can be more than morally or probably true; the conclusions here reached, like the scientific theories of the past, may be upset at any time by new discoveries.

With regard to the first statement we have little to say; many of its arguments rest on the style of the writings, on the use of certain words, and it is often supported by the argument from silence: for instance, one might argue that Paul could not have written the Epistle to Galatians because justification by faith was not discovered until Luther's time (?).

With regard to numbers two and five we may say that they are not more than bold guesses. It is an assumption pure and simple to say that the stories of Adam and Eve, etc., etc., are fables; the question lies between the veracity of Moses and that of these critics and every one must decide for himself whom he will believe.

Statement number three begs the question itself, laying claim to the very infallibility which it denies to these Bible-writers. The question as to whether God inspires one more than another is a question which only God can answer.

We can best answer the fourth statement by asking a question: what does the writer mean by scientific and historical inaccuracies? If God had given His message to the people of three thousand years ago in scientific terms of to-day they would have had to wait until to-day in order to understand it. Galileo's case will illustrate this. If, because the historians of past ages do not mention a certain name and the monuments do not record it, we are to believe that it never existed. Perhaps there are historical inaccuracies in the Bible, but such arguments will fail to convince some.

We are thankful for number six and will not look the gift-horse in the mouth.

In answer to number seven we may appeal to the inalienable right of our American citizenship which grants us the right to the pursuit of happiness, and if by believing that the Bible-writers were free from error and ignorance which these higher critics impute to them we can be happier than by accepting the decisions of the critics, we claim the right to the pursuit of this happiness in our own way.

While one's ideas of Bible-teaching, authority, and veracity may not be of the ultra-literal type, yet he can not fail to see that higher criticism of to-day has over it the trail of the serpent. It does not boldly deny God's Word, it only says "Yea hath God said?" with a large question mark after it and by this means insinuates that if the reader believes it he is an ignoramus. It reverses the fundamental Bible-doctrine "we walk by faith and not by sight" and boldly says "we walk by sight and not by faith."

Gerardville, Pa. Walter Whitley.

The Masonic Order and Corner-stones

Editor of The Homiletic Review:

In the September number of The Review, C. W. Stephenson, of Saginaw, Mich., asks, "What earthly reason can be given for inviting the members of the Masonic fraternity to lay the corner-stone of a house dedicated to Almighty God?"

Permit us briefly to suggest a few thoughts which may give this brother a little "more light" upon this point.

First, it was Masons who erected the first temple ever dedicated to God in this world, and from that time down to the present every detail of the building of that temple has been accurately preserved, from the quarrying of the rock to the placing of the chief corner-stone which bound the whole building together, including the supervisors, the various classes of workmen with all the apartments and appurtenances belonging thereto, while the brazen altar upon which Solomon knelt and offered the dedicatory prayer is to-day symbolically represented in every Masonic lodge-room in the world. The Savior himself typifies one of the stones in that temple. He says, "The stone which the builders rejected has become the head of the corner." Masonry has preserved the traditional record of that stone down through the centuries with perfect accuracy. During the building of the temple the workmen discovered a curiously-shaped stone, it being neither oblong nor square, and as there was seemingly no place for it, it was thrown out —"rejected." It proved, however, afterward that that peculiarly-shaped stone was the keystone that bound the whole building together—a beautiful type of our Savior's relation to the gospel temple.

Again, the "great light" in Masonry is the Bible, the foundation of all temples of worship. During the darkest era of French history, when that unfortunate country was given over to the rule of atheism and infidelity and the Bible was piled upon dung heaps and burned upon the streets of Lyons and Paris, Masonry stood like a stone-wall in defense of the Bible and it could be seen upon the altar of every Masonic lodge-room in the kingdom, and there never was a time when an atheist could become a Mason.

Again. The Masonic fraternity has always stood for soul liberty—the right of every Christian to interpret the Bible in harmony with his own conscience, and was a potent factor in securing this liberty in the early history of the church in America, hence you seldom, if ever, see a Roman Catholic a Mason.

From time immemorial it has been a time-honored custom for Masons to lay the corner-stone of public edifices when requested to do so. They are really temple-builders, and could to-day duplicate the building of God's temple by King Solomon as no other organized society can do.

In conclusion, permit us to ask Brother S. if he ever discovered anything in the constitution, by-laws, or declaration of principles, or in the teachings of Masonry, either in the unwritten or monitorial work, that would disqualify them from laying the corner-stone of a house to be dedicated to Almighty God.

It may be said they are not all godly men, or they do not live up to their profession. Yes, that is sadly true, and it is equally true of our churches. Would it were otherwise! But that should not and can not invalidate the righteousness of the principles taught either by the gospel or Masonry, and perhaps if our brother knew more of the sublime and exalted teachings of Masonry, he might be led to see that ridicule and attempted sarcasm never did or can establish the truth.

As to ceremony, parade, etc., I apprehend that, had Brother S. been present at the dedication of that first temple, he would have witnessed more ceremony and parade and heard more timbrels, trumpets, etc., than he could see and hear at the laying of a corner-stone by Masons if he should live a thousand years. B. Presson.

Clarkston, Wash.

What Shall I Preach About?

Editor of The Homiletic Review:

I read with much interest Dr. Cowan's article in the October number, entitled "What Shall I Preach About?"

I would like to suggest that all ministers seek the assistance to be had from the Table of Proper Lessons as given in the Book of Common Prayer. For each Sunday in the year four lessons are provided, two from each of the Testaments. Lessons are also provided for holy days and saints' days, all of which have stood the test of experience. Then the epistle and gospel for the Sunday, or for the holy day or saints' day, as the case may be, are there provided. No preacher can ever be short of suitable themes for sermons when he avails himself of this easily procured guide. A Book of Common Prayer may well be on the study table of every minister, no matter what may be the denomination to which he belongs.

Guided by the Prayer-book his texts will range over the whole Bible. All aspects of Christian truth will be investigated and presented. The great heroes and the noble army of martyrs will give an interest to his sermons, for the people love biographical sermons. The main events of the life of our blessed Lord will be considered; the progress of the Church from its feeble beginnings, through storm and stress, to power, influence, and victory, told. The temptation to descend to sensationalism will be overcome. Personal limitations, often so apparent in many, will be escaped. Teaching will resume its proper place in the pulpits. In every way preachers and congregations will be benefited. Twenty cents will secure the Book of Common Prayer. Once given a trial the marvel will be that the minister was able to get along so far without it.

An example may serve to illustrate what is meant. Sunday October 31 was the twenty-first Sunday after Trinity. The Proper Lessons for the morning service were 1 Kings 19 and John 7. In looking over the Second Lesson for Morning Prayer I, not thinking of writing this letter, jotted down the following themes from which to select my sermon. 1. "The Secret of the world's hatred of Christ" (John 7 : 7). 2. "The multitude's varying estimate of Christ" (John 7 : 11–13). 3. "The master-key of Christian knowledge" (John 7 : 14–17). 4. "The dangers of inaccurate information" (John 7 : 25–30). 5. "The irony of Christ in addressing the conceited" (John 7 : 28). 6. "The unanswerable argument of Christ's life" (John 7 : 31). 7. "Christ the world's oasis in life's desert" (John 7 : 37–39). 8. "The disarming power of sincerity" (John 7 : 45–46). 9. "The appeal to the law" (John 7 : 47–52).

For the evening service the Christian Year suggests "The Communion of Saints," as it is the eve of All Saints' Day.

If the preacher has not yet found his text and theme he still has the epistle (Eph. 6 : 10–20), and the gospel (John 4 : 46–54).

I forgot to say that the Lessons for the Evening Service are 2 Kings 5, and 2 Peter 3, or Luke 23 : 1–26.

Nor is the material yet exhausted. There remain the Psalms for the day, and the lessons provided for the day of the month.

A minister could profitably spend a half-hour each day during his vacation in going over the lessons, psalms, epistles, and gospels for the year, noting the holy days and saints' days, and arrange his sermons for the entire year. Alternate themes might be provided, even room left for special messages as God gave them to him. Chaos, so often evident, would give place to order, there would be no hunting at the last moment for some elusive text, the gain in knowing just what the themes were going to be on Sunday would give relief.

From personal experience of the many and great benefits to be derived from the suggestion the writer speaks. The Book of Common Prayer promotes system, breadth in the treatment of Christian truth, the consideration of all the books of the Bible, the preaching of every variety of sermon, expository, textual, topical, biographical, historical, etc., the life of Christ, and the growth and development of the Christian Church. It suggests seldom considered but important subjects for both sermons and mid-week addresses and instructions. It serves to keep us out of mental and spiritual ruts, enlarges the horizon of Christian truth, and forever banishes the bogy "What Shall I Preach about?" ROBERT J. THOMSON.

ST. AGNES' CHURCH, LITTLE FALLS, N. J.

The Free Churches of Scandinavia

Editor of THE HOMILETIC REVIEW:

In THE REVIEW of April there is an article by your London correspondent on "The Free Churches of Scandinavia," stating that the Methodists from England commenced their operations in Sweden, but they did not succeed, and their leader was sent back to England. This is all true, but the writer forgets that the American Methodists began a new work in Sweden, 1866, and that work succeeded well and now the Methodist-Episcopal Church has a great influence and many members, not only in Sweden, but also in Norway, Denmark, and Finland. According to the minister of the Sweden Conference of 1909, this conference now has 143 societies, with 126 ministers and 176 local preachers, and 17,651 members, 146 churches and 35 parsonages at a value of $839,430.

God has blest the Methodist work in Sweden and in all Scandinavia as He has blest the work of other Christians.

WASA, FINLAND. CARL LINDSTRÖM.

RECENT BOOKS

The Christian Ministry and the Social Order. Lectures delivered in the course in pastoral functions at Yale Divinity School, 1908–09. Edited by CHARLES S. MACFARLAND. 12mo, 250 pp. Yale Press, New Haven.

An important contribution to a theme which is thoroughly up-to-date and alive with interest. The field of investigation includes such topics as, The Part of the Ministry in the Realization of Democracy, Trade-unions, The Church and Wage-earners, Work Among Foreign-born Citizens, The Problem of the Rural Community, Mental Healing, and International Arbitration. The several lecturers are not all pastors or professors, but include such prominent labor leaders as Henry Sterling and John Mitchell. This book is evidence that at least one of the leading theological seminaries is no longer open to the charge of being out of touch with the life of the churches and of human society at large. It deals with topics that are urgent and practical, not academic and theoretical. The oldest heresy is the heresy of Cain and there is none which needs hunting down more remorselessly. "The present moment is one of social chaos. The forces are mainly unregulated and opposing compulsions. In days gone by, when the rich man rode by in his magnificent equipage, the poor man doffed his cap. Now, as he avoids his automobile, he grinds his teeth." Amid the social unrest and the great wrongs unrighted, this book sounds a clarion call to every theological seminary to emphasize the practical in its teaching. The prophet of to-day needs a burning heart more than a brilliant brain.

Recollections. By WASHINGTON GLADDEN. 12mo, 445 pp. Houghton Mifflin Co., Boston and New York. Price $2 net.

It is about fifty years since the author began his work as a pastor, and, except for four years of journalistic service, he says he has "done very little literary work outside of preparation for the pulpit." Yet his published volumes are thirty-one in number and wide in range of thought. The life of a preacher whose sermons rank so high as literature, and whose literature was ever that of a preacher of righteousness, can not help interest his contemporaries. Here is the record of an unusually busy, useful life, broad in its sympathy and strong in manly quality, containing anecdotes and striking comments on prominent men and events for the past half-century. The story, we are told, is "that of an average American. It holds no such wonders of achievement as that of Booker Washington; it follows no such romantic paths as those in which Jacob Riis has led us." Yet this book will rivet the attention of the reader by fascinating description of all sorts and conditions of American men and events, and delight by its brilliant style and whole-hearted optimism. The days before, during, and after the War, the foolishness of Reconstruction, the story of the Tweed Ring, the Greeley campaign, the Swing trial, and the negro problem are some of the most striking chapters. Every page is interesting and presents Dr. Gladden almost as vividly as does the remarkably distinct frontispiece portrait.

Recent Christian Progress. The Macmillan Co. $3 net.

This book is a review of Christian thought and work during the past seventy-five years, issued by the Hartford Theological Seminary, in connection with its seventy-fifth anniversary. The book is valuable in the way of a compendium, treating as it does more than eighty different subjects, by as many authors. It has little value other than that of a general survey, but perhaps this is value enough.

The range of the subjects is very wide, from Semitic philology and Oriental archeology to social settlements and the abatement of the social evil. It gives one a broad conception of Christian work.

Considered as a study of theological education it reveals the evolution of this branch of knowledge. It also reveals the wide variety of work open to the Christian ministry, as set forth in the present instance by those who have graduated from this seminary during the past twenty-five years. The trend in theological education is away from the old theological classics to the newer study of human life, a trend which has recently been indicated at another theological seminary, by the department of Pastoral Functions at Yale Divinity School.

As a revelation of the wide service which is being rendered on the part of its graduates, this book is a fine tribute to Hartford Seminary. It is a revelation of how large an institution the kingdom of God is, and of how large a place the Christian Church is filling in the work of that kingdom.

Those subjects which are more recent, and which are receiving more emphasis at the present time, are prophetic of the still larger task and mission of the Church.

The Two Empires: The Church and the World. By Brooke Foss Westcott, D.D., D.C.L. 16mo, 352 pp. The Macmillan Co., London. $1.75 net.

The present volume is edited by his son, the Rev. Arthur Westcott, and contains fifteen lectures on Church history delivered at Cambridge during the earlier years of his tenure of the regius professorship of divinity. The title is happily chosen in reference to the conflict of the two empires—that of Cæsar and that of Christ—for the mastery of the Roman world from the early persecutions to the Council of Nicæa. The study of this period, even in its controversial aspects, is here made not only interesting and inspiring, but often exhilarating. Eusebius, with his learned chronicles, Pliny's letter, Trajan's Rescript, Marcus Aurelius, Constantine—all brought before us with literary charm, scholarly research, and moral power.

Bolenge: A Story of Gospel Triumphs on the Kongo. By Mrs. Royal J. Dye. 16mo, 225 pp. Foreign Christian Missionary Society, Cincinnati, O.

An American story of a Uganda on the Kongo. In ten years one of the greatest churches in Africa built out of raw and unpromising material right on the equator! God's work there is the subject of this interesting account by one who has spent two terms of service among the people of whom she writes. The book is printed on poor paper and should have an index and a good map.

The Apologetic of Modern Missions. Outline Studies by J. Lovell Murray. 16mo, 80 pp. Student Volunteer Movement, New York. Price, 15 cents.

Where can one find in such a small compass so much suggestive material for meeting the shallow and the specious objections against the missionary enterprise? On the testimony of an authority like Professor Beach of Yale this book is by all odds the best outline on the subject that America has seen. The author meets objections along four great lines of criticism, those having to do with the idea of missions, its agents, its methods, and its results. The book is not for reading, but for hard study. There is no better book for a course of study in the campaign.

The Master's Friendships. By J. R. Miller.
Homespun Religion. By Elmer E. Higley.
Until the Evening. By Arthur C. Benson.
What They Did With Themselves. By Ernest H. Abbott.
Why Grow Old. By A. S. Marden.

These five new volumes have been added this Christmas season to the popular "What is Worth While" series (Thomas Y. Crowell & Co., New York, 12mo, 30 cents each). They are all tastefully printed, but of quite unequal value and of diverse doctrinal tone.

A Brief Pilgrimage in the Holy Land. By Caroline Hazard. 16mo, 138 pp. Houghton Mifflin Co., Boston and New York. Price $1.25.

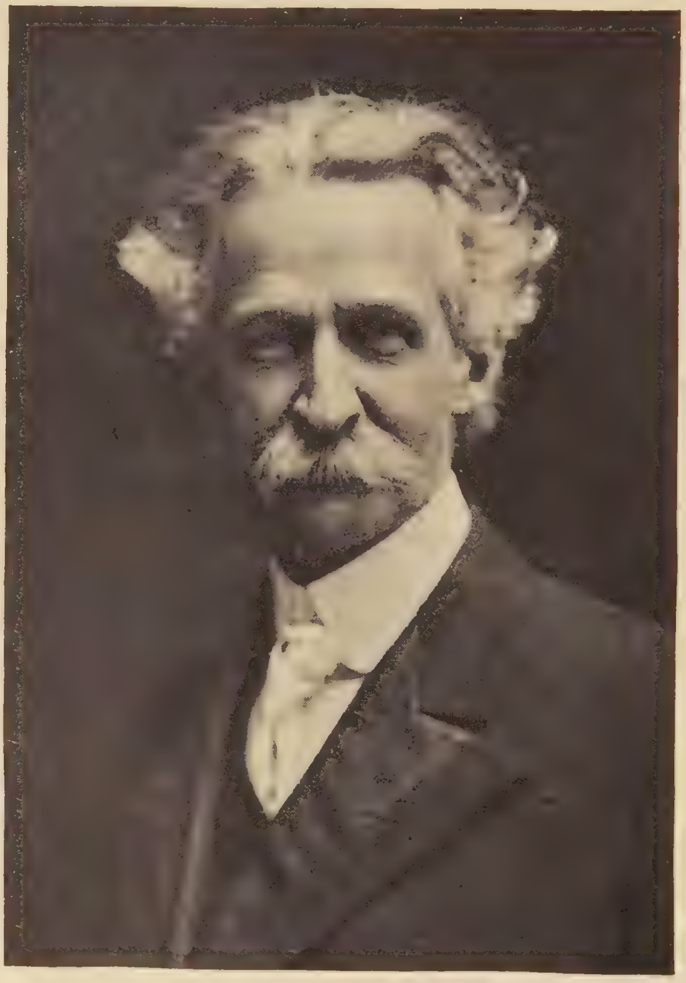
Attractive both in style and form this series of twelve devotional addresses delivered in Wellesley College chapel by its president after her recent Eastern journey will hold the close attention of the reader. The beautiful illustrations, some in color, are from sketches and photographs by the author, and each chapter opens with a sonnet and closes with a prayer. "Wellesley," the preface tells us, "ought to be a better college because its president has been on a pilgrimage." Carmel, Galilee, Capernaum, Sharon, Joppa, Bethlehem, Jericho, and Jerusalem—all stand out in clear relief and teach us their deepest lessons.

Methods of Reaching Men. By F. W. Kibby. 24mo, 60 pp. David C. Cook Publishing Co., Elgin, Ill.

On practical church methods for holding the boys and winning the men, with illustrations in printer's ink and from pastoral experience.

The Church and Her Prophets. By Dwight Edwards Marvin. 18mo, 94 pp. Broadway Publishing Co., New York.

The message of the book is timely, and tho its pages are few its statements and appeal are strong and stimulating and abound in apt illustration and forceful references. There is no better antidote to the pessimism of some profest Christians regarding the lethargy of the church and the evils of the times than this volume of Christian faith and hope.



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EDITORIAL COMMENT

Patriotism for To-Day

A PATRIOT, according to the root meaning of the word, is one who is loyal to his countrymen. There is no reference in the word to red, white and blue bunting, or to "rocks and rills," and "woods and templed hills," nor to constitutions, administrations, political parties. No, the demand of the hour is not for love of country, but love of countrymen. Love of that abstract thing, country, is an easy, cheap affair. It is the stock in trade of politicians, especially when their party is in power. He is the only true patriot who loves his fellow countrymen; who seeks their welfare in every way possible; who is always loyal to them, so that in no case will he take advantage of them, or serve himself at their expense. He makes their cause part and parcel of his own life. He holds bravely, stanchly by the sentiment, "what is good for the bee is good for the hive, and what is good for the hive is good for the bee." He who loves not his fellow countrymen whom he has seen, how shall he love that abstraction, country, which he has not seen? Without fellow citizens, country is but a howling wilderness.

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Lent

THE keeping of Lent is now pretty generally observed by Christians of every sect and name, and it is notable that in Puritan times the Temptation of our Lord was regarded with singular reverence and distinction. John Milton, when he wrote his "Paradise Regained," did not take the story of the cross for his theme, but that of the forty days' temptation. In the volume in the British museum containing the religious works of John Knox, the Scottish Reformer, there are only three sermons, and one is on the text "Then Jesus was led by the Spirit into the desert, that he he should be tempted of the devil"

Considerations of individual piety, and self-discipline, suggested by the Lenten season, should prove profitable in many ways. If we are living in a social age, and have an outlook chiefly to the welfare of "the other man," all the more is there need for a special season for direct self-culture in the religious life. Not that such an exercise in self-culture should be left wholly to a special season; it should go on every day with a conscientious Christian. But Lent may be wisely utilized for examining and emphasizing the deep things of the soul, and for special and exceptional dealing with one's own moral and spiritual conditions.

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The All-Round Revival

THE season of the year has come when the revivalist is abroad in the land. All Christian people will heartily wish him God speed. A letter recently received asks if wider scope should not be given to revival efforts, and suggests a revival with a social message as well as an individual. The point is well taken. Isaiah took it when he said: "Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the bands of the yoke, and to let the opprest go free, and that ye break every yoke." A manufacturer, opposing a bill limiting the factory hours of women, recently testified that a certain woman, who had been in his employ thirty-five years, could not make living wages, if not permitted to work overtime. A sample, this, of the many inhumanities against which a revivalist needs to "cry aloud and spare not" in his call to repentance. A vast amount of individual misery and sin is chargeable to social apathy that needs to be repented of. Dr. Charles R. Brown, of California, in his Yale Lectures on preaching, said that the door to a higher spiritual life would be found by many in effort to open the door of social justice to many who are now denied it. In such effort many a pastor who has left his parish still finds a fruitful gospel ministry.

What the Churches are Doing

AN awakening of the churches to their social responsibilities has set in auspiciously. The miscalled "secular" organizations for the moral and social betterments which religion pure and undefiled demands have been largely composed of church-members—a fact often overlooked. The process of bringing up the main army to support this thin skirmish line is now seriously under way. How to effect it is the problem of the Commission on the Church and Social Service, appointed by the Federal Council of the Churches a year ago. The crux of the problem is to awake the rank and file of the churches and pastors to the fact that the evils of existing conditions are too vast for any church or denomination to cope with; that collective effort is imperative, and for effective action the "secular" agencies now coping with the evils are their natural and needful allies. This was emphatically affirmed by the Commission at its meeting in the autumn. Paul's saying that godliness has the promise of the life that now is, as well as of the life to come, includes social as well as individual redemption. Real godliness is concerned to abolish evils that make sinners faster than the churches can convert them. The "secular" agencies at work for this have been doing part of the churches' work. As *The Survey* says, "They need the churches for the more complete accomplishment of their own objects and the churches need them as the most economical and sensible and effective way of accomplishing this part of their own object." The present task is, first, to bring these two natural allies into as close cooperation as the blades of scissors. A better day will dawn when the churches get into sympathetic touch with the agencies most closely concerned with public welfare, *e.g.*, the municipal departments of health, police, tenements, charities, and correction. In this line the churches will gain moral efficiency, the lack of which is often conspicuous. It must come through faithful preaching and pastoral leadership.

The Oldest Date

INTENSE interest attaches in these our days to the study of chronology, seeing that the splendid results of research include many sensational revelations. We no longer drift vaguely about in a nebulous mass of the hypothetical dates reckoned by Manetho, and we are not even bound to accept the Biblical chronology so ingeniously computed by Usher. The sacred saying that "truth shall spring out of the earth" has been in the most startling manner verified by one discovery after another in rapid succession during our own generation, owing to the indefatigable labors of Oriental explorers. From Belzoni and Champollion down to Naville and Maspero, one learned excavator has assiduously followed up the success of another. But only recently have we begun to realize how ancient civilization was. The age of pristine barbarism, or of primitive man, seems to recede ever further and further back, and what is called the dawn of civilization grows more and more remote. Hitherto, it has been supposed that the most ancient civilization on earth of which real records had been found could be traced back to B.C. 3500. This refers to ancient Peru, and the culture of its earliest known inhabitants. But the professor of ancient history at the University of Berlin, Dr. Eduard Meyer, has been studying afresh the Egyptian calendars on the monuments in the Berlin Museum. He has discovered that the date B.C. 4241 is frequently cited as that in which the early Egyptian astronomers first calculated their solar year from the rising of the star Sirius. This is by far the oldest reliable date in the history of the human race. It gives us a new view of antiquity and shows how prodigious must be the time since civilization had its unknown beginning.

* * *

The Discussion of Miracles

Dr. George A. Gordon, of Boston, has been severely censured by some for conceding, while accepting miracles, that such acceptance is not essential to Christianity. A recent theological symposium in *The Congregationalist* on Dr. Gordon's book, "Religion and Miracle," has evinced an extensive concurrence with his position. We are at present concerned with the subject no further than to indicate the base lines from which helpful discussion must start to reach a sound and settled conclusion. (1) What is the real supernatural? Many identify it with the miraculous, as all did while God was thought far outside of nature, and breaking into nature with signs and wonders. But belief of God's immanence in nature now forbids us to distinguish phenomena into natural and supernatural. In his recent work, "The Christian Doctrine of God," Dr. Clarke tells us this is impossible. "The common order is animated by the living Will, . . . and the natural includes everything in which the living Will is exprest." The real supernatural is the spiritual. We may reasonably believe that Jesus wrought miracles, and even that miracles still are wrought. We can not reasonably charge that religious men who decline to accept miracles therefore deny supernatural revelation. (2) The claim of Christianity upon reason is wholly independent of any conclusion as to the miraculous element in its early records. A thoroughly sound principle was laid down in Dr. J. M. Whiton's book, "Miracles and Supernatural Religion," which presented a few years ago the gist of Dr. Gordon's elaborate argument: "The decisive criterion of any truth, ethical or physical, must be truth of the same kind." Spiritual reality needs only spiritual attestation. The decisive proof of the supernatural revelation is conspicuous in the spiritual life and moral veneration it has brought forth. This standing forth in incontrovertible reality, any attempt to corroborate it by controvertible evidence is a logical blunder, and a deplorable strategic mistake.

* * *

The Condition of England

Pessimists and optimists, when treating on social subjects, do little else than indulge in persistent contradictions to the extreme confusion of the public mind. The most available aid to clear thinking is sometimes furnished by those writers who call themselves neither pessimists nor optimists, but meliorists. That veteran essayist, Mr. Frederic Harrison, claims to be a decided meliorist. From his brilliant pen appears in *The Sociological Review* an elaborate article in which he favorably, but frankly, discusses a book which has recently created a great sensation. This is the volume by Mr. C. F. G. Masterman on "The Condition of England." The author is one of the young band of advanced liberals in Parliament, and, moreover, is one of the most popular of the junior members of Mr. Asquith's ministry, being Parliamentary Secretary to the Local Government Board. He was previously known as a journalist and critic, and thus his ability and wide studies in social problems, and now his promise as a rising statesman renders his judgment worthy of most serious attention. Mr. Harrison calls Mr. Masterman's book suggestive but sad, and he proceeds to question the accuracy, not of the statements of lurid facts piled up in appalling and cumulative abundance, but of the pessimistic conclusions arrived at. Mr. Masterman echoes copiously the voices of Upton Sinclair, Anatole France, Marcel Prevost, M. Viviani, Bart Kennedy, Pett Ridge, and a whole host of British, American, and Continental satirists, novelists, playwrights, and socialists. Now, Mr. Harrison complains that all these sparkling bits of epigram and invective are very rousing, and for the most part very true, but they are not social science, nor are they statesmanship. He remarks that Mr. Masterman is a devout Christian, who sees the impotence of the old creed, but can not bring himself to listen to any newer gospel. His critic proceeds to give him one, and it is a very cheering one. He declares that the socialist orator and the sensational romancist who paints society with the brush of a Goya and the pen of a Zola, tell truths which they see, but not the whole truth, and they often distort the truth. Mr. Masterman fails not in sincerity, but in completeness. The social evils which he charges against his country were denounced in like style by Carlyle and by Ruskin, but marvelous ameliorations have taken place during the last two generations, and even greater improvements are now in process. Mr. Harrison mentions horrors which have been stamped out in living memory. He remembers the abominations of infant labor in factories, the children who climbed chimneys, the ghastly hangings in public, the old pauper system, burial in great cities, poisonous wells, general illiteracy, wages at ten shillings per week, and slave-holding by British subjects. All these belong to the dead past, and Mr. Harrison maintains that the balance is plainly to the credit side of the national ledger.

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A Student Convention

The recent Rochester convention marked another quadrennium in the work of the Student Volunteer Movement of North America. Three thousand and seven delegates, students and professors, one hundred and sixty-five missionaries, ninety-five secretaries of mission boards and other Christian leaders and workers, together representing no less than seven hundred and twenty-two institutions, forty-nine states, and twenty-nine nationalities, met to consider the present world crisis and its appeal for life service.

The watchword of the movement is intended to impress the student world with the unprecedented opportunity by the consecration of life to give to all men now living a knowledge of the living Christ.

The convention was marked by statesmanship in the preparation of the program and the careful arrangement of its organization and detail. Altho there was no printed program, no applause, and nothing spectacular, from the opening session until the closing meeting on Sunday night the great convention hall was crowded to its utmost capacity, and overflow meetings were held in the churches of the city. The appeal of the objective facts in the non-Christian world, the devotional addresses, which brought men face to face with themselves and with the Christ, and the vision of the present power of the gospel throughout the whole world, gripped men's hearts. It was a convention eloquent not with words of human wisdom, but by the demonstration of the Spirit and of power. There were times when feeling ran deep and tears stood in every eye, but there was no excitement. The speakers were lost in their messages, and the delegates went back to their colleges not to report what they had heard, but to declare what they had experienced of the power of God.

The best college life of America is true to Christ and His gospel. The students of North America are taking a large place in the plan of God for the coming of the kingdom. The churches will find again and again that "a man is of more value than the gold of Ophir" in any movement. The significance of the Rochester convention is seen in the list of sailed volunteers which now reaches the number of four thousand three hundred and forty-six. Its timeliness, in conjunction with the present laymen's movement campaign, no one can doubt.

* * *

Juvenile Courts and Probation

THE progress of humanity is most notable in the treatment of first and juvenile offenders. The former are no longer sent to prison for felonies, but to reformatories. The latter are no longer judged in the same courts with hardened offenders, but are brought before special children's courts, and are usually put in charge of a probation officer. The judge of the juvenile court is thus able to make thorough investigation concerning the child, to sentence for an indeterminate sentence so as to put the offender on his good behavior, and to make punishment educational rather than punitive. The necessity for these courts is clear from the fact that in 1901 the 65 reformatories in the United States had an average attendance of 19,410 inmates, and Elmira alone had 1,429 on Sept. 30, 1908, Napanock, on the same date, 478. Judge Mack of Chicago alone hears about 4,000 cases a year, Judge Lindsey of Denver about 500. Massachusetts established the first children's court in 1898, Chicago in 1899, Denver in 1901, and over 40 cities and 22 States have followed the good example since. The courts are doing excellent work. Allegheny County, Pa., alone has had 6,000 juvenile offenders dealt with in the courts, and 7,000 more by probation officers. Colorado is said to have saved $270,000 in four years of Judge Lindsey's tenure.

The "big brothers' movement" which intends to put every sentenced boy in charge of a reputable young man instead of into that of a regular probation officer, has had a vast influence in redeeming young offenders and leading them into paths of righteousness.

* * *

Our Wealthy Men and Women

Two examples of philanthropy on a magnificent scale, Mrs. Harriman's gift of one million dollars and ten thousand acres of fine land for a public park, and the erection by D. O. Mills of large modern hotels where men of small means could be housed in comfort and supplied with wholesome food at minimum prices, give us some idea as to what many wealthy men and women are doing in these twentieth-century times. All honor to all of them for their large-hearted distribution of their means. We might raise the question, why do so many men of wealth defer the distribution of their wealth until death overtakes them? The wealth distributed could not be made apart from the people, and it is only simple justice that those who directly aided in the creation of these colossal fortunes (or even fortunes that are not colossal) should share "each man according to his ability" while the wealth is being created. The owner or employer enters at once into the full benefit of what has been earned, but the employee in most cases has to be content with his weekly allowance, and succeeding generations that had no part in the creation of the vast wealth become the chief beneficiaries.

We believe in the wide diffusion of knowledge; why not in the more equitable distribution of wealth?

THE MINISTER AND HIS SOCIAL OBLIGATION

PROF. SHAILER MATHEWS, D.D., DEAN OF THE DIVINITY SCHOOL OF THE UNIVERSITY OF CHICAGO

THE appearance of this volume* is an evidence that Yale Divinity School, like other leading seminaries, is alive to the needs of the time. It gathers together lectures by such labor-leaders as John Mitchell and Henry Sterling and such clergymen as President Davis, Charles S. MacFarland, E. B. Robinson, Anson Phelps Stokes, Jr. In addition it gives a lecture by Dr. Cutten on mental healing which, tho containing much interesting information, is somewhat outside the scope of the other lectures, the relation of the church to labor and other social movements. As a whole, the lectures are stimulating, rather than a contribution to our general stock of knowledge, and as a volume they will hardly take their place with works of greater unity which presuppose rather more knowledge on the part of the readers than these lectures presuppose on the part of divinity students.

Such volumes as this, and those of theological professors who are working in the sociological field, serve to bring into sharp relief the entire question of the function of the minister in our present social order. And that in turn brings up the further question as to how men are to be trained for meeting the demands made upon them. These two questions, however, are really at bottom one, for it is inconceivable that even the most conservative seminaries can long persist in training their students along primarily academic lines when the call of the time is not for men who will reproduce an orthodoxy which they have committed to memory, but who are seeking to bring the fundamental principles of the gospel to bear upon individual and social life.

This double ministry has always been within the scope of the church. The peculiarity of the demand to-day is not that the church should have its mission to the social life, but that it should meet the demands made upon it by its own, rather than past times. We have long since agreed that our age is in a preeminent sense transitional, but we are better able to-day than ever before to see the forces which are bringing about the transition and are creating a to-morrow. The central problem of the Church is its relation to these formative forces.

The attitude of the Church to society has been very largely that of providing means for alleviating misery. It has provided the ambulance corps for the great struggles which have been going on between man and physical nature and between man and man. It has provided hospitals and charity. However the radical may protest against the ministration of men to alleviate, the heart of mankind really honors the devotion of the men and women who have made themselves the Good Samaritans of history. But we are coming to see that Good Samaritans are just as much a testimony to social insecurity and injurious forces in society as are wounded brethren. The profound difference between our modern age and any other age is that free scope is now given to the self-expression of the social forces that seek to remove the causes of misery rather than to make more tolerant the lot of the miserable. In previous ages all such expressions have been crusht. Recall the fearful punishment vented by the nobles of Germany, with the approval of Luther himself, upon the revolting peasants; the repression of the Chartist movement; the inconsiderate and short-sighted assaults upon labor movements within our own days. But such conditions have now all but passed. Anybody is tolerably free in America to organize the forces of discontent, and to-day, as in no history of other times, we see the stirring of spiritual forces—I use "spiritual" not in the strictly religious sense—in the very lowest strata of our social order. Such movements as socialism and the labor movement are more than economic. Their attitude toward wealth is, as even the most obtuse of us are beginning to see, one expression of a far deeper and broader movement. The struggle for higher wages and a juster division of the earned and the unearned increment of labor and land are only means to gaining a greater possibility for larger opportunity for normal and enjoyable self-expression on the part of every man.

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* "The Christian Ministry and the Social Order." Lectures delivered in the course in the pastoral functions in Yale Divinity School 1908–1909. Edited by Charles S. MacFarland. New Haven: Yale University Press.

It is precisely at this point that the Church has its function. Any attempt at rapprochement with organized labor or socialism that neglects this spiritual factor will simply leave the Church again in the attitude of seeking merely to alleviate misery, subject to the danger of being misunderstood as seeking aggrandizement for itself.

Those of us who are really concerned about the matter may as well face the situation frankly. The Church will never succeed in being merely a new organ of social reform. Even charity has so far organized itself without the Church as to make it more advisable for churches to cooperate with its organizations than to undertake universal charity programs. It is true that every religious organization should, and if it is true to its Master's spirit will, undertake to alleviate such misery as it can; but to make such charity work its main function is to run the risk of duplicating efforts. The same is true in other fields which, whether for weal or wo, have passed into the possession of other organizations than the Church. The Church has another function, one peculiarly its own. It is the evangelization of the spiritual life which lies below all social uplift. In training the minister to lead a Church to fulfil such a function our theological seminaries will make a profound and, in my opinion, suicidal mistake if they seek to substitute sociology for theology and abandon the field of spiritual life in order to devote themselves primarily to individual and social conduct. Such a transfer of activity is exceedingly easy and promises in many cases results which are highly attractive; but to seek to entertain people into a surreptitious interest in the church as a religious body; to substitute sociological discussion for the exposition of truth that stimulates and enlarges the spiritual life; to substitute interest in society as a whole for interest in individual, as spiritual lives; will be fatal to the Church. For as a general

PROF. SHAILER MATHEWS, D.D.

program it is supererogatory in social transformation. I do not believe that leaders of organized labor or socialism, political reform, or movements for international peace, will respect the Church or its ministry if it abandons its characteristic function in order to become simply another organization covering the entire field of social transformation. Furthermore, such a policy will sooner or later have its effect on the Church itself. For when men come to believe that the Church is trying to do only that which extra-ecclesiastical institutions are all doing better, they will fail to see the need of joining the Church in order thus to dissipate energies that would be more effective if concentrated. There is a much deeper controversy in progress than that between labor and capital or between capitalization and socialization. It is a struggle between two world orders: the one in which material and the other in which spiritual good is final. This controversy cuts across all others. You will find it in the labor-union, among socialistic comrades, in organized charity, in the Church itself. Everywhere you find men, consciously or unconsciously, in one or the other of these camps. It is of first importance that the ministry should recognize the nature of this issue, otherwise it will be tempted to aline itself with one or the other of the opposing factors in purely economic or social struggles. In so far as they commit this mistake will clergymen be misunderstood as the champions of social and economic classes and the Church thus be swept into a controversy in which as representative of the spiritual order it is not concerned. This I take it was the very danger that Jesus and Paul sought to avoid.

But there is another danger, if possible of even darker aspect. It is that the Church and the ministry shall think that the spiritual order with which they have particularly to do is something apart from the totality of life, concerned primarily with a forensic acquittal at a coming judgment. Such a narrowing of the conception of spiritual life as this makes its expression purely individualistic, remote from those other expressions of the spiritual life which are controlled by social concepts, and above all untrue to Jesus and to His gospel. It is very difficult for men and churches of an evangelistic temper to realize this fact. It is much easier to rescue people from an evil world into a hope of heaven than it is to make men see that the eternal life that Jesus revealed, and whose supremacy the gospel heralds, must find its expression in every phase of social activity; much easier to organize theological crusades for rescuing the empty tomb of a dead Christ than to free the peasantry of our modern feudalism.

Precisely at this point is one of those issues which the Church as an institution must face. It is the glory of the Christian ministry that it has stood for the supremacy of the spiritual life in individual relations. It has refused to compromise with theft and lust and lying. It has trained its members to be good fathers and mothers, ministrant to human need, prayerful and submissive to persecution, even to martyrdom. Neither of these great services can the Church abandon to-day, for in them all spiritual life which is born of the saving relationship with God finds expression. But the new conditions of our social world with its class consciousness and social movements demand that the Church shall educate the spiritual life in social morality as well. It is not enough for it to be zealous in opposing such social evils as the saloons and the white-slave traffic, in which church-members are not personally concerned. It must train the spiritual life to discern and face the moral issues in the industrial world in which church-members are themselves immersed.

It is from this point that ministers must approach that cooperation which every earnest man must desire to see established between the Church and organized labor. In fact it is the only safe point of approach. If the minister approaches organized labor as one who sympathizes with labor as over against capital he will have mistaken his real interests. In Christ there is neither laboring man nor capitalist, but the new creation. He must be as able to show the supremacy and implication of the spiritual life to the wage-earner as to the capitalist, but he must see clearly and appreciate intelligently the fact that the implications of the spiritual life will differ in the two economic classes so far as its expression and conduct is concerned.

More than this, the Church and the ministry need to be educated to appreciate the fact that social sympathies should not only be warm but intelligent. The economic world is under the reign of law as truly as the natural world of forces. To gain men as laboring men and capitalists may profit the Church nothing; but to bring them as men to the expression of spiritual life that shall be in accordance with the reign of law, altho not as easy a task, is certainly far more vital to the well-being of mankind. The minister has no right to let sympathy take the place of wisdom. If he should not substitute sociology for theology he should most assuredly link the findings of the two disciplines in his own thought and message and pastoral methods.

All this is not to say that the business of the Church is to indulge in academic discussion; the very opposite is demanded. Truths are not necessarily platitudes, and the constant reiteration of the teaching of Jesus regarding human brotherliness because of divine fatherliness will have its bearing, directly and indirectly, upon the progress of all social movements. For it will help lift them from the economic to the spiritual plane. A minister does not need to be a fanatic in order to sympathize with those who are not sharing in the good things of civilization, nor does he need to be a sycophant because he does not make an indiscreet attack upon capitalism. The "old gospel," for which the Church stands and which ministers are called upon to preach, is something more than a theological orthodoxy. In fact, one of the greatest distinctions that need to be made nowadays is that between evangelicalism, which is in terms of the spiritual life, and orthodoxy, which is in the world of ecclesiastical authority. A devotion to orthodoxy, in the strict sense of the word, is unlikely to bring a minister to any social service except that of traditional alleviation of misery. But evangelicalism as devotion to the Truth which is the Way to the spiritual Life will quicken his sympathies and enlarge his capacities for heroic self-sacrifice and send him forth with outstretched hand to greet every other man who likewise is putting the things of the spirit above creature comforts. It will do more. It will enable him to bring his gospel, in which the supremacy of the spiritual life is demonstrable in the life of Jesus, to every worker for the good of his kind, whether it be in organized charity, hospital, social settlements, in labor organizations, or in socialist groups. For almost above all men, these vicarious lives need the inspiration and re-creation that a really vital, spiritual religion can give.

When the ministers of our churches come to see these social implications of the regenerate life the churches will have discovered a cause that will arouse their enthusiasm, clarify their vision, and enable them to maintain their legitimate and needed place in society. But I greatly fear that unless the churches do see thus such social implications of the new life in Christ, and unless their ministers are trained to be something more than champions of the religious formulas of the past and of exclusively individualistic ethics in the present, they will become negligible quantities in social progress. What a loss that would be one can easily estimate from a study of any despiritualized social group, whether a nation, or a slum, or a paganized suburb of some city.

As far as the education of the ministry for this larger service to the spiritual order is concerned, it is gratifying to see that those of our seminaries that are most in touch with the actual formative forces now at work in society are recasting their curriculum in the interest of something other than ecclesiastical orthodoxy and scholastic achievement. Such seminaries as Yale, Harvard, Union, Chicago, and the Divinity School of the University of Chicago have courses looking not only to the elaborate discussion of social problems from the point of view of the ministry, but opportunities for actual training and observation in the great social movements. Nor are these seminaries, with which I happen to be best acquainted, alone in such endeavor. Courses in Christian sociology are becoming more and more parts of theological training and it is to be hoped that these and other seminaries will still further emphasize this feature in their education, even tho it be at the expense of certain primarily scholastic branches of study. In this particular I am inclined to think that the seminaries and the ministry are in advance of the churches. One of the greatest needs of the moment is the awakening of influential laymen to see that, important as our evangelistic campaigns and missionary movements are, the Church of Jesus Christ must be something more than a rescue mission and palliative of misery. It must evangelize the formative forces of society through the laity. It must through them teach corporations that tho in law they are without souls in reality they are composed of people with souls and deal with wage-earners who have souls. Through them the social implications of the regenerate life must be made to extend to legislation, shortening the hours of labor for men, and particularly for women, restricting child labor, and establishing institutions and legislation which will enable young people to exercise their human instinct of play without the danger of ruin. Through them spiritual life must be taught to recognize every expression of itself wherever found. Through them must the world be taught that the gospel of success at all costs is the message of Nietzsche and not of Jesus.

If any one thinks that such results are to be gained without sacrifice he will greatly mistake. No epoch in which the spiritual life has attempted readjustment of social conditions has been without its martyrs. Our own day will have them. Not, of course, at the stake or on the scaffold, but in the stock exchange, the counting-house, the professor's chair, the home, and in the pulpit. The gospel of the supremacy of the spiritual life must be taken seriously. The great alternative of life comes to our day as to the past; an alternative which the Church must itself first answer aright and then teach the world its answer. And that alternative is simply this: Shall the spiritual life as Jesus conceived it, with its call to love even at the expense of the cross, rule in our social world; or shall our industrial, and in fact our entire social life, be a relentless struggle in which the spiritual life and love are to be made secondary to a material success of the few, purchased at the cost of suffering on the part of those great masses who can not share in its larger privileges except through charity? We honor Good Samaritans, but what attitude is the Church of Jesus Christ to take toward a social order in which robbers and hypocrites make Good Samaritans necessary?

THE BIBLE AND MODERN RESEARCH: LOSS AND GAIN

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In the middle of the last century the usual method of theology was to attempt first to prove that the Bible is the inspired Word of God, and therefore an infallible statement of actual facts and of truth touching the unseen and eternal realities which underlie man's destiny; and on the platform thus set up to erect a logical structure of doctrine about God and Christ and the gospel.

Of this theory of the inerrancy of the Bible, as it is now called, the best representative is a volume by Archdeacon Lee, entitled "The Inspiration of the Bible," first edition, 1854, fifth edition, 1882, from which last I quote. In the "Recapitulation" on page 388, he writes:

> "Thus far I have endeavored to lay down principles from which the divine authority, the infallible certainty, the entire truthfulness of every part of the Scriptures must necessarily result."

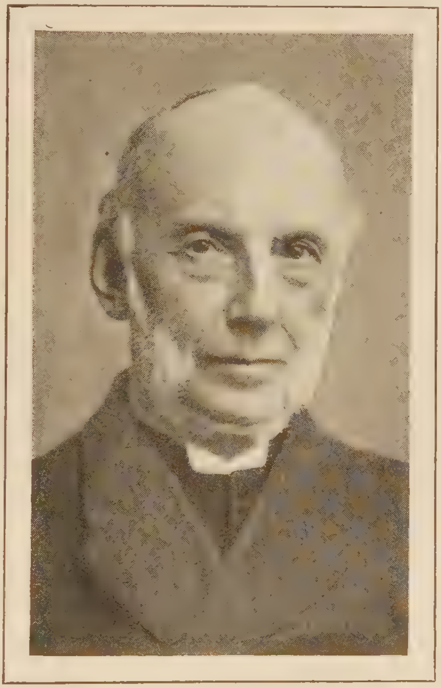
Again, on page 393 f.:

> "I repeat that if we fully and entirely believe in the divine origin of Holy Scripture, to assert that its statements do not harmonize is a contradiction in terms."

Of this opinion, Dr. Lee gives in Lecture VI., "Scriptural Proof," prefacing it by 1 Cor. 2 : 13. His only arguments are that the writers of the Bible claim in their writings supernatural help, that a correct record was needful for the purposes for which the revelations were given, and that in the Bible the needful accuracy is actually found. But supernatural inspiration does not necessarily imply infallibility in all details; nor, as we shall see, is such infallibility needful for the purposes for which the revelations were given.

Now, to attempt to prove that the Bible is infallible because it claims to be so, is, at best, to argue in a very narrow circle. For, by appealing to the Bible as a decisive author it assumes the very point at issue. Moreover, the passages quoted by Dr. Lee, in proof that the writers of the Bible make this claim, are only casual remarks altogether inadequate as proof of the great doctrine based upon them.

This claim to "the entire truthfulness of every part of the Scriptures" is also disproved by small discrepancies even in the New Testament, which in any other book would be taken for inaccuracies. As examples, I may quote Matt. 9 : 18, where Jairus speaks of his daughter as already dead, whereas in Mark 5 : 23, 35, he speaks of her as dying and afterward hears that she is dead. Still more difficult are Christ's words as recorded in Matt. 16 : 28, and the casual reference in ch. 10 : 23, also



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ch. 24 : 34, touching the nearness of His return. It is still more decisively disproved by passages in the Old Testament, *e.g.*, Num. 31 : 1–18, Judges 5 : 24–27, 1 Sam. 15 : 1–3, Ps. 69 : 22–28, 137 : 9, which our moral sense forbids us to accept as expressing the mind of God. Much in the Old Testament speaks to us at once with divine authority as the voice of God: other parts of it can not be so received. And these last disprove the theory of inspiration or of the divine Bible as the infallible word of God. In other words, our careful study of the Old Testament, in the light of the law written by God in the hearts of all men, and to which all that is morally good in us appeals, compels us to retreat from a position which our fathers took up as to the historical foundation of the gospel of Christ.

We now ask, What has modern scholarship given us to compensate for this loss?

As a foundation-stone of the fortress it has reared for us, it has found overwhelming evidence, recognized by nearly all scholars, orthodox and heterodox in all churches, that at least four of the epistles attributed in the New Testament to Paul are actually from his pen, in a form practically the same as we find in the English revised version.

For proof of this gain, we need no theory of inspiration or of the divine authority of the Bible. The letters to the Romans, Corinthians, and Galatians themselves bear witness, by their distinctive phraseology and modes of thought, to their common origin in a writer of keen intelligence, width of view, well-balanced judgment, and high moral character. They profess to have been written by the apostle Paul, while engaged in active apostolic work, and before he had been to Rome, three of the four letters being written to his children in the gospel. The letters to Corinth and Rome are also connected by references to a collection of money for the poor among the Christians at Jerusalem, to which a casual reference is found in the book of Acts (ch. 24 : 17), a work giving a rational and credible account of Paul's labors.

A unanimous tradition, which we can trace to the middle of the second century, and for the Corinthians to the closing years of the first century, is complete proof that these letters, containing much which must have been unwelcome to some of those to whom they were written, were accepted everywhere without doubt, by friends and opponents, as written by Paul.

Moreover, if not written by him, by whom were they written, and when? Not during Paul's lifetime: for his presence at Rome, where a unanimous tradition says that he died, would detect the fraud. Nor after his death; for the letters profess to have been written before he went to Rome, many years before his death there.

The above evidence receives remarkable confirmation from the addresses of Paul recorded in the book of Acts, *e.g.*, ch. 13 : 39, the only passage in the New Testament outside of the letters of Paul in which we read of justification by faith.

In other words, testing them as we should any other ancient documents, without thought of their divine authority, abundant evidence compels us to accept with confidence these four letters as actually written by Paul. And this is the judgment of nearly all modern scholars, even of some who reject the teaching of Paul as a misrepresentation of the gospel of Christ. So Renan says, in his "Saint Paul," p. v., they are "incontestable and uncontested."

A careful examination of many ancient manuscripts in various languages leaves no room for doubt that we possess these letters, and indeed the entire New Testament, in a form practically the same as that in which they were written. Nearly all doubts worthy of mention are noted in the margin of the revised version.

These indisputable results of modern scholarship are of infinite value. For they take us back across the changes of eighteen centuries into the presence of the greatest of the apostles of Christ. As we read these letters we listen to His voice and look into His heart. In other words, we have gained a secure standpoint in the first century from which we can look at Christ and listen to His teaching as He was seen and understood by Paul. We have also a standard with which we can compare other letters attributed to Paul and other early Christian literature.

The above results of our inquiry at once suggest a question whether Paul correctly understood the historical reality and the actual teaching of Christ. We need to eliminate from his letters and addresses the distinctively Pauline element. This we are enabled to do by comparing other documents in the New Testament which unquestionably are not from his pen.

We have four short memoirs of the life and teaching of Christ; three closely related, and one evidently from a source independent both of Paul and of the synoptic gospels. We have abundant proof, reaching back almost to the middle of the second century, that the four gospels were accepted throughout the Roman Empire with complete certainty as written by Matthew and John, apostles, and by Mark and Luke, friends of apostles. Indisputably, these four gospels stood alone in the churches of the second century, above all other similar works, as correct and authoritative accounts of the life and teaching of Christ.

The next stage of our inquiry is a careful consecutive examination of the various books of the New Testament. These contain all the earliest Christian literature. To them later literature adds nothing about Christ and His teaching. They are, therefore, infinitely the best text-books—in some sense the only reliable text-books—of Christian theology. In our study of them we are greatly aided, not only by the textual criticism, which has given to us within narrow limits the words actually written by the sacred writers, but by the grammatical scholarship which has given us during the last century a much more reliable knowledge of the language in which they were written.

Careful examination reveals in the New Testament three distinct and definite types of teaching, viz., (1) the synoptic, which seems to embody the ordinary public teaching of Christ, of which the great inaugural Sermon on the Mount is the best example, and the conspicuous announcement of His death and resurrection in Matt. 16 : 21, a definite further development; (2) the Pauline, which gives His teaching as apprehended and proclaimed by the great apostle who founded the churches of Asia Minor and of Europe; and (3) the Johannine, a type of teaching differing from, yet in close underlying harmony with, that of Paul, discussing less fully the practical details of Church life, but with a profounder and loftier vision of the Son and the Father. The facts of the life of Christ underlying these three types are the same, and, in different stages of development, the whole teaching of these three types is in close and profound harmony. This agreement in all essentials of witnesses so diverse reveals the actual teaching of Him at whose feet sat both evangelists and apostles.

These points of agreement may be thus summarized: Indisputably Christ announced, together with the loftiest and most searching moral teaching, pardon of sins for all who put faith in Him and walk in His steps, and pointed forward to His own approaching death on the cross as the mysterious means of this salvation. Indisputably He also promised the Holy Spirit of God to be in the pardoned ones, the animating principle of a new life of devotion to God and a pledge of eternal life beyond the grave. Abundant convergent evidence also proves that He who announced these good tidings claimed to be in a unique sense the Son of God, infinitely greater than men or angels, and infinitely nearer to God, and that His disciples accepted with lowly reverence these stupendous claims because they had proof which left them no room to doubt that the body nailed to the cross and laid dead in the grave had returned to life.

Other evidence supporting these assured results is to be found in the subsequent effect of this teaching, as seen in the comparative development of the races which did, and those which did not, receive it; and with its practical effect on the inner and outer life of each individual. This evidence as a whole —documentary, historical, social, and experimental—is the broad and immovable foundation of the Christian faith and hope.

Only one alternative is open to us. Either (1) the body of Christ lay dead in the grave and returned to life, thus affording absolute proof of His stupendous claims and a sure pledge of the good tidings He announced, or (2) Christianity, with its immense influence for good on the whole subsequent history of human thought and life, has resulted from the strangest delusion that ever darkened the erring mind of man.

The above method of theological research renders needless attempts to prove the inerrancy of the Bible; for without such inerrancy it gives us absolute historical certainty about all that we need to know; and, by concentrating our attention on the one miracle of the resurrection of Christ, it relieves us from all need to prove the possibility of miracles as such, or even to define a miracle. Touching this one miracle, modern science has rendered great service by revealing an event in the past history of our planet as unlike the ordinary course of nature as is the raising of Christ from the dead, viz., the origin of life in a lifeless universe. Thus natural science, by recognizing its own limitations, bears witness to a supernatural reality beyond.

The above method of research also relieves us from the difficulty of harmonizing historical discrepancies or of explaining away sentiments in the Old Testament which shock the moral sense; and it warns us not to build important conclusions on the narrow foundation of a few proof texts. The only safe foundation for Christian doctrine is a careful consecutive study of the entire New Testament.

In other words, we know the historic reality of Christ and His teaching only as these are reflected and reechoed in the thought of His earliest followers, and as their thoughts find permanent embodiment in the books of the New Testament. These last are, therefore, mirrors in which we see reflected His face, and hear the echoes of His voice. And this determines the correct method of theological research.

In view of the strength and width of this foundation, we need not be disturbed by doubts about the authorship or date of some of the books of the Bible. These must be tested as we should test any other ancient documents. Such testing will confirm the historic faith that in the New Testament we have a correct and sufficient account of the historical reality and of the actual teaching of Christ, and in the Old Testament a substantially correct history of Israel, and abundant evidence of a knowledge of God not possest by any other ancient nation.

Other theological changes also claim attention.

Calvin taught, *e.g.*, "Institutes," bk. 3 : 23:

"Whom God passes by, He reprobates, and

> from no other cause than His determination to exclude them from the inheritance which He predestines for His children. . . . The obstinate are not converted, because God exerts not that mightier grace of which He is not destitute if He chose to display it."

Also, ch. 24 : 13:

> "Let us not refuse to say with Augustine, 'God could change the will of the wicked into good, because He is omnipotent. Why then does He not do it? Because He is unwilling. Why He is unwilling, remains with Himself.'"

In other words, the reason why some are lost while others are saved is altogether in God and not in man. This terrible error, prevalent a century ago, is but an over-statement of the important gospel truth that salvation is, from the earliest turning to God to final salvation, altogether a work of God in man and a merciful accomplishment of a purpose of God before the foundation of the world.

The rejection, now almost universal, of the above error, is apparently due not to more careful study of the Bible, but to a keener appreciation of the infinite and universal love of God, and of the gross injustice involved in the assertion that God, for no reason outside Himself, resolved to save some and to withhold from others those divine influences without which none can be saved and to leave them to perish in endless suffering. On the other hand, careful examination of the words of the New Testament has confirmed the above moral judgment, and has proved that this doctrine against which our moral sense revolts was alien to the thought of all the sacred writers.

The shocking doctrine of the damnation of infants, especially of unbaptized infants, was taught by Augustine (*e.g.*, "Reproof and Grace," ch. 18). That such monstrous error, without any rational foundation, was taught by a writer so intelligent and devout as Augustine, warns us how prone is error to mingle, in the fallible mind of man, with the most precious gospel truth. It warns us to sift carefully, in lowly reliance upon the guidance of the Spirit of Truth, all our beliefs about the unseen and the eternal.

At this point a caution is needed. We must be careful lest, while rejecting error, we throw away the wheat with the chaff. If the outline of the gospel given above be correct, not a few scholars have rejected what to the apostles were essential elements of the gospel of Christ, *e.g.*, His resurrection from the dead and His unique relation to God as the infinite and uncreated Son of God. While protesting against accretions, we are bound to declare to our best knowledge the whole counsel of God. In our rejection of the doctrine of unconditional election and predestination, we must remember that salvation, from the earliest good desires to final salvation, is altogether an accomplishment of a divine purpose of mercy formed before the foundation of the world, and that Christ announced, along with eternal life for all who believe, the destruction of those who reject His offered mercy.

A review of the course of recent theological thought affords abundant reason for gratitude. It has thrown off great errors which have done much to discredit the gospel. In the earlier part of the last century, the revived interest in religion prompted attempts to formulate a doctrine of the inspiration and authority of the Bible. Reverence for the documents on which rests our historical certainty about Christ and the gospel prompted an exaggerated belief of the absolute accuracy of every statement in the Bible. On the other hand, criticism has in some cases run riot, and threatened to destroy the historical foundation of our faith; but excess in either direction has been corrected by more careful examination of the documents. This has revealed the welcome fact that in all ages and churches the Christian tradition has held fast the essential verities of the gospel, altho in all churches more or less these have been obscured by errors. These errors have not only obscured the truth, but have divided the churches. Our task is to remove any remaining excrescences, and thus by clearer vision of the truth to come nearer to Christ and to each other. In this great progress has been made during the last sixty years. The discord of warring creeds is less than ever, and we may hope that by patient study of the documents which all accept as the earliest witnesses to the facts and teaching of Christ, the various sections of His Church may find inward and outward unity in Him who said, "I am the truth."

These theological changes lay upon pastors and teachers special responsibilities. It is useless to attempt to conceal them from sincere inquirers. To all such we are bound to state, without reserve, all we know. Concealment of what we believe to be the truth has been an abundant source of doubt and unbelief. On the other hand, it is unwise to shake honest and firm belief until we are able to put something better in its place. "The authority which the Lord gave" us is "for building up and not for pulling down" (2 Cor. 13 : 10). If this be our aim, errors will fall away of themselves, as in evergreen trees the dying leaves make way for the new foliage.

The whole truth, unmixed with error, must be our aim, and so far as we believe that we have found it, the matter of our testimony. We must overturn error as much as, and no more than, is needful for this testimony to the truth. We must not refuse to admit the theological errors of days gone by; and this we may do the more readily because abundant evidence proves the substantial truth of the Christian tradition.

THE MAN IN THE STREET

The Rev. Thomas W. Harwood, Pembroke, N. H.

The title is not a perfect one for the person here introduced. He spends as much time at home as other people, and is a very decent citizen. But he is outside the church. This fact gives him some claim to the title and is the reason he is under consideration.

John Smith (as good a name for him as any) is an ordinary, practically minded, unsanctified man. Not all of his habits are exemplary. He smokes when he feels like it, and that is quite often. His speech, measured by prayer-meeting standards, is quite faulty. In his vocabulary are words for special occasions that are not even parliamentary. As to his dealings, he may be called fairly honest. He studies the other fellow when making a trade. If he discovers an effort to beat him, he, in turn, tries to outwit the other man. When his customer is trusting and trustworthy, Smith gives a square deal. Both in his business principles and his attitude toward the church he resembles David Harum, but he is much less interesting and brilliant than that immortal character—just a plain, every-day sort of fellow.

John Smith has not studied ethics, nor framed for himself a definite moral code. His idea is that of getting along with others as comfortably as possible. When crowded too much he stands up for his rights, but prefers to avoid the law courts if he can find another way to settle. Practical considerations have more weight with him than abstract principles. If he were a philosopher he would be a pragmatist.

Asked why he does not belong to the church, he says he is not good enough; a perfectly sincere answer when thinking of the best church-people, but containing a tinge of sarcasm with reference to those who are not so good. Certainly John Smith does not feel that his character measures up to the true standard of church-membership. With interests mainly practical he does not find it easy to become enthusiastic over church matters. Sunday-school lessons do not attract him; neither does the average sermon appeal to him. So he decides that religion is not in his line. People are not all made alike, he says, and religion is doubtless a very good thing for those who are built that way.

When it is explained that a Christian's excellence is of a higher order, that there is a goodness or morality that is worldly and unspiritual while the goodness of the Christian is divine, received only through a miraculous conversion, John Smith says, "I take no stock in that kind of talk," and gives it no further thought. He has difficulty in believing that the goodness of church-people so far excels that of others as to need a supernatural origin. It is near enough to the ordinary level, he supposes, to be attained with a little effort by a man like himself, and to attain the excellence of some church-members needs no effort on his part whatsoever. In this connection should be remembered John Smith's inability to penetrate the inner consciousness and view the glowing devotion, the white-hot religious ardor of the Christian's soul; also those limitations of his intellect which compel him to judge a tree by its fruit.

John Smith's usual kindly feeling toward church-people is put to a severe strain when he hears that the churchman is a saint and himself a sinner, that his neighbor with religious sympathies is fit for heaven while he himself is fit only for eternal torment. He says there will be fairly good company where he is going, so he will take his chances. The heaven and hell classification is something he entirely discredits, an article of creed to which he will never subscribe.

That John Smith is no hypocrite in the ordinary acceptation of that term, should need no argument. Occasionally some one says that he and his class are insincere; that they are more depraved than they appear to be, and their apparent excellence is a mere cloak of inner wickedness. That point of view is more the product of theological presuppositions than of careful observation. In circles frequented by John Smith it is not the fashion to air one's goodness. The tendency is the reverse. It is fashionable to present one's worst side, to conceal whatever religious leanings one may inwardly cherish, and to appear more careless than one really is. Careful study of John Smith's psychological make-up shows that, both in principle and sentiment, he is really better than his talk.

To the person who suggests his uniting with the church, John Smith may fire, as a parting shot, the statement that the church does not want him. He suspects that, while all would be glad of his support, some do not want him. The only condition on which they are willing to receive him is the confession that he has never been anything but a miserable sinner and that his whole system of ideas has been entirely wrong. In other words, the only gateway to a church welcome is a revival conversion. To this, John Smith feels he can never honestly submit; so the door is closed against him effectually and permanently.

How far is his view of the situation right? What is the real feeling of the Church toward "the man in the street"? This is an important question. Doubtless the Church wishes to do the best thing for the man outside. If he misunderstands the Church and the Church does not understand him, a gulf is formed that is very difficult to bridge. It is highly important that such a gulf should not be formed, or that, if formed, it should be bridged by a better understanding.

For the very reason that this man is outside the church he is likely to be misjudged by those inside. Society tends to divide into groups. Once the group is definitely formed, the merits of those within are magnified while the merits of outsiders are belittled. National consciousness assumes the inferiority of the foreigner. In smaller groups, the fraternity, the college, the club, the ideas of superiority within and inferiority outside quite naturally arise. The religious denomination is no exception, and to the evangelical churchman it is natural that the "man in the street" should appear at a disadvantage simply because he is out and not in, because "he followeth not with us." The idea that his real excellence is a cloak of inner depravity is evidence of the way he is discounted by the less thoughtful and of how grossly he is misunderstood.

Accordingly, his opinions are considered of no value. What does he know of religion, not being a churchman? Seeing that he knows next to nothing of that which it is the Church's special business to teach, of what possible value can be his ideas on religious subjects? In defense of John Smith, it must be pointed out that he is not sufficiently depraved to have lost all affinity for truth. Looking at religion from the other side of the shield, he may not have the whole truth, but he sees aspects of truth that have escaped the churchman. His views, therefore, should receive fair consideration.

In some church circles the idea obtains that, being unregenerate, this man has no religious nature, that until visited by God he is religiously incapable. This is an unfortunate perversion of the doctrine of regeneration. Every man has a religious nature. If he had not, there would be nothing to regenerate. His religious nature has not responded to its environment nor awakened to all its possibilities, but it certainly is there. To call forth his religious consciousness is not human help more necessary than divine? The divine influence is never deficient, but human love is often slow. What is needed is the disposition to acknowledge frankly the excellencies of the man outside and view him with a loving appreciation which says, "Thou art not far from the kingdom of God."

Christian history tells a sad story of the growth of religious barriers. In the apostolic church is seen the power of an invincible benevolence causing early Christianity to overleap the all but impassable barrier of Jewish prejudice and go out to the Gentile world. Subsequently a lack of that spirit is seen in the growth of obstacles not previously existing. At first the most promising material for Christianity, the Jew is now so much on the outside that his conversion is despaired of. In Reformation times all Roman Catholics were regarded as capable of response to the Protestant teaching. Modern Protestantism looks more hopefully toward China and India for converts than to the Roman Catholics at her doors with whom she has so much in common.

The class of people described under the title of "the man in the street" includes a vast number of the natural sympathizers and supporters of Protestant Christianity. No greater calamity can befall the Christian Church than the erection of an insuperable barrier to the inclusion of this class in the Church. If present ideas and methods of conversion form the obstacle, it is time that the doctrine of regeneration or conversion be examined in the light of facts and restated in the interest of this class. It is known that many of the best workers in our churches can not testify to a definite experience of conversion. It is also a fact that very many of the John Smith type can never be passed through the revival mill. If John Smith enters a church he will bring some imperfections with him, as all men do, but he must come without the profession of a miraculous change.

Is this defective outsider to be invited to church-membership on the understanding that he remain as he is and be not required to be better? Must the Church lower its standard to accommodate all manner of undesirable outsiders? By no means. John Smith is the last to expect it. He should be invited somewhat after this fashion: "You, Mr. Smith, are a man of whom we think highly. The Church values and admires your good qualities and your powers of practical helpfulness. All in all, the Church both needs you and wants you. What has the Church to offer you in return? If you come in we will try to cultivate your religious nature, to keep before you the Christian standards and ideals, to help you in every way to live the life you should live and be the man you want to be. We expect to see an effort on your part both to improve yourself and help us to improve."

Met in this way, will he come in? He is always fair-minded, ready to consider a fair proposition. On ground of mutual esteem, coupled with obligations and benefits, he enters his fraternity and meets his obligations. Certainly he will listen to the church when approached in this way. He will come in and endeavor in his own manner to do his duty and act well his part. Frequently he will improve wonderfully and give unmistakable evidence of a spiritual nature. But he must not be expected to be any other than John Smith, deficient in prayer-meeting enthusiasm and with a genius for the practical; John Smith helping and being helped; no longer the man in the street, but the man in the church; John Smith doing his best and looking to God for aid. He says he always did believe in being as good as a man can be.

It is an admirable work to go forth in the spirit of the Good Samaritan to rescue the unfortunate in the slums, but why not be neighbor to John Smith before he falls among thieves?

CHRISTIANITY AND SOCIAL IDEALS

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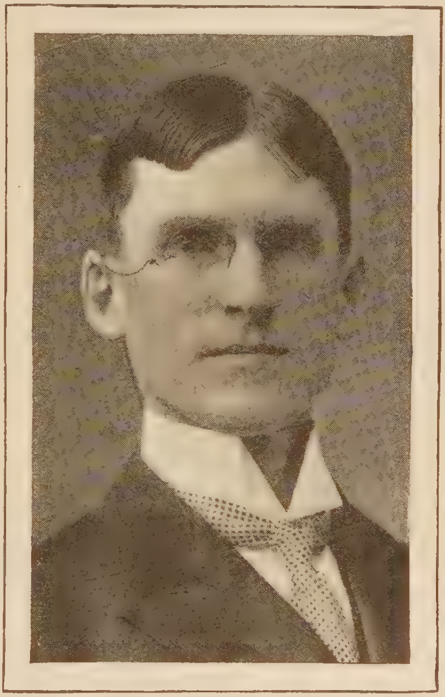
THE Christianity of to-day, whatever else it may be in addition, is social idealism that seeks to complete itself through faith in a social God.

The Christianity of the ages, it is true, has many aspects, many forms, many divergent social conceptions and moral standards. Any group of Christians in any age will be found to teach as Christian both ideas and practises that depend upon circumstances of race and tradition, industrial and civil organization, political exigencies, and current systems of philosophic thought. Yet, in all these diverse types, there runs a thread of conviction that God wants us to be brothers one to another. One recognized defense of the Christian religion from the beginning has been its socializing effect upon human relations. In periods of reform or revival in the church, social virtues have regularly blossomed forth. The decay of ecclesiastical forms or cherished dogmas does not weaken the church's confidence in the validity of its social message. Rather, this aspect of the Christian religion has moved into the foreground and become the center of its self-consciousness.

Herein Christianity seeks to perpetuate and spread abroad the spirit of Jesus; the spirit, not necessarily the form of His words or of His ideas. For tho His reaffirmation of the two great commandments has left us a general formula that can never be outgrown, yet the special topics of His ethical-social teachings were determined by the more or less temporary issues that He found in the social life about Him. Problems of industrial and social organization that we regard as vital He does not even mention; the conditions that surrounded Him did not suggest such questions. Further, the concrete forms in which His imagination pictured the fulfilment of His social ideal are wrought out of the material of His own experience. He spoke of a kingdom of God, for instance; whereas we, who have rejected the monarchical form of government, if we were to invent a term to express the same idea, would probably speak of the democracy of God. It is not entirely certain that He looked for the realization of this ideal kingdom within the present order of things. Possibly He thought of social renewal as depending for its triumph, and even its beginning, upon a catastrophic interference by divine power in the course of human events.

But whatever the range of His conceptions of human society and its possible forms, whatever the method and the power by which the kingdom of love and righteousness was expected to be set up, Jesus' ideal for humanity was conceived in social terms—those of brotherly love. Whatever His relation to the political phase of the prophetic movement in Israel, He thought of God as our father. Those who are learned in Biblical lore may have yet many things to say unto us, but the simple mind that accepts in their obvious sense the gospel concepts of divine fatherhood and human brotherhood will never need to be put to confusion. For these notions, whatever the circumstances that gave them currency, express something that lives and grows by virtue of its own inherent truth and power. The Christianity of fatherhood and brotherhood is more than a tradition handed down from Jesus; it is this, but it is also a life that dwells at the ultimate sources of



By courtesy Fleming H. Revell Company.

PROF. GEORGE A. COE, PH.D.

inspiration. It is a well of water that springs up eternally, as it does spontaneously. Religion thus conceived has the power of immediate moral conviction, and it has capacity for growth. No study of the past can tell us what social potencies reside in it; it must reveal its meaning ever anew and through the reactions that it makes to the changing demands of civilization.

The Christian faith in divine fatherhood and human brotherhood is foremost among the influences that have raised the social ideal of the enlightened peoples above the limits of class and race, and defined it in terms of active love. Stoicism, with its cosmopolitanism, undoubtedly contributed to the notion. The Germanic tribes initiated customs that developed into the political liberty that we now regard as a presupposition of any possible democracy of God. The mere increase of human acquaintanceship through improved means of communication and transportation has helped to soften prejudice, and to develop the idea of the solidarity of all human interests. No single historical movement, then, religious or other, may claim to be the exclusive source or bearer of our highest social ideals. Our social idealism springs from the ground we tread, it moves in the atmosphere we breathe; it is our own deeper self gradually realizing itself in the changing conditions of our social life.

Nevertheless, as often as the social consciousness finds itself going through a period of marked unfoldment, it discovers that its new standards are developments of a germ that was already present in the Christian religion. When the social prophet needs a formula or a motive that will unerringly touch the consciences of men, he goes to the Christian Scriptures. Even tho the eyes of Christian believers may open but slowly to new light upon social duties, every one knows that there is a natural affinity if not identity between the Christian religion and social righteousness. When a church is reluctant toward social reforms, on what ground do we rebuke her? On the ground of inconsistency, of not being wholly Christian.

The social awakening in the churches, as a matter of fact, has reached a point that few suspect. The degree of the awakening can not be measured by visible social activities, tho these are multiplying with surprizing rapidity. The more important fact is that the Christian consciousness, for the first time in its whole history, is realizing the profoundly radical nature of its cherished principle of fatherhood and brotherhood. We are getting into a habit of asking concerning any institution, custom, or condition, "Is this a correct exposition of human brotherhood?" And, now that we have become accustomed to employ scientific methods with respect to human life, we tend more and more to scrutinize the connections of facts. Are preventable accidents in factories maiming and killing workmen? We ask, "Who receives the dividends?" If an epidemic of typhoid occurs, we find a short road from the sick-bed or the grave of its victim to the ballot that elects the men who prescribe and administer the regulations that govern the supply of water and milk. If a city council or a state legislature is unresponsive to the obvious needs of the people, we begin to inquire whether perhaps our influential citizens, or even we ourselves, are profiting from inadequate laws. We form our opinion of labor disputes less and less easily by consideration of mere legal rights; more and more we are compelled to inquire what is inherently fair and human.

This method of going behind the facts to the controlling conditions involves an extraordinary searching of hearts by Christian believers. It is as if the eye of Jesus were turned like a searchlight upon the dividends, the business methods, the votes, the social customs, relations, and influence of each of us. Nay, more; we must face the question, What changes are necessary in order to make this whole social fabric an exegesis of divine fatherhood and human brotherhood? The question is an appalling one. It demands a judgment upon our whole industrial system, our social customs and institutions, our forms of government and methods of administration, our laws, and even the presuppositions of our laws. What a task it will be to socialize the presuppositions of them all! How gladly would we pour out our unsocially gotten wealth for the relief of social ills if only we might be excused from responsibility for the causes! We gladly establish juvenile courts and the probation system, for example, but we shrink when inquiry into the causes of juvenile delinquency shows what it will cost to rear the children of a city properly. We stagger when we realize that Christliness toward children will imply not only adequate schools, but also millions upon millions of money for playgrounds and parks; that it will require humanized dwellings for human offspring; improved laws and ordinances concerning amusements, saloons, and vice; indeed, nothing short of the reeducation of our citizenship into the notion that the primary function of a city is not to accumulate the means of living, but to live, and to devise socially constructive ways of living. In a new sense the city must become a city of God, or it will not be a fit place for a child.

If organized Christianity does not enter as promptly as we desire into some of our social schemes, let us reflect upon the greatness of the issue that the Christian religion is now facing by virtue of her own central principles. She must train believers to renounce forever the notion that any merely private good is at all possible for them. The enormous resources controlled by them must be consecrated—not a tenth, but the whole—to the glory of the Father in the promotion of human brotherhood. The political rights, the commercial experience, the social opportunities of millions of church-members must be turned into one stream of energy, all directed toward the ideal of a completely humanized society. This is the radicalism of the Christian view of life. What wonder if, when a sacrifice like this is demanded, the Church of Christ turns a troubled look for a time inward at her own shortcomings, as well as outward toward the grave situation that confronts her view? We are just in the process of forming a great resolve, of beginning a great self-abandonment. To the Christian the only possible road to genuine world-conquest lies through the Gethsemane and the Calvary of private interests. Who knows how much the Church must yet suffer before the glory of God can be fully revealed in her? Those who know her best discern that her face is already set as tho she would go to Jerusalem. Of the Protestant churches at least, it can be said, without qualification, that they are going through a process of inner readjustment the outcome of which will be an organized attack upon social injustice, an organized effort to reconstruct our social machinery in the interest of human brotherhood. A step toward such organization has already been taken by the group of churches that compose the Federal Council of the Churches of Christ in America. One can hardly read the resolutions of this body on the subject of "The Church and Modern Industry" without seeing that the social revival in the churches is already well advanced. And not only is there a new sense of responsibility such as this document witnesses, but there is going on consciously and unconsciously a reinterpretation of Christian doctrine that is destined at last to do justice to the social motive that has been present in Christianity from the start. Christians have always had a doctrine of sin; to-day they are filling the notion of sin with concrete content derived from our streets and tenements, our marts and factories, our financial institutions and our political activities. The doctrine of sin will not disappear; rather it will become a whip to awaken self-indulgent persons to the injustices of men. The doctrine of salvation is having a parallel growth. Under the conditions imposed upon the early Christians by Roman imperialism, salvation almost inevitably meant being rescued out of the evils of the world. But under modern democracy it signifies for the individual socialization of character and happiness therein; and the socialization of one's character implies that one identifies one's own good, one's own salvation, with social good and social regeneration. Christians will never give up their hope of immortality, it is true. For the deeply socialized mind would be the last to consent that the individuals whom we love and seek to help are to perish or to lose their identity by being merged into a common world soul. No, socialization means individuation for ourselves and for others. But the content of any possible notion of eternal salvation has to be derived from what we witness here of the realized kingdom of God. There is no way to find out what heaven can be like except to enter into the work of making a heaven upon earth. And this is salvation, a saving of men to themselves, to society, and to God.

Christianity has an ancient doctrine of regeneration. It teaches that we can enter into life only when the Spirit of God works upon our natural impulses so as to transform the springs of desire and conduct and make them Christly. This doctrine, too, is receiving new meaning but not being abandoned. Is the new heart necessary to social regeneration? Ask the social psychologist; he will tell you of an inner conflict and of a reorganization of self as a social self. Ask the experienced social worker who comes much into contact with individuals. The beginner in social work, or the worker who deals with mass problems without much contact with men, may fancy that social regeneration can be accomplished by some exercise of natural, individualistic motives that have never been in the crucible of self-sacrifice. But experienced workers who know the hearts of men will tell you that the renewal of the heart is essential to social regeneration. Educators know it, and the more thoughtful of them are asking themselves how the schools can more effectively promote the necessary reorganization of the self of the pupil. The opponents of social advance, too, know that the new heart is a condition of social renewal, for they tell us that organized injustice will last as long as human nature remains what it is.

It will turn out in the end that Christianity is the only idealism that is radical enough to meet our social needs. Of course Christianity thus conceived is still an ideal that seeks for fuller realization in the concrete; Christians would say that this ideal is an inspiration from God who thus incarnates Himself in the process of human life. But whether our conception of it is formed from the standpoint of historical dogmas, or from the standpoint of the psychological conditions of social progress, to Christianity we come back for an adequate view of the selfishness that curses us, an adequate view of social salvation, and an adequate grasp of the fundamental conditions of social regeneration.

Why, then, should not the social idealism of to-day count itself as Christian? It certainly tends toward religion; it has the solemnity, the sense of finality, the prophetic outlook and uplook of religion. Its practical helpfulness is like that of Jesus, who went about doing good. Doubtless it will be said that the Church has largely failed to place the emphasis of its teaching upon the regeneration of society in the life that now is; that even now the social awakening within the Church is due largely to influences without the Church; that the selfish individualism of entrenched privilege still has too much weight in the Church. There is truth in all this, but it gives no sufficient reason why the social idealist should not complete his idealism by faith in a social God, and by joining with any who have the courage to trace the social problem to its deepest roots and to work for the complete solution of it.

It will be said, possibly, that Christianity has over-emphasized tender virtues like compassion, and under-emphasized the active virtues of the citizen. Here, too, there is truth. Yet the ancient law of love and of brotherhood has contained from the start the germ of all civic righteousness. Love your fellows enough and you must needs pass beyond a state of compassion into one of active service; love them enough and you will relentlessly pursue to extermination the injustices that make them suffer. The same reply may be made to the notion that Christianity lacks a basis for democracy. It is true that democracy is a gradual growth in the churches as in the state. Yet the very genius of Christianity, its emphasis upon love as the solution of the whole moral problem of life, requires that all men be helped to develop toward equality with the most favored. Love permits of no authority of one over another except a tutorial authority that seeks to extinguish itself by bringing its pupils to maturity. It is dawning upon the Christian thought of the day that the kingdom of God can be adequately construed only as the democracy of God. And so we strive consciously to think of God as a democrat; in no thought-scheme that falls short of this can we think through the old concepts of the boundless love of God for men, and of a redemption that lifts us up by sharing our life.

Faith in such a God and in such a divine democracy is the supreme need of the social movement. For the social spirit is not fully emancipated as long as it looks upon itself as ultimately subordinated to non-social cosmic necessity. Suppose we put this question to any social idealist who accepts the brotherhood idea but stumbles at that of divine fatherhood: "Would it not be splendid if it were true? If you should some day wake up to find that, in spite of all contrary appearances, the very love that you bear toward your fellows presides also over all the destinies of this puzzling world; that whatever your heart can dream of social good is secure in the purpose of a universal Father; that the personality of those for whom you labor is no evanescent bubble on an ocean of life that ceaselessly moves but never arrives; that the precious fellowships of individual with individual that seem to be snapt asunder by mere circumstance are stronger than circumstance; that the lover who sees eternity in the eyes of his loved one sees truly; that your capacity for a social idealism that carries you far outside yourself in devotion to others, and impels you, against first inclination, to accept ideals that are the hardest of realization, is your capacity for religion; that the social spirit in you is already a religious faith and a manifestation in you of the universal Father—if you should some day wake up to find all this true, would not this be the culminating day of all your social endeavor?"

Well, if it is desirable that the case should be so, why should we not adopt the attitude of faith, and thereby transfigure our whole enterprise? How many social workers who fall short of a confident Christian faith would rejoice if they could only carry religious consolation and incentive to their beloved neglected classes. How it would simplify the whole problem of character development if we could only attach the moral feelings to the idea of God. How restful, even triumphant, might we be in our own spirit as we struggle against wrong if we could only realize that the eternal God is our habitation.

What stands in the way, then? Shall we say that the course of evolution and the history of society do not unequivocally testify to a loving Creator? Very true; but neither do they testify unequivocally in favor of the social idealism that we have already adopted. The social idealist, as well as the religionist, has unmoored his boat from mere facts, and put out upon a sea of values whose evidence lies in themselves and not elsewhere. His faith and that of the Christian are generically the same; they differ only in the thoroughness with which they apply their common principle. The Christian religion is social idealism that seeks to complete itself through faith in a social God. The social idealist is a daring man; if he will but dare a little more, he will be a Christian.

THE RELIGIOUS OUTLOOK ABROAD

Benson and Bartoli—Counter-Changes in Religion

James M. Ludlow, D.D., East Orange, N. J.

English and American residents in Rome last winter were especially interested in two men who claimed public attention—Father Hugh Benson and Father Giorgio Bartoli. They are converts, the former from the Anglican Church to the Roman Catholic, the latter from the Roman Catholic to the Protestant.

Father Benson is the son of the late Archbishop of Canterbury, and a brother of Arthur Benson, the delightful essayist. The convert is no exception to the rule that, when men depart from their original faith, they are apt to join with the extremists in their new dogmas. Certainly, when Father Benson took the plunge, he struck bottom. From Anglicanism he has gone far over to the Spanish type of Roman Catholicism; from the nineteenth century has burrowed down to the fifteenth.

An outline of his Easter sermon will show Father Benson's new frame of mind. He spoke of the three inscriptions over the cross of our Lord in Latin, Greek, and Hebrew. The Latin inscription stood for the derisive hostility of the Roman state, as the exponent of law and order. The Greek symboled the philosophy and culture of that day. The Hebrew denoted the prevailing sentiment.

Since Christ has passed from the earth He is represented solely by the Roman Catholic Church as it is voiced by the Holy Father, whose words are to us as sacred as those of the Messiah.

The Holy Father accepts the challenge of the modern world as thus triply exprest. He stands committed irrevocably against the law and order of society as ordained by the authority of non-Catholic monarchs and republics; against the philosophy, science, and culture of the modern world, except as they accord with such teachings as he may enunciate; against any and all religious sentiments of mankind, which are not inspired by the teaching of the Church, and do not show fruit in the lives of men after the model of medieval and ancient saintship.

The sermon ended with a warning, rather a threat, in the name of the Holy Father, against enemies within the Church—the priests who had the temerity to speak words of their own judgment upon religious, moral, or political topics, which might not accord with the mind of the Vatican.

The sensational foil to Father Benson is Father Bartoli. This ex-Jesuit preached every Sunday night in the large Waldensian church in Via Nazionale. The edifice was crowded to the doors with an audience consisting chiefly of men, who stood in the aisles and porch. The addresses were delivered in Italian, and held the attention of the crowd in spite of the fact that Bartoli is a finished scholar, and uses only the language of educated men.

Until quite recently Bartoli was in high honor among Roman Catholics. He was, perhaps, the most brilliant writer in the editorial columns of the *Civiltá Cattolica*, the leading organ of the extreme papal party in its opposition to modern movements within and without the Church.

Because of his recognized ability Bartoli was asked to reply to an English attack upon the primacy of Peter. The outcome of that incident may be best portrayed in his own words:

"I thought it would be an easy thing to convince my Anglican writer of the weakness of his position; so I set to work immediately. In the course of my article I quoted against him certain words by St. Cyprian in his treatise "*De Unitate Ecclesiæ*," which, as it seemed to me, settled once for all the lawfulness of the claims of the papacy to universal domination. My friend the German Jesuit (who had asked him to write on the subject) read my article, smiled, stared at me, and asked me where I had studied my theology. You do not know, he said, that the words you have just quoted were never uttered or written by St. Cyprian? And you mean to say that in Italy it is not generally known that they are a later interpolation in St. Cyprian's works?

"These words stung me to the quick. At first I wondered if my friend's bold assertion could be true; but a short study of the question convinced me that it was unquestionably so. Then I got very indignant at having been basely imposed upon by my professors of theology, who either through culpable ignorance were not aware of the famous interpolation in Cyprian's works, or, in the interest of the papacy, had preferred to ignore it. I suspected, therefore, that as I had once been deceived in my studies, I might have been so God knows how often besides. In consequence, I resolved, there and then, to study the whole of my theology over again for myself."

Bartoli spent ten years over the subject, not trusting himself to write until it had been exhaustively considered. His studies were, he tells us, chiefly from Roman-Catholic writers themselves, that he might not acquire any undue prejudice from Protestant sources.

When, three years ago, he began to speak to the brethren of his order about these matters, he was put under severe and humiliating discipline, but, at the same time, was tempted by flattering offers on condition of his remaining silent.

The chief inducement offered to one in his state of mind was to indulge in a sort of holy prevarication, for which papal morals make adequate provision, namely (to cite Bartoli's quotation from an eminent church writer, Father Ermoni): "If, at the close of deep and conscientious studies, he arrives at conclusions which in no manner agree with the official creed of his church—he has no other alternative but this: he must say, from the bottom of his heart, I believe and adore." (This expression is the formal renunciation of mental independence, and submission of thought to ecclesiastical dictation.)

Bartoli could not so divide the allegiance of his soul between right and church. He esteemed truth as something above ecclesiastical teaching, especially after he had discovered that the ecclesiastical authority was itself without either Scriptural or historical basis.

Father Bartoli, tho now in thorough dissent from Rome, is in no sense a free-thinker. Like Luther, his "conscience is held captive by the word of God." Hence he can not be a "modernist" within the Roman Catholic Church, nor a liberal outside it. He has entered the Waldensian Church, regarding it as based upon Scripture, and accepting the sixteenth-century interpretation of doctrine.

The result of the studies of this eminent scholar are now printed in his book, "The Primitive Church and the Primacy of Rome." I know of no work more comprehensive of the whole subject, and, at the same time, more clearly and entertainingly put, than this book. As one reads it the mind reverts to what must have been the fire with which the old Reformers wrought; for Bartoli is not unlike Luther when the new truth burst upon him, and he was called upon to choose between mental honesty with persecution on the one hand, and the debauchery of his conscience and ease therewith on the other. But independently of the personality of the writer and the dramatic situation in which he is placed, the book is itself a notable contribution to the literature of the conflict between the papal and Protestant systems.

RELIGIOUS OUTLOOK ABROAD

(*Continued*)

Our London Correspondent

Pharaoh's Wife's Ring

The evidences of antiquity are often dependent on trifling discoveries. The Guimet Museum in Paris has just come into possession of one of the most valuable of ancient Egyptian relics, in the shape of a ring which was among the treasures of Queen Nefritarimeri. This lady was wife of Rameses II., who belonged to the nineteenth dynasty, and reigned thirteen centuries before Christ. The ring is a singular jewel, for it is made of the stone called cornaline, is thick, wide, flat, and rectangular. It is covered thickly with gold, and is encircled with a golden thread in an outside groove. The names of the King and Queen are engraved in beautiful hieroglyphs.

Where Paul Traveled

Confirmation of the verity of ancient records comes from Asia Minor, among the brilliant results of the explorations of Sir W. M. Ramsay. During last summer he rode through the interior of Asia Minor. At a few hours' distance from the city of Lystra, conspicuous in the history of Paul, he discovered an old Hellenic inscription referring to the erection of a statue of Mercury and its dedication to Jupiter. Such a memorial recalls one of the most vivid of the incidents described in the Acts of the Apostles. It was at Lystra that Barnabas and Paul were taken to be gods descended from Olympus, and named respectively Jupiter and Mercury.

The New Islam

It is now manifest beyond all doubt that Islam has a new theology of its own. Too much significance must not be ascribed to this fact, as tho the Moslem world were cutting loose from all the rigid old traditions which have characterized it till very recently. Missionaries from the Near Orient have repeatedly during the last year assured me that among the vast majority of Mohammedans throughout the immense rural areas of the Ottoman empire, the bigoted fanaticism of the average Turk is unchanged. The massacres in and around Adana have sadly proved that. But the fact is indubitable that a new school of thought has arisen in Islam. Many evidences might be mentioned. One of the latest is the rapid favor which is being secured among the Moslems of Constantinople by the fine institution known as the American College for girls. Till recently such an innovation would have seemed a miraculous impossibility, but last year ten Moslem girls to begin with entered as students, and now twenty-six are enrolled. Furthermore, five girl students have been sent to study in the college by the government, with the view of preparing to teach in those primary schools which are to be inaugurated right through the Turkish Empire. Surely such events indicate the dawning of a new era.

That Ancient River Pison

In a recent lecture to the Royal Geographical Society in London, Sir W. Willcocks declared that the land of Abraham and the scene of the Garden of Eden, in regions alternately parched by drought or swamped by the floods deluging it periodically since the days of Noah, can and will again become a vast paradise. His surveys have been conducted on a very extensive scale and his preliminary plans have been formulated. About once in three years such crops as the farmers manage to grow in the valleys of Euphrates and Tigris are destroyed by inundation. Sir W. Willcocks will commence operations by using the Bible river, Pison. Into its channel will be diverted the deluge-waters whenever floods rise. Thus, before long, the world will echo with the names of rivers and plains hitherto seldom used except by Bible students. To many readers such a prospect may seem visionary. They will in a very few years find that it is the most concrete of facts.

Sennacherib Again

The newest addition to the great gallery of Babylonian relics, in the British Museum, is an octagonal terra-cotta cylinder containing the longest Sennacherib inscription yet recovered. This consists of 720 lines and is, perhaps, the finest of all specimens of Assyrian cuneiform. Future explorers are likely to set great value on this record, for it gives the names and positions of the gates planned by the famous king, who, as the cylinder records, was not only the greatest soldier of his time, but also became, after ceasing from war, devoted to the arts of peace. He was the greatest architect and builder that Nineveh ever knew. This new record sets forth how he found the city without plan or design, but as soon as he had leisure set about extending it, enclosing it with walls, deepening the river, providing a water-supply, and erecting palaces. Thus once more is archeology throwing fresh light on the Bible records.

In the Bac Blocks

The islands which constitute the Archipelago known as New Zealand are still thinly peopled excepting in the urban centers. Accordingly, in the great outlying country districts, familiarly known as the "bac blocks," there is much spiritual destitution. Many of the scattered families in remote spots rarely see a minister or hear a preacher. But at least to some small extent the want is supplied by the efforts of devoted lay preachers and readers, who delight to take Sunday services and conduct missions without fee or reward. New Zealand is one of the most religious countries on earth. Both from that country and from Australia many consecrated young people go forth as missionaries to the Islands of Polynesia and Micronesia. Even in India and China some are found who were born and reared in Australasia.

China and Japan

New struggles are beginning in the Far East. Much has been heard during the last few years of the periodic migrations of Chinese students to Japan. On the average there are each year about 5,000 of these students from the "flowery land" located in the colleges of the Island Empire. Some significant movements have been initiated, just as might have been anticipated in these active centers of teaching and study. Agnosticism of the most aggressive kind has had its turn, especially in the direction of antagonism to Christian missions. But a very different current has set in. Christian workers have been quietly but energetically offering their services with splendid success, the proof of which is that a young and rapidly increasing Chinese student church has sprung up. Nothing exactly like this previously existed in the Far East. It is a germ of which great things are expected by interested observers.

The Shadow in Madagascar

The tyrannical Governor-General of Madagascar is, for the time, triumphing. M. Augagneur is a French Socialist of the most blatant infidel type. He has acted on the lines of the most uncompromising atheism in seeking to suppress Protestantism. This arbitrary satrap of the French Republic knows nothing of that spirit of neutrality which the statesmen of France profess to cultivate. He is not only seeking to destroy Christian missions, thus indulging his intense hatred of Christian worship, but he is doing his best and worst to overthrow all the numerous schools which have been established throughout the Island in connection with the mission. Thousands of children now have no schools to attend. Undoubtedly the British Government, however good its intentions may have been, committed a fatal mistake when it surrendered to France the exclusive right of the Malagasy Protectorate. That error on the part of the late Lord Salisbury must be forever profoundly regretted. As a religious man, were he still with us, he would be likely to lament the short-sightedness of his policy in reference to this international affair. Nothing in the whole history of missions is more beautiful and pathetic than the record of the growth of Christianity in Madagascar, and nothing is more saddening than these recent developments of irreligious despotism.

The Polish Trouble

Poland, once free and independent, but now sadly enslaved, is distracted by the conflicting influences that bear upon it from the surrounding countries of Russia, Austria, and Germany. In Poland the friction is growing more intense between Lutherans and the Russo-Greek Orthodox authorities, the reason being the incorrigible bigotry of the latter, encouraged by the Russian authorities. One of the leading consequences of this form of oppression is an exceedingly curious development. In increasing numbers the Polish Lutherans are being constrained to throw in their lot with their Roman Catholic compatriots. This movement, which is causing consternation and distress among the German Lutherans, is precisely an opposite process to that extraordinary "Los von Rom" current in Austria which has perplexed and angered the cardinals and the Vatican. Moreover, the Russian government certainly did not expect such a development, and it has simply brought upon itself a new perplexity, as tho it had not already created entanglements enough.

THE PREACHER

WHENCE SERMONS COME

Second Letter.—Upon Scripture Characters

DEAR LAWRENCE:

In my last letter, I commended a study of your own experience with its temptations, doubts, sins, and especially its faiths as likely to suggest vital themes for sermons. You are urged to give these themes concrete and positive treatment, yet so to universalize them as to make them seem to be the business of every man before you instead of a mere reflection of yourself. Every preacher must be concrete and specific if he is to be effective. Some men who recognize this choose little themes and petty illustrations, thus bringing themselves and their office into contempt. Other men, feeling the appeal of great themes more strongly than they do the need of the men before them, miss the latter altogether in their rapt pursuit of the former. The true preacher should feel both. He must hitch his wagon to a star; but he must somehow interest his hearers in the same adventure; and induce them if possible to get on board. This union of the universal with the concrete you will often most successfully accomplish in a biographical sermon; and your theme, certainly at first, would better be some character in Bible story.

Here at once, however, let me drop a word of earnest caution. You will sometimes be tempted to choose such a theme as this because it seems easy. If it prove easy your sermon will probably prove poor. It is really easy to the faithful and hard-working beginner only because it is practicable; it is the thing which at his stage of experience he can often manage to do. But pray don't fancy that you can take refuge in a patriarch or an apostle on Saturday morning. This is exactly the type of sermon that needs study, meditation, and a ripening process which only time can give. If you rush to Samuel or David as a last resort, your address will probably turn out a mere feeble echo of the vivid Scripture story, to which you will attach a half-dozen platitudes by way of moral. Rather than do that you would better go carefully over the Bible narrative, pick out and string together the salient passages, and give your people a Scripture reading with or without comment; certainly without comment unless you can make it vital and cogent.

If then you decide upon a group of sermons of this type look ahead. Are they to be evening addresses? Then you will probably make a connected series of them, perhaps with a view to their announcement. If not, I suggest that you distribute the half-dozen over as many months, arranging them in some logical order and that you take them up at due intervals.

Then, with this scheme ever in mind, you will be surprized to find how much tribute not only your study, but your casual reading and thought will pay to it. These men of old time who have seemed like portraits dim with age, will step out of their frames and walk with you along the paths of to-day. Take Abraham, for instance. His emigration from Haran in itself considered will arouse meager interest; his attempt to sacrifice Isaac, treated merely as an example of unquestioning obedience, may revolt as many hearers as it will edify. But when you see and can begin to make your people see that here was a man turned out of doors by his faith, taking up faith's adventure, going he knew not quite whither, but true to such a gleam as was vouchsafed to him, then you are dealing with a theme of moment to every earnest man who finds himself in a period of theological reconstruction like the present. So in the story of Abraham and Isaac, you will begin to help people the moment that you show in this episode Abraham's deliverance from the supposed obligation of human sacrifice to which he had probably been accustomed in the East. He had earlier gone forth from cramped surroundings. Now he enters into a freer faith, learning once for all that, while religion demands the utter devotion of the best we have, God never contradicts those deepest instincts of the heart which He has Himself planted.

Or take Esau, a fine upstanding figure of a man, for whose hunting and fishing—I warrant you that Esau fished when he could find water—you know my personal affection. Esau is an admirable illustration of the joy and the danger in the out-door life of to-day.

It has its splendid side and it is doing us inestimable service. But it has its abuses too; and they are sure to appear when we exalt the body in such measure as to let its appetites rule us. Then the lamentable phenomenon of a big well-knit body housing an undeveloped and flabby soul appears; and we have a man of generous impulses but a weak will who is, to use the well-worn phrase, his own worst enemy. Be sure, Lawrence, that, despite the higher critics, Esau is in evidence to-day. I know, because I have ridden beside him, fished with him, and found the ground I wanted to camp on littered by his whisky bottles. He is a good fellow—or would be, alas, were not his god so often his belly.

When you deal with men like Jacob and David you will discover two traps set for unwary feet. The preacher who attempts to apologize for their manifold misdoing falls into one; his fellow who makes a show of frankness by calling them hard names is caught in the other. Both represent souls in the making—a process which goes on to-day. Both illustrate God's power and will to make large use of very faulty instruments. Jacob's shiftiness was chastened by hard experience, tho I doubt if it were ever chastened away. But despite it there remained a power of spiritual perception, an ability to cherish an ideal, a capacity for religion that made him of worth to God. Of David I need say no more than to remind you that he is the counterpart of Milton's lion in process of creation; a regal figure, with head and shoulders in the upper air of God's new world, yet still of the earth, earthy, as to the rest of him. Reread his story; then look at this lion,

> "Pawing to set free his hinder parts,"

and you will see not only a sermon, but a sermon for to-day.

Like a far greater letter-writer who dealt with Hebrew worthies, time fails me to speak of Saul, trading faith for superstition, of the tragedy of Jeremiah's life-long experience of failure, of Jonah, whose eyes opened so slowly to the vision of the wideness of God's mercy, or of Habakkuk's thanksgiving in hard times. Peter will illustrate how a man of impulse sometimes becomes a man of character, and, if you care to try a very different biographical sermon from any of these, and at the same time to show the more constructive aspects of the demon, higher criticism, you may, with the help of Harnack, Ramsay, and Mr. Naylor (*Hibbert Journal*, October, 1909), essay a sermon upon Luke the Physician. I leave Paul out of the list because my next letter, which will deal with some of the contrasts of Scripture, must also deal with him.

I can hear you wondering why nothing has been said in this letter as to whether the worthies of Genesis are to be treated as figures in history or in legend. Well, my dear Lawrence, wonder is so good a training for most of us, and my letter is already so big that I must needs ask you to wonder a little longer. Meanwhile remember that I am

Your affectionate

Elder Brother.

SOME ESSENTIALS OF PREACHING

First Article—The Prophet's Call—Isa. 6 : 1–8

Prof. Arthur S. Hoyt, D.D., Auburn Theological Seminary, N. Y.

The preacher's work depends upon his vision of truth and life and the sense of relation to them. He may not be chosen of God more than some other men. No doubt Governor Hughes and Mr. Roosevelt are chosen men quite as truly as Mr. Beecher or Mr. Moody. Wordsworth felt himself a dedicated spirit, and he must follow the call of poetry or sin greatly. No man can do his work as he ought unless he feels that he is where God wishes him to be; unless he have sooner or later the divine sanctions on his work. The preacher above all other men to-day, because of the nature of his work as a ministry to the soul and because of its peculiar difficulty and danger, needs the assurance that he is a called man.

The Bible tells us that there is no fixt age or condition for God's use. Amos, the prophet of social righteousness, was called from his flocks. Hosea, the prophet of the divine betrothal, was a man of noble gifts and large experience, a poet and patriot. Moses was trained in the most splendid court of his time, and Elijah flitted from court to desert in coarse and unkempt raiment. Peter and

John were the untutored fishermen, and Paul was the master of the highest culture. The Christian pulpit furnishes countless parallels to these Bible examples. Many a preacher like Paul has not been taught his message of man. Men like Basil, Chrysostom, Ambrose, Bossuet, Bourdaloue, Barrow, Jeremy Taylor, Liddon, Phillips Brooks had the advantage of wealth and social position, the most famous schools and teachers; while Bunyan and Spurgeon, Parker and Moody, rose like Lincoln from the undistinguished mass, not by the favor of birth or schooling, but by the irresistible force of their nature and vision. However exceptional may seem the call of prophets and great preachers, if we look through the wrappings of circumstance we shall find truth common to all true preachers. Isaiah's call, for example, is essentially the same as puts us into our work.

1. The prophet's call is in a vision of God:

"I saw the Lord sitting upon a throne, high and lifted up, and his train filled the temple. . . . The whole earth is full of his glory." Every called man has this all-possessing sense of the presence of God and life will be a divine service in proportion to the fulness and vividness of the vision.

In the thought of to-day the immanence of God is emphasized. He is in the processes of nature and in the ways of man.

"He is closer to us than breathing,
Nearer than hands and feet."

His highest expression is in humanity. God does as the best among men would wish to do.

But there may be a weakness and littleness without the sense of the glory of God. God is too great to put into the postulates of human reason. Men have somewhat lightly said that in a democratic society we elect our own God. In a critical and flippant age, when it is easier to jest than to pray, when the most sacred things are treated with irreverent touch, there is need of the conception of God as "the High and Holy One." If modern theology in advance of the old has dwelt upon the kinship of God and man, do we not need the vision of the infinite perfections of God, to solemnize and deepen our thoughts, to make us walk humbly, to give us instant and complete obedience?

The sense of divine call means the personal vision of God. The ordinary means of spiritual knowledge—study, meditation, prayer, duty, service, must be used; but every true preacher cries for that sense of God, that inner light, that might be likened to an immediate vision. Men may call it mystical; it has been the possession of all great souls, the gift and authority of all great voices of the Church from St. Paul to Bishop Brooks.

2. The prophet's call is in the vision of human need:

It will be his own need first. The vision of God always makes a man feel his sin. Moses, Ezekiel, Peter, all felt this. Isaiah with the vision of the high and holy One, and the voices of the thrice holy in his ears felt his own sin. "Wo is me; I am a man of unclean lips." The sense of imperfection is the attitude of honest, reverent manhood. "The greatest sin," said Carlyle, "is insensibility to sin." Every added vision of God will deepen this sense of sin. Every true conception of Christ will sharpen a man's self-estimates and that will add to his sense of need.

The vision of human need is not only personal but social. It identifies self with the sin and suffering and struggle of men. "And I dwell among a people of unclean lips." A sense of social solidarity is a part of every full vision of human need. We are part of a people of unclean lips. We are involved in the weakness and guilt of the age. The progress of civilization so far is over the buried hopes and bodies of multitudes. The mark of blood—the blood of the helpless and the innocent—is on the clothes we wear and the food we take. "To us belongeth confusion of face." The sense of social need will keep us from hardness and censoriousness and self-righteousness, and fill us with a divine pity for the multitudes.

God pardons the humble soul. The joy of forgiveness must precede any real teaching of God's ways to transgressors. The live coal from the altar touches the lips. "Iniquity is taken away and sin is purged." Fellowship is restored. Love makes the soul ready, love constrains. Nothing can be too great for love to offer.

3. The prophet's call is in the vision of opportunity:

"Whom shall I send? And who will go for us?" is an invitation, not a command. God does not ask for slaves driven to their tasks by the lash, but for sons, coworkers, who regard service as the privilege of love, and cooperation with the Master as the highest honor of life.

Isaiah saw the need of his people. He felt their tragic failure to live as the chosen of God. He saw the opportunity to give the word of warning, of judgment, of comfort, and hope. The soul of the prophet responded to the call, "Here am I. Send me." There was entire freedom and entire committal.

The vision of God and human need is our opportunity. We can not fail to see it as we look at modern life. Men all around us reckless of their gifts, trying to satisfy the craving of the immortal spirit with a fool's paradise. Multitudes in conventional religious life who have no vital faith, who have lost the way, need some one to show them the Father. Multitudes more are so prest by the struggle of life that the soul seems to have dropt out.

We have the neglected on all our frontiers—those "scattered on the mountains as sheep having no shepherd"; the congested masses of great cities, who live sore lives, dumb and numb under their low sky; and the people that do not know that the "Sun of righteousness has arisen with healing in his wings."

"Whom shall I send? And who will go for us? Here am I. Send me."

"Oh! be swift my soul to answer Him,
Be jubilant, my feet."

Is the preacher's work to-day hard? Are the multitudes indifferent to his voice? Is it a difficult and unrewarded task to be a true prophet? No prophet ever lived in a more trying time or had a more difficult service than Isaiah. Yet he lives in all the growing life of the kingdom of God.

THE ART OF QUOTATION: ITS USE AND ABUSE

The Rev. H. Cariss J. Sidnell, Knutsford, Cheshire, England

The world has been writing and thinking and speaking for so long that it is difficult, if not impossible, to say anything absolutely new that is worth saying. As Emerson puts it:

> Every book is a quotation, and every house is a quotation out of all forests and mines and stone-quarries, and every man is a quotation from all his ancestors.

But if we can not utter an absolutely new thought, we may be able to express an idea in a way in which it has not been uttered before. Of course it is possible that a thought may spring up simultaneously in two minds at once, or a new thought altogether may be born. Tennyson says:

> Are not human eyes all over the world looking at the same objects; and must there not be, consequently, coincidence of thought and impressions and expressions?

What generally happens is that a combination of thoughts passes through our minds the exact counterpart of which has never passed through any other mind.

When we hear a speaker deftly using the best thoughts of others to enforce and illustrate some worthy conception of his own we are filled with a sense of delight. Nothing, however, is more depressing than to see a man lost amid his gathered treasures. The one presents us with a cabinet made beautiful by a hundred polished specimens from the woods and the hills; the other is but a bewildered curator in a museum, with the specimens valuable in themselves, but in hopeless confusion.

Every man who speaks in public should have the capacity, to a greater or less degree, to take the raw material of thought as he finds it in books, in nature, and in common life, and then fuse it in the fire of his own mind, allowing the glowing mass to flow into a mold of his own designing. It may be but a plain article even then, but it has the stamp of personality. No thought leaves the mind of an original man precisely as it entered it. The very words of another may be quoted, but there is a connection, a setting, a perspective, a subtle something which makes the quotation more and different.

The greatest writers have been for the most part great borrowers. But the borrowing was that of genius feeding and nurturing its own originality, and wherein they imitated the imitation was not mimetic, but creative. Lowell says concerning Gray: "He has scarcely an idea, an epithet, that he can call his own, and yet he is, in the best sense, one of the classics of English literature." That is a worthy kind of borrowing that can take some song, some story, some legend or feeble play and so use it that the result is Gray's "Elegy," "Hamlet," "Othello," or "Macbeth." Plagiarism has been described as the eighth deadly sin. But it must be explained that it means the imitation of another's treatment of an idea, not the borrowing of the idea itself.

There is much force in the statement that "A thing always becomes his at last who says it best, and thus makes it his own." For instance, Waller wrote:

Others may use the ocean as their road;
Only the English make it their abode.

He also wrote, "We tread on billows with a steady foot." Campbell seized upon these thoughts and made them his own with—

Her march is on the mountain wave
Her home is on the deep.

In a poem on the Italian rising of 1848 Arthur Clough wrote in 1849:

'Tis better to have fought and lost
Than never to have fought at all.

Crabbe wrote in one of his tales: "Better to love amiss than nothing to have loved." Mary Shelley, in her "Vindication of the Rights of Women," declared: "It is far better to be often deceived than never to trust; to be disappointed in love than never to love." Then Tennyson, in "In Memoriam," which was not printed for private circulation before May, 1850, makes the sentiment his own:

'Tis better to have loved and lost
Than never to have loved at all.

The foregoing considerations will give us some idea of the legitimate limits of quotation. One must have the utmost contempt for the mere plagiarist. He is simply a literary shoplifter. He gathers here, there, and everywhere, and is thankful if he escapes detection. His motive is always selfish; he steals in order to save himself trouble or to gratify his vanity. There are many honest men who from the contempt they feel for the thief go to the other extreme, and hardly dare to read a great author for fear of falling into some petty theft.

The cardinal law should be this: give credit for every quotation, but let the form of presentation be peculiarly our own. Refer to the mine from which the gem is taken, but let it be exhibited in our own setting. Reading is like the food we eat. If the digesting and assimilating are our own, the resulting red blood will also be ours. We must be careful to preserve the sense of proportion. A speech or a sermon should not be wholly made up of quotations. Nothing is more tedious than to hear this useful art overdone. If the quotations are so numerous as to obscure the man's own individuality, there is at least a foundation for the suspicion that he is, of all men, most miserable—a preacher without a message. Mere compilation and recitation are not of the essence of real preaching.

There are some men who are afflicted with a morbid conscientiousness—perhaps fussiness would be a more correct description —who can not even refer to the most hackneyed saying of Shakespeare without mentioning the play and act. Every passage of Scripture is located as to book, chapter, and verse. This is insufferable. There are books in our libraries which are universally recognized as reference-books; to be always mentioning them by name is pedantic and affected. Commentaries and concordances, dictionaries and cyclopedias are compiled simply for the purpose of being quoted. Everybody assumes that we have consulted such books. It is only when failure to acknowledge our indebtedness would place us in a position that our intellectual ability does not warrant that we should feel it imperative to make clear our obligation.

The power to quote wisely is not so common as is generally supposed. Taste, judgment, a keen appreciation of what is noble and beautiful are required. How often one hears quotations and stories of the poorest quality. How strange that such rubbish should be gathered when priceless treasures are at every one's disposal. Well might Landor say:

> The plagiarist who brings home a parsnip or turnip-top when he might as easily have pocketed a nectarine or a pineapple must be a blockhead.

It often happens that the man so dependent on his neighbor's garden does not know the difference between a nectarine and a parsnip. "Only an inventor knows how to borrow, and every man should be an inventor."

There is a method adopted by some which indicates adroitness rather than honesty. They desire to pose as original thinkers, and so, instead of quoting bravely and saying so, they steal and then so alter what they have taken that even the author of the stolen property would scarcely know it. Philip Bailey says, in "Festus," with regard to these men that they—

Steal a thought
And clip it round the edge, and challenge him
Whose 'twas to swear to it. To serve things thus
Is as foul witches do, to cut up old moons
To make new stars.

I mention this for two reasons: First, to condemn the practise as unworthy; secondly, to point out how curiously Mr. Bailey himself in this very quotation commits the crime he condemns. Sheridan once wrote: “Some steal thoughts as gipsies steal children, then disfigure them to pass for their own.” Twenty years before Sheridan, Churchill wrote:

“Like gipsies lest the stolen brat be known,
Defacing first, then claiming for their own.”

The author of “Festus” has taken the idea and “clipt” it. This is, perhaps, not a very bad case; it is rather interesting as a literary curiosity. But there are examples of this practise which are very doubtful indeed when judged by the laws of honesty. The world will pronounce a verdict of “Not guilty” upon the man charged with appropriation if he can show that he took a piece of lead and made it into gold, or that he took an alloy and extracted the precious metal, or that he borrowed some philosopher’s stone to turn his own composition into gold. But that is a different thing altogether from clipping another man’s thought in order to hide the fact that it is borrowed. Any preacher who sinks into the position of a mere gipsy—a kidnaper of thought—can have no adequate idea of the dignity or requirements of his profession.

If we quote at all we should quote correctly. Misquotation goes a long way toward destroying spiritual effect. The most ludicrous blunders are to be heard almost every day. The tongue, we are told, is an unruly member. It is; but the Bible does not say so. “But the tongue can no man tame; it is an unruly evil.” Nine men out of ten talk about “a just cause or impediment.” It should be “cause or just impediment.” One would have thought that the marriage service would make a deeper impression! Most people “seek fresh fields and pastures new,” whereas Milton says “fresh woods and pastures new.” “A little knowledge is a dangerous thing,” we are told by many. Pope, being a man of common sense, said nothing of the kind, but “A little learning is a dangerous thing.” A popular saying is, “A man convinced against his will, will hold the same opinion still.” But surely Butler did not write such nonsense as this. We turn to “Hudibras,” and find: “He that complies against his will is of his own opinion still.” In ordinary conversation for many years the quality of mercy “has fallen as the gentle dew from heaven.” Shakespeare says, “It droppeth as the gentle rain from heaven.” Poor Lucifer falls never to rise again, but Milton says he was the first to lift himself from the burning lake. It should be “never to hope again.” We may not strictly observe the golden rule never to quote from a book that we have not read from cover to cover, but every listener has the right to expect from us a correct rendering of any extract that we do make from an author.

Goethe has said, “There are many echoes in the world, but few voices.” It is the lot of many to be but echoes of the masterminds of the past. But he does worthy service who does this task well, always assuming that he lets it be known that he is the “voice of one crying in the wilderness”—that he is the herald of a greater than himself. To make the mighty truths of theology and philosophy accessible to the multitude, to present them in plain language, free from technicalities and dry-as-dust phraseology, is no mean achievement.

Every preacher ought to keep some index record of his reading; it is impossible to be fresh and profitable without the constant acquisition of new material. John Bright used to marvel at the greatness of the preacher’s task. Wherever a preacher is a real power it will be found that his life has been given to the perfecting of his gift. “Where are your commentaries on the Bible?” said a friend to a preacher in his library. “All my books are commentaries on the Bible,” was the reply. Until this is the case time is wasted and valuable weapons unemployed. One of our greatest temptations is to try to increase the exports without first increasing the imports. We must rebut the accusation that most preachers have very little to say, and if they had they could not say it.

Dr. Waddy used to declare:

> A sermon may have many things in it—doctrine, history, poetry, philosophy, illustration—but there is one thing it must have in it—it must have *something* in it.

The most important ingredient is the personality of the preacher. It is worse than useless to take “two drops of thought and beat them into a bushel of bubbles.” A service is a prayer, a chapter, a hymn, a sermon—plus the preacher. The magnetism of the personality counts for much. To-day all the treasures of the temple of truth are ready for presentation to the world, but he who presents them must do so through the channel of his own mind.

THE PASTOR

ADVERTISING THE CHURCH

THE REV. S. B. DUNN, NEW YORK.

THE Church that does not advertise itself and its services is like a man winking in a dark room—it may know what it is doing but nobody else does. The prime essential to business in any line is publicity.

What the Church is and what it has to offer in its services and activities call for wise and effective advertising in order to win attention and to attract attendance. As matters now are the tongue of the church bell does not seem to call loudly enough. The smile of the lamp at the church-door fails in a measure to win the passer-by to enter. Song and sermon inside the church have little of the siren charm to allure the masses who sail past in their quest of the Golden Fleece. The church-pew is not much of a Mecca to which a devout pilgrimage directs its steps. The Church to-day for some reason or other can hardly be called a popular institution.

The question then arises, What more can be done to advertise the Church and its services? The supreme answer is: The Church must demonstrate more palpably to outsiders its *raison d'être*. In the language of the street, it must "make good" by "delivering the goods." It must show, more than it is now doing, its practical utility.

The problem awaiting fuller solution on a larger scale than ever is: How may the church-spire instead of pointing so rigidly, as it has so long done, upward like a finger, be given a horizontal direction and made to level its attenuated length like an arrow-head toward the common life of men and women of flesh and blood so that they shall feel that they themselves are the object of thought and sympathy and effort? The true end and objective of the Church is not the steeple but the people. More needed than a pointing finger is an extended open hand. Church life and activity need not be less perpendicular—less pious, less religious, less spiritual, less celestial; but they must be more horizontal—in a human interest, in social service, in ministering to the terrestrial quality and sphere of human existence.

Better than bill-board, bulletin, and dodger; better than ingenuity of letter-press, picture, and electric sign; better than street parade with brass-band accompaniment, and out-door song-service and exhortation; better even than artistic music and eloquent preaching, legitimate and auxiliary as all these are as advertising-devices, were, first of all, a more liberal supply and output by the Church of "living epistles," written not with pen and ink but in Christian lives; and with this a more deep-seated and wide-spread persuasion in city and hamlet wherever a church lifts its bulk to public gaze, that the Church is divine because it is human, the house of God because the hospice of man, the curator of the soul because the comforter of the body, the prophet of a new heaven because the maker of a new earth, and that it is more solicitous to fill the world with truth and righteousness and love than to fill its own walls with worshipers.

In laying the emphasis here on this particular form of Church advertising, it is not meant to be understood that all other forms and modes of "winking" shall continue to be done in the dark. It is sad to think how little known the local church often is, and, what is worse, misknown, where it is not even maligned and, alas! scorned and repudiated. In the mind of not a few, Church work is "winking" indeed—petty, trivial, a gin-horse round of "meetings" that grind no grist—anything but a man's work. There seems to them so little that appeals to the heroic. A more or less popular impression is that its faith is invertebrate; that its finances are on the penny-scale; and that its following is feeble and insignificant. Now, the kind of advertising immediately demanded is the advertising that shall correct this unfortunate impression and awaken respect, and convince people that the Church is worth while. By every reasonable means let what is being done be better known. Let still better things be done. Let the habit of self-criticism be represt. Let Church-people show a robuster and more virile type of Christian life and character, laying the stress on right living rather than on creedal orthodoxy, or on ritualistic punctiliousness, or on the shibboleths of conventional piety. The one thing for light to do is to shine. Shining is the best advertising.

EMPHASIZING THE COMMUNION

The Rev. Lewis E. Lee, Cincinnati, O.

For six years the elders of the North Presbyterian Church, Cincinnati, have been laying especial emphasis on the quarterly communion service, and thereby making it a lever for lifting the entire membership (of four hundred) to fidelity to the service, support, and ordinances of the church. The membership was divided into fifteen groups, and a male leader appointed over each group. For each, communion cards were prepared announcing the communion and preparatory services and speakers. One week beforehand each group-leader carried these cards to the homes of members in his group. One end of the card was called a token, providing for a response, and read as follows:

> Communicant's Token.
>
> *Name* ——— ————————————
>
> (Tear this off, and drop it in the collection plate Communion Sabbath, March 7, 1909.)

For six years a careful record has been kept of all these tokens returned.

In preparing for the March communion, 1909, it was felt a crisis had come, as these records so carefully kept showed twenty-one members who had absented themselves from communion and nearly all the ordinances for six years, while forty-one others had missed two years or over. Notices were sent to these. Also the token-cards had a transcript of each member's record in the following form:

Personal—About Yourself.

We submit herewith a little table showing your attendance at Communion as far as we know it. Our Token System of recording Communion attendance was established in June, '03, and has been operated every Communion Sabbath since, except September, '03. You joined our Church...... .... What we now want is your help to win our entire membership to fidelity to the sacrament, and thus impress upon our non-Christian neighbors the love of the Master.

KNOWN ATTENDANCE AT COMMUNION CHECKED HERE.

	Mar.	June.	Sep.	Dec.
1903.				
1904.				
1905.				
1906.				
1907.				
1908.				

(Please notify me of any mistake.)

At the same time that these efforts were being made, a new plan was put into operation, whereby it was hoped to make it possible for every member, well or sick, to be at our Lord's Table. The new plan included giving the sacrament at three different hours in the church, and in homes, as was announced on the token-card as follows:

The Sacrament will be given on March 7, 1909, as follows:

8.45 A. M.—Special, brief service.
11 A. M.—Regular Service.
Afternoon—At the homes of sick or disabled upon request.
Evening—Immediately at the close of the regular evening service. About 25 participated last December.

By these arrangements the Elders desire to make it possible for every member to take the sacrament at every communion. They are showing themselves in earnest. Will not you do the same?

Note especially the 8.45 service. That service was arranged because one member was found to be a night worker, living many miles away, and only able to attend at that hour. You come then.

In order to further emphasize the importance of the approaching communion Sabbath, the following was printed on the back of the token-card:

Communion Attendance.

Persons who become communicants in any church make a solemn promise to be faithful to its services, support, and sacraments until dismissed to another church, or dead.

One of the duties of Session is to help members keep that promise.

Our Book of Discipline says: "If any communicant, not chargeable with immoral conduct, neglects the ordinances of the church for one year, and in circumstances such as the Session shall regard to be a serious injury to the cause of religion, he may, after affectionate visitation by the Session, and admonition, if need be, be suspended."

When members are suspended they are not dropt from the roll. They still remain members. They are suspended members.

When a suspended member "gives satisfactory evidence of the sincerity of his repentance" he shall be restored.

In our church the above steps have seldom been taken. Session has always hoped that the conscience of an unfaithful member would induce him to return to church.

Jesus says, "Come unto me." "This do in remembrance of me." "Follow me."

The result of these prayerful efforts was most satisfying. Over one hundred attended each of the evening preparatory services. Many came to acknowledge their neglect. Letters were written full of new purposes. Only two took unfriendly exception to the facts. On the Sabbath under discussion three hundred and one members are known to have taken communion by the tokens returned. Others were stirred in other ways. Four children and three adults received the sacrament of baptism. Twenty-two new members were welcomed. Six who had not taken the sacrament in six years were present, as were seventeen who had missed for two years.

Preserving References to Bible Passages

Rollin R. Marquis, D.D., Irwin, Pa.

In the October number of The Review I note an article on this theme by Rev. A. D. McKay. The scheme he uses is splendid and worth while. Some such scheme is invaluable to every minister. It saves hours of time and gives a man ready access at any time to all the splendid thoughts he has read and forgotten and cultivates accuracy of expression.

A still better plan which I have used for twenty years was suggested by the textual-index page of The Homiletic Review. Instead of a blank book and a Bible I use simply a blank book—make only one entry. This book, a Bible-Text index, contains every verse in the Bible in regular order printed at the beginning of a line. When I find a splendid thought of homiletic value on John 6 : 8, I turn to my book, open at John 6 : 8, and write $\frac{296}{140}$ which ever after tells me that in book 296 on page 140 I have something worth while. After twenty years of use I can not find a text I want to use on which I can not find in ten minutes enough good seed-thoughts for two or three sermons, taking me at once to any volume of The Homiletic or any book of sermons or monograph on my shelves. By my reference Bible I am in possession of similar thoughts recorded on the parallel passage in another Gospel or the similar thought in the Old Testament, and this is but a small part of its use. There is a splendid article in my Church paper that I want to preserve. It classifies under Christian helpfulness. I turn to Gal. 6 : 9 before I put it into file "Ch." and write $\frac{\text{Ch.}}{16}$ opposite that text, which sends me to clipping file Ch., slip No. 16, when I need it. In a similar way I find in one box the outlines of addresses I have made; in another outlines of addresses I have heard; in others stray meditations I have jotted down now and then, and every device I have for utilizing material. Every scrap of valuable material accumulated centers in this little book and can be found and utilized in twenty years, if wanted, just as easily as now. I do not need to make a single mark in my Bible because the printing in the index follows the Bible order. And by the simple system I use I can put in the one line all the references I ever will want to, except on two or three familiar verses like John 3 : 16.

The Preparatory Lecture

The Rev. W. S. Jerome, Northville, Mich.

In most non-liturgical churches a service preparatory to the Lord's Supper is held, commonly called the Preparatory Lecture. The pastor who stays long in one church soon finds a difficulty in the selection of texts and themes for this service. Coming, as it does, every two or three months, and dealing with the same general subject, it is by no means easy to find appropriate lessons without undue repetition. The experiences of twenty-five years in the pastorate may perhaps be useful in the way of suggestion to others.

Very naturally the four accounts of the institution of the Supper will furnish much of the material sought. In these I have used the following texts:

Matt. 26 : 20, 22, 26, 27–28, 29.
Mark 14 : 19
Luke 22 : 19, 24.
1 Cor. 11 : 20, 23–24, 26, 28, 29.

Other passages from the New Testament are:

Matt. 11 : 25–30; Luke 3 : 4; 9 : 34; 23 : 33; John 2 : 5; 10 : 12; 12 : 1; 11 : 56; 14 : 22–23; 15 : 15; 18 : 26; 1 Cor. 1 : 23; 5 : 7–8; 10 : 16; 10 : 21; Gal. 1 : 4; Heb. 12 : 2; 10 : 19–25; 1 Pet. 4 : 7–11; 2 Tim. 2 : 8.

The seven words from the cross: Luke 23 : 34, 43; John 19 : 26, 27; Matt. 27 : 46; John 19 : 28; Luke 23 : 46.

The following were taken from the Old Testament:

Exod. 12 : 26; Ps. 23 : 5; 56 : 12; Lam. 3 : 40; Isa. 53 : 5; Mal. 3 : 14.

MID-WEEK PRAYER AND CONFERENCE MEETING

JOHN F. COWAN, D.D., KOHALA, HAWAII

A Joint Meeting with the Young People—Jan. 31–Feb. 5

Acts 2 : 14–18

WHETHER or no there is a young people's prayer-meeting in the church, for this meeting (but not for a one-meeting spasm only) let an honest effort be made to enlist the young people of the church. Get the "sons and the daughters" to "prophesying." Encourage the "young men" to tell their "visions."

What is a good working plan for this? If there are young people's organizations in the church, the leader of the church prayer-meeting might ask their presidents to come to his house for an evening, to assist in making a program. If any prayer-meeting is worth holding, it is worth planning. An unplanned meeting is like a "hand-me-down" suit of clothes, or a "pot-luck" dinner. If there are no other distinctly young people's organizations, ask the teacher of the young folk's Bible-class, or the superintendent of the Sunday-school.

Arrange that one of the young people shall read the Scripture, or all of them in concert. The Sunday-school superintendent may read a list of the young people who are teaching in the school, as an exemplification of "your sons and your daughters shall prophesy (teach)." If he needs more young teachers, or wants a teacher-training class, here is a chance for a plea. Have a season of prayer for the supplying of that need. Under this same head, have reports of any Christian activities of the young people outside the church walls; as conducting mission Sunday-schools, holding meetings in hospitals, almshouses, on the street, etc. Ask for prayers for a blessing on these.

Select some of the most thoughtful young men or women, and arrange for them to tell in a minute or two some new work they would like to have the church undertake—their "visions." Reemphasize the first topic for the year, "Marks of a Progressive Church," in this connection. The lessons of the past need to be rubbed in occasionally. Call for bowed heads and volunteer prayers, or prayers previously arranged for, that such of these visions as are His will may be realized.

This would be a splendid opportunity for the pastor or leader to bring home the fact that the various prayer-meetings of the church, if the young people have separate meetings, are really one prayer-meeting, held in different sections for convenience. One wise pastor designates his church, Endeavor, and junior meetings as "The Adult Section," "The Young People's Section," "The Junior Section" of the church prayer-meeting.

Patriotic Lessons from Lincoln—Feb. 7–12

Heb. 11 : 32–40

HANG the largest portrait of Lincoln you can get, or put on an easel, near the leader. Drape it with the Stars and Stripes. If you have a crayon artist, have a rude log cabin sketched on the blackboard, with an ax in the foreground, and in the distant background a glimpse of the While House. Avoid any sectional raspings; treat Lincoln broadly, as the nation's man, the world's man.

Lincoln had a faith like those mentioned in the Scripture portion—a deep, underlying faith that if he did his duty God would bring the best to pass.

Secure the promise of two or three persons who will outline briefly, from recent magazine articles, some of the perils that threaten us in the State, the city, the industrial world, and the Church. Then let the leader point out how a faith in God like Lincoln's—a working faith, a fighting faith—is needed. Have a season of prayer that God will raise up new leaders for new crises.

Some younger person might be prepared to point out how Lincoln was like Gideon, in that he was not afraid to be in the minority. Similar lessons might be drawn from Barak, David, and others, always marking the application on present-day political conditions and needs. Follow with prayer for Gideons, Baraks, and Lincolns in the ranks of our voters.

If your town-meeting or spring election on excise matters is at hand, have some one, may be a W. T. C. U. leader, or an anti-saloon agent, or the president of a Lincoln club, bring in Lincoln's temperance pledge, and refer to the modern Lincoln pledge-signing movement as one of the patriotic lessons.

In closing let the leader drive home the necessity of Americans unflinchingly doing their duty in public affairs. Sing patriotic songs, and such songs as "The Son of God goes forth to war," "On to Victory," "Oh God, our help in ages past."

China's Recent Awakening—Feb. 14–19

Micah 4 : 1–7

Ask the young people to provide a large Chinese flag—crepe paper or cheese-cloth will do, and a pattern will be found among the colored "Flags of all Nations," in the unabridged dictionary. A number of small flags might also be hung around the rooms. These can be bought of The United Society of Christian Endeavor, Boston, and elsewhere. There should be also a large map of China; one drawn by one of your school-teachers or advanced pupils will be sure to enlist that one in the meeting. Home-made things always tell strongly in that way.

Have the Scripture read or recited by children from your mission band, if you have one, a verse by each reader; or by your mission-study class, or your woman's missionary society. "Watchman, tell us of the night," "Speed Away," "Over the Ocean Wave," are types of hymns suitable.

Let the leader open with a concise setting-forth of how "many nations" are going "up to the mountain of the Lord": Japan, Korea, Turkey, China. As he concludes his introduction, he will call upon four persons, in succession, with whom he has arranged to present three-minute papers on: 1. China's awakening in regard to opium. 2. China's awakening desire for the Bible and religious teachers. 3. China's awakened thirst for Western education. 4. China's awakening to industrial development and religious toleration.

Material for these papers can be obtained from the missionary magazines and recent books on China, or from your missionary board, by correspondence.

Write on the blackboard (or on a large sheet of paper):

Let Us Pray To-night

That China may be freed from the opium curse. That the boards may secure more money and missionaries for China. That China's schools and colleges may be Christian. That railroads and industrial development may be blest to the spread of Christ's kingdom in China.

Have a season of prayer on each topic, after the paper.

How the Church May Help Its Minister—Feb. 21–26

Matt. 9 : 35–10 : 24

This meeting would best be led by one of the deacons, or a layman. Or it is strongly urged that ministers occasionally exchange in the matter of prayer-meeting leadership.

The work grew too large for Jesus alone, so the shepherd looked about for under-shepherds to assist Him. Do not ministers often look over their flocks wishing they might find some laborers for the harvest? Let this meeting emphasize the need of cooperation of the church with the pastor.

Multiply copies of this list, and place a copy in the hands of each member, a week before the meeting:

Will You Pray Daily This Week For

Women in this congregation willing to call on strangers, and the sick. Young people willing to take classes in the Sunday-school. A spirit of prayer and testimony in the prayer-meeting. More workers in every department of the church.

It would be a great help to a minister to know that his church was thus praying. Such a method will help to fill the next prayer-meeting with earnest, premeditated prayer.

Jesus expected that the labors of His disciples would be appreciated. A church may help its minister by appreciating him; by talking him up instead of talking him down; by taking him in, instead of holding him off at arm's length. "The Reflex Influence of the Home on the Pulpit," is a theme that might be discust by some discreet layman, or by a neighboring minister, should the pastor adopt the suggestion to "swap" prayer-meetings for a night. Criticizing the sermon, disparaging remarks about the minister's children, his wife's clothes, etc., might be touched upon.

After a season of prayer that the home influence and the pulpit may be coordinated for God's glory, have an "open parliament" for five or ten minutes, in which all present are encouraged to suggest practical ways in which members may help the minister; or, have a "suggestion box" passed, for written suggestions, in which latter case due announcement should be made and slips distributed beforehand. Read some or all of the suggestions to the audience, and have prayer over some of the most pertinent.

THE TEACHER

THE SUNDAY-SCHOOL AND SOCIAL SERVICE

JOSIAH STRONG

If the Sunday-school of to-day is the church of to-morrow, then for the sake of the future church it is high time to inspire the Sunday-school with the new social spirit.

A generation ago, and more, the avowed aim of the Christian college was character. We are now told by eminent educators that the object of a liberal education is to fit young men and women for the service of society. Dr. Butler, when inaugurated president of Columbia University, said, "The university is bound by its very nature to the service of others." Dr. Woodrow Wilson, when inducted into the presidency of Princeton University, said, " Here in America, for every man touched with nobility, for every man touched with the spirit of our institutions, social service is the high law of duty, and every American university must square its standards by that law or lack its national title." The key-note of President James's inaugural address at the University of Illinois was that "the object of all education is to fit men for service."

Such declarations show that at the beginning of the new century training for service had become the conscious object of the higher education.

Character is no less precious to-day than it was a generation ago; nor is it any less appreciated by our higher educational institutions now than formerly. We have learned, however, that character like happiness is best attained when sought by indirection.

This change in the conscious aim of higher education from character to service, which has taken place in a single generation, is significant of a corresponding change which has taken place in civilization. The former was an expression of the old individualistic spirit. The latter is an expression of the new social spirit.

This change in conscious aim shows that the university has gained the social consciousness.

The same change is taking place in the public school. Teachers and school-boards are beginning to see that public-school training must fit the scholars for good citizenship, which means the service of society.

Can as much be said for the Sunday-school? The immediate aim of the Sunday-school has been, and still is, to teach children and youth the Bible. The more earnest teachers make such instruction the means to conversion as an end. But how many teachers consider the service of society a necessary part of the Christian life? How many deem the spirit of social service an essential part of the Christian spirit, and how many regard equipment for such service a cardinal part of religious education?

There are pastors and churches nobly inspired by the spirit of social service. But, generally speaking, the church and Sunday-school are still individualistic in spirit. They have not yet gained the social consciousness.

Do not misunderstand me to mean that the Sunday-school teacher should not aim to acquaint the scholar with the Scriptures and to make that knowledge a means to conversion. I would have the teacher study the Bible and look at conversion from the social, instead of the individualistic, point of view; not because this is the spirit of the times, but because it is the true spirit of Christianity; not because it is coming to be the modern point of view, but because it is the true point of view, and was the point of view of Jesus Christ. Gaining the social spirit and the social point of view will make Sunday-school instruction far more Scriptural and far more effective.

We have come to think of the relations between God and us as primarily vital rather than governmental. A similar change has taken place in our conception of society. No one now believes in Rousseau's social compact. We look upon society as a living thing of which each member is a living part. That is, we deem our relations to each other not primarily legal but vital.

These studies in Social Christianity are reprinted each month and bound separately for the use of classes. Copies can be had for 5 cents, or 50 cents per year. Address, American Institute of Social Service, 80 Bible House, New York City.

Herbert Spencer says: "All phenomena displayed by a nation are phenomena of life, and are dependent on the laws of life." Now the fundamental vital law of society, as of all organized life, is service. It is the function of every member of society, as of every member of the body, to serve.

The perfect adaptation of the teaching of Jesus to the new conception of society is seen in the fact that His three great social laws may all be gathered into one, viz., service inspired by love and measured by sacrifice.

This law should be inculcated in the Sunday-school for many reasons. We can glance at only three.

1. It is demanded bv a psychological law. Right feeling must be exprest in action, by which it grows strong. To suppress it is to weaken it. "It is a perilous thing," says Balzac, "to separate feeling from action, to have learned to feel rightly without acting rightly. Feeling is given to lead to action. If feeling is suffered to awake without passing into duty, the character becomes untrue."

Love impels to service, which is its natural expression. The love to God and man which the gospel requires is not mere sentiment; it is good-will which must be cultivated by action. The making of will is the making of character; and the will is made strong only by use.

We can develop the social spirit only by acts of service. It is of the utmost importance that the children be given something to do which will render a helpful service in the home, in the school, on the playground, everywhere.

2. If service as the fundamental social law of Christianity were taught in our Sunday-schools, its application would afford a much needed practical test of character.

Almost any Sunday-school scholar, if questioned, will say that he loves Jesus Christ and accepts Him as Master. But it is not those who say, "Lord, Lord," who enter into the kingdom of God, but those who make Christ their Lord by obeying Him.

Children and adults, too, are gathered into the Church wholesale because they say "Lord, Lord," without any application of the test of service. Jesus gave us a practical working-test, which we ignore. "By their fruits ye shall know them." If a man does not bring forth the good fruit of service, he is not a good man. A really good man is good for something. If he is not good for something, he is good for nothing. And a good-for-nothing cannot promote the work of the kingdom.

STUDIES IN THE GOSPEL OF THE KINGDOM

Note for Readers and Teachers. These lessons, instead of starting from the Scripture passages and applying them to the social problems of the day, start from the social problems of the day, and then show how exactly the teachings of the New Testament are suited to our most practical needs. This method, it is believed, makes the studies more concrete and vital, and sends us to the Scriptures with a fresh living impulse, a new social standpoint, and consequently a new ability to see the marvelous light pouring for our day and for every day from the records of the eternal Word. It is recommended that those who use these studies with classes follow the same method, beginning with the concrete and the immediate and leading up to the eternal principles. The questions at the end of the lessons are intended more especially for class work, and are put in a form to call out individual thought, study, and discussion.

February 6—*Individual and Social Righteousness.*—*Matt.* 6 : 1-15

We consider in this lesson the great sociological divorce—the supreme sociological and also theological error and ill in the United States to-day—the divorce or attempt at divorce between individual and social righteousness.

The evil is a double one; the failure of those who stand for individual righteousness to do social duty and the failure of many intent on social righteousness (justice, as they are fond of calling it) to appreciate the power of individual character and of individual spiritual attainment. To put it in other words, the Church needs socializing and social reform needs spiritualization. Till thsee two things are accomplished, the kingdom of heaven can not come. The uniqueness and supreme meaning of the character of Christ consisted largely in the perfect union in Him of social and individual uprightness. So social was He that He has been called the great Socialist; so supreme His individual character that a John Stuart Mill could say: " Nor, even now, would it be easy, even for an unbeliever, to find a better translation of the rule of virtue from the abstract into the concrete, than the endeavor so to live that Christ would approve our lives." In Christ, "what God hath joined " was never put asunder.

Yet how far they have been put asunder by the Church and by many earnest socialists and other social reformers of our times! To put an end to this division is the problem of problems in the United States to-day. Consider a few typical facts.

Some twenty years ago, in New York City, at a gathering of clergymen, a minister of national reputation said he could find no social laws in the teachings of Jesus, and the remark went unchallenged. With such a state of things in the clerical mind, with little clear social teaching, until recently at least, from the pulpit, it is small wonder that the pews have thought little and acted less on lines of social duty. We are suffering to-day because of the sermons our ancestors did not preach. It has not been pleasant of late years for Church people to discover how many of those prominent in the recently unearthed commercial and political scandals have also been prominent in Church circles —if not as occupiers, at least as owners of church-pews, flying-buttresses, supporters of the Church from the outside. Yet Lincoln Steffens, writing of "The Shame of the Cities," after following the complicated trails of corruption, puts his conclusion as follows: "Not the politicians, then, not the bribe-taker, but the bribe-giver, the man we are so proud of—our successful business man—he is the source and sustenance of our bad government. The captain of industry is the man to catch."

One national characteristic has aided this evil. We have divorced Church and State, which is well; but, incidentally, have also largely divorced God and politics, which is sin. If we leave politics to saloon-keepers, we should not be surprized at having pot-house politics. We write over the prayer-meeting, "Give up all politics, all ye who enter here," and over the caucus, "Give up religion, ye who enter here."

One of the worst elements of this divorce, however, is that many religious people defend, sustain, and abet the divorce proceedings. They sneer at "political Christianity." They want clergymen to stick to "the simple gospel." As we write, the papers report the formation among the non-conformist churches in England of a society one of whose objects is "to preserve the preaching of the Word of God from loss of power by the introduction therein of socialistic and other party political utterances." What God hath joined together these men seek to put asunder.

We have, however, thus far only considered one-half the evil. Over against, and largely springing from, the failure of the Church of the past in social Christianity, is the failure of many earnest social reformers to preach and practise individual uprightness. "The world crawls on its belly," say many socialists, and by so saying they both blind people to the truth in that phrase and identify socialists, in people's minds, with belly-worshipers.

Jesus Christ said that "man shall not live by bread alone," yet He had compassion on the multitude and fed the needy and the hungry. Much barren destructive reform feeds nobody, but with the wind of epithet and denunciation. Some would-be reformers declare the social problem simply one of economics, and deplore letting religion have anything to do with it—forgetting that even academic political economy to-day is growing psychological. Not a few perfectly honest and upright reformers are bitter to-day against the Church, and even against religion. Others are utterly careless, or worse, in the point of private morals. Morals, they declare, are the result of material environment; hence necessity only for an improved environment. The number who preach this to-day is not small, tho not, we think, on the increase. But such preaching and, above all, the practises which spring from such preaching, do immeasurable harm. They form one of the supreme stumbling-blocks in the way of true social advance. Those who know the power and comfort and blessedness of spiritual things are not going to give them up for a stone, even if the stone be polished and wrought by the most approved and up-to-date physical science.

We do not dwell at length, however, upon this side of the social divorce, partly because these studies will rarely be read by those wholly blind to individual spiritual powers and, even more, because a very large share of the materialism and spiritual agnosticism of the day is really due to the wrong one-sided spirituality we have had so much of in Europe and America. After all, the Church is the lantern of the world, and if the world is in darkness, it is mainly the Church's fault. Hence our first appeal is to the Church. Materialism and agnosticism will largely go when the Church herself ceases to walk in a half-light.

If now, this view of the divorce of individual and social righteousness in the United States to-day be correct, do we not see how the Scripture passage for this lesson pours upon us with illuminating power? The passage contains our Lord's Prayer, "Our Father who art in heaven. . . . Thy kingdom come. Thy will be done in earth even as it is in heaven. Give *us* this day *our* daily bread. And forgive *us our* debts, as we forgive *our* debtors. And lead *us* not into temptation, but deliver *us* from evil. For thine is the kingdom." Here surely is no man's individualistic personal Christianity, nor yet any mere political economy. It reads as if some divine cooperative commonwealth were on its knees. It is the prayer of the brotherhood of the kingdom. And it is backed up by the whole passage. We are not to do alms—not even associated charities—before men to be seen of them. Those who do, have their reward in the various daily or weekly trumpeters of our land. But we are to do acts of brotherhood before God—not simply lecture about brotherhood and vote for it, and call each other comrade; but ourselves do acts of brotherhood. Nor have we a right to pray the communal prayer unless we forgive debts, "For if ye forgive not men their trespasses, neither will your Father forgive your trespasses." Clergymen will find many social laws in Christ's teaching, if they will only really read them. So will those who live not by work but by investments and collecting interest from debtors. A debt civilization must become a brotherhood to be founded on Christ's economics.

Christ's social laws may be divided into three chief heads: the laws of sacrifice, of love, and of service. Lessons upon these follow.

Questions. In actual life can we have a divorce between social and individual righteousness? Can we have a perfect social righteousness, composed of wrong individuals? And, conversely, can we have perfect individuals in wrong social conditions? Is it enough to try to convert and Christianize the individual, believing that perfect individuals will create a perfect society? (This has hitherto been the general theory of the Church, and not a few defend it still, saying that the Church has nothing to do with society but only with individuals, and that when all individuals are Christians, then the world will be perfect, and not till then. This sounds convincing, but it overlooks the fact that individuals are not perfect nor wholly Christianized until they do their duty in society politically, industrially, socially, so that the Church, in teaching individuals their duty, practically is very much concerned with social things. The failure to remember this is one of the potent causes of the comparative failure of the Church to Christianize business and politics. There is no contradiction between individual and social righteousness. They must go together.)

Subjects for Study. The relation of sacrifice, love, and service. (See "Gospel of the Kingdom" for July, 1908.) The dependence of the individual upon social morality. (See "Encyclopedia of Social Reform," page 266, second column.) The causes of corruption in the United States. ("Ency. of Social Reform," Article "Corruption," p. 324.)

Bible Readings. Isa. 1 : 14–23. Micah 6 : 6–12. Matt. 6 : 1–15; 25 : 31–46. Gal. 5 : 13, 14.

February 13—*The Law of Sacrifice—Matt.* 6 : 19–34

The law of sacrifice, the law of love, and the law of service are not to be confused, nor yet to be considered wholly distinct. They are in one sense different aspects of one law; and yet they call attention to very different and most important social principles. Somewhat of their distinction and of their interrelation Dr. Strong has pointed out in an editorial in "The Gospel of the Kingdom" for July, 1909 (Vol. 1, p. 73). He says there, that their correlation may be thus put—as "service inspired by love and measured by sacrifice."

But this does not mean that sacrifice is a mere measure. From another standpoint, a more sociological standpoint, sacrifice is the distinguishing social teaching of Jesus; at least, sacrifice in the way in which it was taught by Him. Love, service, and sacrifice, in one form or another, have been taught by Krishna, Gotama, Confucius, by all the world's religious teachers. But Jesus Christ taught sacrifice in a way peculiar to Himself—sacrifice as the key to individual development. "If any man will come after me," He said, "let him deny himself and take up his cross and follow me. For whosoever will save his life shall lose it, and whosoever will lose his life for my sake shall find it" (Matt. 16 : 24–25). "He that loveth his life shall lose it, and he that hateth his life in this world shall keep it unto life eternal" (John 12 : 25). This is one of the few primal teachings of Christ that run through all the four Gospels. It is the sociology of the cross. The Church theologically has seen the primacy of this teaching in the position it has given to the cross in Christian symbolism, and to the doctrine of the cross in the formularies of Christian doctrine. But it has not applied it, nor had but rarest visions of its sociological application. This, to say the least, has marred even its theological bearing. As Dr. Strong has pointed out, sacrifice to God without sacrifice to man has led principally to asceticism, to monasticism, and to penance. People have turned sacrifice into a kind of selfishness, by seeking to gain something—heaven or spirituality—through some kind of self-infliction, *e.g.*, Episcopal children are taught to give up candy during Lent, and the Puritans were exhorted to give up all delights except spiritual exercises. Yet the profoundest truths lie along this line of sacrifice. Christianity is not trying to get to heaven, but trying to create heaven everywhere. Those who in this passion forget to think about self, even about their own soul's salvation, are those who truly live according to Him who gave Himself a ransom for many. Sociologically this means that we shall reach the perfect social state with joy and liberty for the individual, not by competition and individual self-culture, but by forgetting about ourselves and living for others. This is almost the opposite of the social principles which have been mainly accepted in America. The United States formed its national ethos at a time when individualism, reacting from the tyranny and over-rule of the misgovernments of Europe, tended to emphasize individual action, individual freedom, individual initiative, more than at any period in the world's history before or since. Our fathers were afraid of government. They believed that that was the best government which governed least. Hence they minimized the powers of government and exalted the powers of the individual. But, practically, this has meant to exalt the power of money. Says Pres. A. T. Hadley of Yale College, "The private property in the United States, in spite of all the dangers of unintelligent legislation, is constitutionally in a stronger position, as against the government and the goverment authority, than is the case in any country of Europe. . . . This is partly because the governmental means provided for the control or limitation of private property are weaker in America than elsewhere, but chiefly because the rights of private property are more formally established in the constitution itself" (*Independent*, April 16, 1908). Every other country exalts government over the mightiest corporation. We are in danger of corporations mightier than our Government. Said Charles Francis Adams, as early as 1871: "The belief is common in America that the day is at hand when corporations far greater than ever—swaying power such as never in the world's history has been trusted in the hands of mere private citizens, controlled by single men like Vanderbilt, or by combinations of men like Fiske, Gould, and Sage, after having created a system of quiet but irrepressible corruption, will ultimately succeed in directing government itself" (Chapters on Erie). This minimizing of government relative to private action has produced a degradation of government. In political purity, especially in municipal government, and in the adoption of social and humanitarian governmental reforms, most countries of Europe are ahead of ours.

We have believed that each should push for number one. We have extolled self-help, self-reliance, self-government, push, hustle, enterprise, almost *ad nauseam*. What has been the result? Men are not equal in ability. The inevitable result therefore has been the gradual concentration of power in the hands of those most able to help themselves, the supreme hustlers, the biggest pushers, and recently in consolidations of big pushers and hustlers. America, the land of liberty, thus finds herself, to her surprize, the most trust-ridden country in the world. Such a result is inevitable from a competition between unequals.

But Christ's sociology is the reverse of this. We are not to push for number one at all, not even for our religious salvation or for ethical culture. We are to live for others. What would be the result of a civilization based on this idea? The kingdom of heaven, where every talent—ten or one—would be used for the good of all, and would be developed by being used. We should therefore have an evolution of the ability to serve.

Such is the sociology of the Scripture passage for this lesson. We can not serve God and Wall Street. We can not serve God and fashion. We can not serve God and the parish. We must serve God. Wall Street, fashion, and parishes must conform themselves to the laws of God, not we to them.

There is a duty to self, it is true; but sacrifice means to seek first the good of others, believing all that which we need shall be added unto us, because sacrifice is the law of life. We are not to think so much about our life, food, or clothes. We are to think about other people's lives, to feed the hungry, and to clothe the naked. Incidentally, we shall find life and food and clothing for ourselves. This is the political economy of Jesus, and there is no question that in a civilization based on such teaching such results would follow.

Questions. Can there be true sacrifice without love, or true love without sacrifice? Where men as in business or for political purposes often impose great temporary privations or sufferings upon themselves in order later to gain great advantages for themselves, is it a sacrifice? Is not the essence of true sacrifice, then, rather in the ruling motive than in the mere act? Has pushing for number one in the United States developed true freedom or the rule of the mightiest pushers? In a family does the strong brother take advantage of the weak brother, or help him? Does not this produce real freedom for both? Should not a country develop into one great family? Should the ethics of public life be different from those of the family?

Subjects for Study. The results of pushing for number one. (See "Enc. of Social Reform," p. 266, second column; also p. 317.)

Bible Readings. Isa. 2 : 4–18. Jer. 7 : 1–11. Amos 8 : 1–6. Matt. 10 : 34–42. Mark 10 : 23–31. Heb. 11 : 23–40.

February 20—The Law of Love —Matt. 7 : 1–12

"Love," wrote St. Paul, "is the fulfilling of the law" (Rom. 13 : 10). In this sense it is the most fundamental of the social laws of Christ. It realizes all the others.

To make this true, however, we must be very sure that the love is real and not mere affectation. Few things have been more abused than love—"the greatest of all." It has been made to do duty for sensual passion and cheapest sentiment, for emotionalism in place of action, for almsgiving in place of justice, for bolstering up and defending wrong systems and defeating most necessary reforms. The more beautiful a face, the more dangerous when it is a mask. And love has been often a mask. Love is of God; God is love; but what passes for love is often of the devil.

None the less is love the supreme social law, and to-day and forever the world's supreme need. Social reformers need it. Much of the reform of to-day is born of a laudable sense of outraged justice. One grows angry and indignant with entrenched wrong and the violations of humanity and of decency. This is well; we are told to be angry and sin not (Eph. 4 : 26). A righteous indignation has righted many wrongs. Yet it is love which is the greatest thing in the world and which moves men most. "All the world loves a lover," and when a world finds a reformer who truly loves, it listens and, in time, acts. A nation can be reformed only by men who love the nation, a city by men who love the city and are willing to give themselves for it. The Church will be reformed by men who love the Church. Love helps us to get hold of the men whom we would change. Hate drives them from us and renders them unapproachable.

Love, again, gives sustaining power. Men sometimes nourish wrath to the bitter end and in that sense are sustained by their wrath, but it is to the bitter end; it consumes at the last. Love never ends: it "beareth all things, believeth all things, hopeth all things, endureth all things." "It never faileth"; it can not be defeated. It lifts one above the little privations and annoyances of life. He who infinitely loves is scarcely conscious of the petty obstacles and jolts that so wear out and exhaust those who walk a path unlit by love. Love thus both gives us the power to attract men and then the power to move them to action.

Love again enables us to see to the far end. Tho men have the gift of prophecy, and understand all mysteries and all knowledge (science), and tho they have all faith, they do not see to the far end unless they love, and that with a great wide love. Weak love, foolish love, often blinds. But a great love illuminates and makes one see all faults, all obstacles, all fears, and yet beyond. How few professors of political economy see to the end. They get perhaps a glimpse, a vision, but then they remember somehow that they have to hold their endowed chairs and the conditions of the endowment, and they become marvelous adepts in seeing difficulties in the way of reform. They are as a result useful in their place, much as friction is needful to machinery, and often most valuable workers for the immediate, but how few see to the end. With rich men short-sightedness is all too prevalent. They can see their bank accounts with marvelous clearness and sometimes the charitable and philanthropic possibilities of those accounts, but how many of them can see a civilization not built on money, but on the social laws of Christ? Women in society, moved by a thousand social fears and desires and ambitions, see the world as a kaleidescope—brilliant often, but how changeable and how often made up of brittle, cheapest glass—how often do such women see clearly to the end? So with all of us. Clergymen and clergymen's wives, editors, reformers, workingmen, class-conscious socialists, how continually vision is warped by our fears for our salaries, for our interests, for our futures, by some thought of self. Perfect love casteth out fear, but how rare is perfect love. Love makes the great adventures.

Love does not mean, however, either recklessness or carelessness. It is a part of the sanity of Jesus that in the passage for this lesson, right in the midst of detailed commands to love, He bids us "give not that which is holy unto the dogs," nor cast "our pearls before swine" lest they trample them under their feet and turn again and rend us. Love does not mean giving all our loose change to the first beggar on the street or telling all our reflections to the first audience we address. No; love means using all the powers we can command, all the abilities we possess, in looking at the very foundations of social wrong, at the very utmost of the social vision, and then working in the most careful, thorough way to transform the wrong into the ideal. Love is not perfect unless it enables us to do these three things.

Hence, then, as the lesson tells us, we are not to go around judging and denouncing persons and motives; we are to be more careful about the faults and weaknesses in our own eyes than in our brothers, and then to trust the boundlessness and divinity of love, because we are in a world after all where we get what we're after—money or God, sensation or reform—where every one who asketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened. And all this because we are under a Father who knows how to give good gifts to those that ask Him, more than earthly parents to their children. To Him we shall not go and ask for bread and get a stone, or asking for a fish be put off with the wisdom of the serpent. Hence the passage concludes with the golden rule, the rule for man, and the only law that can rule gold.

Questions. In what ways does anxiety about wages and salary interfere with freedom and self-expression? How would a civilization based on love instead of on money-making as its chief object, change home conditions? How would it change town or city conditions where we live? What differences can you suggest it would be likely to make in the national life? What does the average business man say to the minister or other Christian who pleads with him to conduct his business according to the Sermon on the Mount? How many Christians thoroughly believe Christ's teachings and example can be fulfilled in our modern week-day life? What is wrong, and how can Christians help set it right?

Subjects for Study. Competition. ("Ency. of Soc. Ref.," pp. 265 ff.) Cooperation. ("Ency.," pp. 294 ff.) Christian sociology. ("Ency.," pp. 209–211.)

Bible Readings. Ps. 1 and 15. Isa. 35 and 55. Luke 4 : 15–21. 1 Cor. 13.

February 27—The Law of Service—Matt. 7 : 13–29

It has been said that the towel—the towel of humble service in washing the disciples' feet—is the coat of arms of Christianity. "Servants of servants" was the proudest title ever assumed by the popes. Just so far as the title applies to any one is he a true representative and successor of Christ on earth.

It is characteristic of Christ's teaching—and this is forcibly brought out in the passage for this lesson—that its test of character, its test of doctrine, its test of Christianity, is severely simple—very simple and very severe. "By their fruits ye shall know them," says Christ (Matt. 7 : 20). This cuts to the quick through most of our theologizing and denominationalizing. Christ does not ask concerning thirty-nine articles. He does not even ask concerning many very wonderful works. He seems to say with Isaiah, "incense is an abomination unto me, the new moons and sabbaths, the calling of assemblies, I can not away with; it is iniquity, even the solemn meeting." Your men's meetings and your women's clubs, your ecclesiastical retreats and your forward movements, your revival services and your daily celebrations, all these, He seems to say, are "a trouble unto me, I am weary to bear them"—unless they bring forth fruit. Christ does not speak against religious services, but against making them an end in themselves. They are but a means to an end. "Wash you; make you clean; put away the evil of your doings from before mine eyes; cease to do evil, learn to do well, seek justice, relieve the unemployed, institute old-age pensions, prevent child-labor, establish employers' liability laws for the widows and fatherless of those murdered in your factories and mines and on your railways; plead for them; attend hearings." This appears to be what the Spirit to-day is saying unto the churches.

And Christ's standard of service, of fruit, is very exacting and yet very simple. It is positive and not negative. Too much of our reform work is merely destructive. Negative work may be the Lord's own work, if it lead to the positive, but it also may be the very devil's own snare, to delude good people into thinking they are doing something when they are not. It all depends on what comes after the negative work; it depends on what we positively do. Unclean spirits, that are merely cast out, have a way, according to Jesus (Luke 11 : 24–26), of returning to their haunts, and, if they find them not occupied by positively good spirits, of combining with the other evil spirits more wicked than themselves, and entering and dwelling there; and the last state is worse than the first. Mere devil prodding will not bring in the kingdom of heaven, but only stir up the very devil. A small saloonkeeper deprived of his license combines with a beer-trust mightier than himself, and the last state of the city is worse than the first. Many a "Madame" whose house has been raided straightway goes and buys the police, usually the man "higher up," mightier than herself, and a "white-slave traffic" develops, entrenched in the very city-halls of America.

Christ is summoning the Church to-day to mighty battles. Says Dr. Devine, general secretary of the New York Associated Charities:

"The reason why there is need in our day as never before for organized, concerted action against these serried forces of evil, is that there is already organized aggressive action on the other side. It is the financial interest threatened in any reform which makes reform difficult or impossible. . . . I have yet to find the reform movement or the philanthropic undertaking which does not at some point or other see its efforts thwarted by some organized opposition which has its root in pecuniary profit—unholy, obviously illegal profit, or, it may be, quite as often outwardly respectable profit, sanctioned by law, and sharing, it may be, with Church and philanthropy, but none the less at bottom anti-social, injurious to health or morals, worthy to be outlawed as soon as its evil nature is understood."

Here is the battle. To-day we are called to the help of the Lord against the mighty. This is what service means to-day.

Such considerations help us to see how very vitally Christ's teachings and Scripture passages apply to-day. They seem to teach that one living institutional Church established is worth a dozen saloons merely closed, for others to spring up. One settlement at work rescues more children than ringing any number of curfew bells when children have no home to go to. Building model homes—especially garden cities in the country—is worth a million Christmas dinners to homeless waifs. One city well administered is worth half a hundred civic movements which merely drive out grafting office-holders, and then leave things under conditions which simply produce more carefully hidden graft. All this is not against negative work in its place, but for positive work. "All these ought ye to have done and not leave the other undone." The way of easy reform is not Christ's way. Says our passage: "broad is the way that leadeth to destruction, and many there be which go in thereat; because strait is the gate and narrow is the way which leadeth unto life," including true civic and social life. Service is Christianity: how the word is narrowed when we talk about "Church services," which at their best are but one-half of Christianity, and how often not even that, anything but services rendered to God. Says Dr. Strong, in effect: "A so-called love to God without loving man is mysticism, not love; sacrifice to God without sacrifice for man is asceticism, not sacrifice; "church services" without service to man is ritualism, and not service.

Questions. Why do reformers so frequently bebecome discouraged? Where would John the Baptist say the ax should be laid to get to the root of present-day evil? Why are people outside the Church so sarcastic when a Church-member does something un-Christian? Which is better, to have a low moral creed and live higher than its demands, or to profess such ethics as Christ commends and fall far short of it? What simple and near-by ways can you suggest in which a church gild or club could better the town or city conditions at their doors? If a church finds love of gain blocking the reforms it advocates, what should it do next?

Subjects for Study. The work of Social Settlements. ("Ency. of Soc. Ref.," pp. 1106 ff.) Methods of Relief. ("Ency.," p. 938.) The Church and Social Reform. ("Ency. of Soc. Ref.," pp. 212 ff.)

Bible Readings. Matt. 12 : 10–20. Luke 6 : 26–38. John 13 : 1–17; 15 : 8–17.

THE BOOK

STUDIES IN MATTHEW'S GOSPEL

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I. Almsgiving and Prayer. (Matt. 6 : 1–15.) The fifth chapter of Matthew, verses 21–48, may be said to contain Jesus' criticism of the scribes as interpreters of the law of God. The first part of the sixth chapter, verses 1–18, contains His criticism of the Pharisees, who aimed at carrying out the principles of the scribes in action. The three great religious practises of the time were almsgiving, prayer, and fasting, and each of these is looked at in turn. But first of all, in verse 1, Jesus says something which applies to them all. In no part of religion is there a place for ostentation. "Take heed that ye do not your righteousness before men to be seen of them." This parade of righteousness was only too easy when righteousness had been taken out of the heart and made to consist in external actions; but when this is its form and this its spirit it has no value with God. "Ye have no reward with your Father who is in heaven."

On almsgiving, this is the only lesson Jesus gives. It is not real, it is play-acting, if it is done for the praise of men. When it is so done, that is the end of it. The actor gets the applause he played for, and the account is closed. He gets no more. That is the meaning of "They have their reward." *ʼΑπεχουσιν* means "They have in full"; the same verb is often found in ancient receipts which witness the discharge of a debt. There is a kind of charity, Jesus tells us elsewhere, which is a laying-up of treasure in heaven, and makes men rich toward God; when they die, the charitable people have friends they had not thought of to welcome them into an unexpected inheritance; but that is not this kind. If a man gives money to the poor to see his name on a subscription list and to be applauded for his generosity, it will be seen, and he may be applauded, but that is everything. It is only the uncalculating charity of a kind heart which is rewarded by Him who sees in secret. Note that "openly" in the A. V. of verse 4 is a false reading. Probably it was inserted by some one who hankered for the very thing Jesus is censuring.

On prayer Jesus has more to say. Probably Matthew collected at this point various teachings on this subject which originally stood in other connections: thus the Lord's Prayer is given by Luke, not in his Sermon on the Mount, but at a later point in Jesus' ministry. The first lesson on prayer is the same as that on almsgiving: no ostentation. If there is anything in which only God and the soul are concerned, it is surely prayer, yet whenever times, places, and forms for it are fixt this danger appears. The parade of church-going or prayer-meeting attendance would be the modern equivalent of it in a country like ours. A second lesson on prayer is given in the words, "Use not vain repetitions as the heathen do." The peculiar word rendered "Use not vain repetitions" suggests the babbling iteration of a formula. It is not praying to recite "Credos," or "Pater Nosters," or "Ave Marias" a hundred times. There is no spell in any kind of words by the mere utterance of which, be it never so diligent, the soul and God can be brought into communication with each other. We must speak simply to God as one who knows us and our needs better than we do ourselves.

The main lesson of Jesus on prayer is given in the Lord's Prayer, which might also be called the disciples' prayer: "when ye pray,"—ye, as opposed to Pharisees or to heathen. There are three parts in it: (1) The address—"Our Father, which art in heaven." The first thing in prayer is to know to whom we speak—a Father, but a Father in heaven—One to be loved and trusted, but One also to be reverenced as the great God who is over all, and able to do all for His children. (2) The petitions which have to do with God's interest: "Hallowed be thy name, thy kingdom come, thy will be done, as in heaven, so on earth." God ought always to be the center in religion: man's chief end is to glorify Him, and to enjoy Him forever. We must pray for ourselves and for others, but religion degenerates and becomes poor and undignified when we put ourselves first, and pray as if God's chief end were to glorify or even to oblige man. The three petitions here interpenetrate and explain each other. The last, the doing of God's will on earth as it is in heaven, may not unfairly be taken as a key to the others. (3) The petitions which deal with our interests. Of these, the first looks to the needs of the natural life, "Give us this day our daily bread." The second looks to the moral responsibilities we have accumulated, "Forgive us our debts as we have forgiven our debtors." The third has in view the moral perils we have to encounter, "And lead us not into temptation, but deliver us from evil." The first shows that this prayer is naturally offered daily; it is not the will of God that His children should come to Him once a month or once a year, and when they get what they want turn their backs on Him cheerfully; He wishes daily contact with them. The one lesson on the spirit of prayer taught by Jesus is that which we have already seen enforced in verse 24. We must pray in love. There is no forgiveness for the unforgiving; the man who hates his brother can not say "Our Father," and, if he could, the Father could not hear his prayer for pardon.

II. **Worldliness and Trust.** (Matt. 6 : 19–34.) The words of Jesus in this passage are almost all found in Luke also, but not in Luke's Sermon on the Mount. They are scattered through his Gospel, and evidently owe their connection here to the evangelist. The expression "Therefore I say unto you" (Matt. 6 : 25; Luke 12 : 22) seems more natural in Luke than in Matthew. Jesus has just spoken the parable of the rich fool who died suddenly, and it is on the ground of this uncertainty of life that (according to Luke) he warns men against worrying about their bodily needs. In Matthew the "therefore" is different, and not quite so clear. But the correspondence of Matthew and Luke in the words, as distinct from their connection, is peculiarly close; and this is one of the passages in which we can affirm confidently that we are peculiarly close to the speaker.

1. In verses 19–21 there is a saying of Jesus about "treasure." Jesus spoke more about money than about any other single subject, and always in passionate words. What frightens most men is the thought of being poor—this is the Englishman's hell, as Carlyle said; but what alarmed Jesus was the peril of the rich. Do not lay up treasures on earth—they are insecure and perishable; lay up treasures in heaven. The way to lay up treasure in heaven is to spend our earthly treasure in charity; what we lay out in unselfish ways is put down (so to speak) to our credit above, and makes us rich toward God (Luke 12 : 22). The motive of the command "Lay not up treasures on earth" lies ultimately in the fact that where the treasure is there the heart is also. If the treasure is on earth, the heart is chained there and lost to God.

2. This is illustrated by the parable in verses 22 ff.: "The lamp of the body is the eye." The eye is to the body what the heart is to the moral nature. A "single" eye—sound, healthy, focusing things aright—guides the body aright. So a sound heart, undivided in its allegiance to God, guides us aright in conduct. An "evil" eye—diseased and unsound—leaves the body in the dark; and a heart that cleaves to earthly treasures, or is parted continually between them and God, darkens the whole moral being. It is unspeakably dangerous when the very faculty that should give us light actually misleads us. It is like trusting to a compass which has been deflected from the pole without one knowing it. God claims the whole heart for Himself, and so does Mammon: that is why we can not be servants of both. Mammon is a word the origin of which is unknown. It is virtually equivalent to wealth or riches, and it is conceived here as a kind of false god which asserts the same right to the heart as the true God does. It is with the same feeling that God and Mammon are rivals for the ownership and sovereignty of the soul that Paul speaks of "covetousness—which is idolatry." It is the worship of the false god.

3. It is against this wrong attitude to wealth that Jesus speaks in the idyllically beautiful passage (Matt. 6 : 25–34). It is not only those who have riches or who are in the way of making fortunes that need to harken, but the poor, who have nothing and do not see where they are to get their wants supplied. Riches are an immense peril; covetousness is the service of a false god; but there is a great danger to the soul also in worldly care. Life makes many demands on men, and the struggle for existence in a great city, where a man has a wife and children dependent on him, and employment is precarious, may be exacting and severe. But it is not made easier by worrying, which

is a kind of friction, paralyzing the energies of men and diminishing their force for the struggle. Part, at least, of Jesus' meaning is that the struggle for existence is not a struggle against God, but one in facing which we can count upon God; indeed, it is only when we do so that we face it with the prospect of success. God has given us life, the most wonderful and inconceivable of gifts, and surely, as a Father and a faithful Creator, He has not given it in vain. He has given it for His own time; all the worrying in the world will not enable us to add an inch to it (verse 27). The tone here is the same as in Ps. 31 : 15, "My times are in thy hand." What Jesus teaches is that we should be content to have it so, and not wish to take them into our own hand, as if they would be safer there. "Take no thought for the morrow" does not mean that we are never to look ahead, but that worrying about the future is not to rob us of the present, and of the certainty of God's love here and now. It is quite right for a man to save and to insure his life; only in insuring against what is to him uncertain and unknown, he should feel that he is not insuring against God, but with Him. What Jesus says of the birds and the lilies will always appeal to the heart, tho sparrows are sometimes frozen to death, and the ant and the squirrel are provident creatures; the great providence remains that of the heavenly Father, and the only right life is that which rests upon it. Our Father knows what we need, and if our hearts are set upon the supreme good—His kingdom and righteousness—and our times are left trustfully in His hand we shall not want. Live for to-day, with faith and courage, and do not worry about crossing any bridge before you come to it.

III. **The Golden Rule.—Temperance Lesson.** (Matt. 7 : 1–12.) Here again we have sayings of Jesus collected in Matthew which are found in various connections in Luke—some, indeed, in Luke's Sermon on the Mount, others later in chapter 11. In Matthew they fall under three headings:

1. Words about judging: To begin with, it is summarily prohibited. "Judge not, that ye be not judged." Jesus implies that no one can afford to be judged as we are naturally disposed to judge others. If God gave us the measure we give them, who could stand? But the considerate, humble spirit, which in self-knowledge abstains from judging others, itself obtains consideration from God. This is a favorite lesson of Jesus (see Matt. 5 : 7; 6 : 14, 15; 18 : 23–35). Even when we affect in judging to be rendering service to others—let me cast the mote out of thine eye—the chances are that we are blind to more conspicuous defects in ourselves. There is a beam in our own eye. If a temperance lesson is to be found in this passage, there is a hint for one here. The temperance worker is always wanting to rescue somebody else from his faults; let him take care that he does not in his very work betray worse faults—arrogance, Pharisaism, self-complacency, and narrow, bitter, censorious spirit. The sixth verse in Matthew, "Give not that which is holy to the dogs," is not found in Luke. It suggests that there is a limit to the rule, "Judge not." There are differences in people and in things which we must see and act on. Sacred things are not to be profaned by forcing them upon those who can not appreciate them, and will only profane the things themselves and insult those who offer them. Judge not—as Bengel says—without knowledge, without love, without a call; nevertheless, a dog is to be counted a dog, and a pig a pig.

2. Words about prayer (verses 7–11): Luke gives these words in connection with the parable which illustrates them—that of the man who came to his friend's house at midnight, knocked till the door was opened, and asked till he got all he wanted. Like all Jesus' lessons on prayer, what strikes us in them is the unqualified assertion that prayer is answered. Many writers on prayer seem preoccupied with the conditions apart from which it can not be answered, and the impression they leave is that it is only within a very narrow area and on very strict conditions that anything is to be had from God. The impression left by Jesus is the very reverse. "Every one that asketh receiveth." "Whatsoever ye ask in my name, that will I do." Jesus appeals for this confidence to common human nature. No father—tho human fathers are no better than they should be—will deny his hungry boy's request for bread, and mock him with a stone. And if this is the case, as it is, how much more confidently can we count upon God, who is the ideal of fatherhood, to give good things to His children when they ask Him! He loves to be asked, as an earthly father loves to

meet his children and speak with them and give them what they need. Instead of "good things" (verse 11), Luke says "the Holy Spirit." In all his writing Luke shows great interest in the Holy Spirit; it is the sum of all the good things God bestows. But there can be no doubt that Jesus said "good things" as in Matthew, and that "the Holy Spirit" is Luke's interpretation of His words. It has been truly remarked that the argument of Jesus here shows what happy experiences He had had of the heavenly Father's goodness, and of the essential goodness of human fathers, too, bad or grudging as human nature is.

3. The Golden Rule: This great word in verse 12 is to be understood as a summary of the Sermon. "This is the law and the prophets" means This is the whole Bible in a word, the whole law of God for man. To reduce the many commands of the law to a great maxim like this is one of the ways of escaping from the constraint of rules into the freedom of the spirit. The Jews knew a negative form of this maxim, which appears in some manuscripts of Acts 15 : 29 ("And whatsoever you do not wish to befall yourselves, do not to another"); but this is far inferior to the positive form of Jesus. It is the very nature of true goodness to take the initiative in putting itself completely into the place of another, and deciding there what its behavior to that other should be. Love like this is the fulfilling of the law.

IV. **False and True Disiplineship.** (Matt. 7 : 13–29.) The last section of the Sermon on the Mount is one of the most solemn parts of the teaching of Jesus. It deals with the truth—for it is the truth—that there is a real and an infinite difference between good and evil, and that it is of infinite consequence with which we side. Religion in course of time always tends to become complicated and confusing; people can deceive themselves with it, and think they are all right when they are all wrong. In reality, it is terribly simple, and Jesus here brings us back to its simplicity.

1. It must have a beginning, and a beginning which implies effort. "Enter in through the narrow gate." No one becomes a disciple in his sleep. No one becomes a disciple without dropping something. To call the gate narrow is to say that there is much which can not get through. The strait gate is the gate of renunciation, or of giving up. Giving up what? That is the question which no one can answer for another, but only each for himself; this alone is certain, that he who has renounced nothing has not entered. The narrow gate of renunciation by which the disciple enters leads to the equally narrow way by which he travels. The Jews were familiar with the idea of the two ways ever since Jeremiah (21) had cried, "Thus saith the Lord: Behold, I set before you the way of life and the way of death." That is what they are and what they lead to. It is not a certain advantage, greater or less, to be in the one, and a corresponding disadvantage to be in the other; that is never how Jesus speaks. It is life to be in the one, and death to be in the other, and there is no middle way. There is nothing in the Bible more awful than the words, "Many there be which go in thereat," and "few there be which find it." This is Jesus' pronouncement on the facts; it does not tell us what must be or what should be, but what unhappily is. Do not drift with the many. Do not try to negotiate a wider entrance or an easier path for yourself—that is vain. Renounce what must be renounced, and strive to enter in by the strait gate.

2. It is possible for us to succumb to teachers who mislead us in this matter. "Beware of false prophets." In the evangelist's time the false prophets were probably those who made light of the law, as tho Jesus had not come to fulfil it and to teach men so. The false prophet who similarly misleads men now probably does it by dwelling on explanations and excuses for wrongdoing—by talking of heredity and environment and education in a way which deadens conscience; by representing the difference between right and wrong as if it were merely a matter of less or more, of better or worse, and not a matter of life or death. People should not be open to such fatal insinuations. There is a sure and simple test of all who claim to know the truth and teach it, and that is their life. "By their fruits ye shall know them." No teaching is sound, in the sense of religion, if it is not morally sound. A morally wholesome character is the best and in the long run the only valid attestation of a teacher of religion.

3. In particular, religious profession is not to be identified with discipleship. The earliest creed of Christians was, Jesus is Lord

(see 1 Cor. 12 : 3; Rom. 10 : 9), but here He tells us expressly that not every one who says to Him, "Lord, Lord," shall enter into the kingdom. Jesus takes it for granted here that He is Lord—a sudden flash of light on His greatness; but merely to call Him so is nothing. The kingdom is for those who do the will of His Father in heaven. True religion is as simple as this. The burden of Jesus' words is that there is no substitute for doing the will of God. This is not to be explained away, as if the gospel were a means of securing the kingdom even for those who did not do God's will. It is a means of enabling men to do God's will; and it is only so that it makes them sure of the kingdom. Cf. what Jesus says in Mark 3 : 35; Luke 11 : 28.

4. Finally, discipleship is not to be identified even with the exercise of "spiritual" power. It is one of the most startling indications of Jesus' sense of His own greatness when He says, "Many will say unto me in that day"—that is, in the day of judgment. He speaks as final Judge of man. All His words about the judgment (*e.g.*, in Matt. 25 : 31 ff., and here) suggest that it will be full of surprizes: the last made first and the first last. Here we have one of the most astounding of them all—men who prophesied (preached with spiritual power) in Jesus' name, and in that name cast out devils and did many mighty works, rejected at last as workers of iniquity. This is awful and mysterious, but not quite incomprehensible. It is the same in import as 1 Cor. 13 : 1–3. A man may be a great Christian worker and no saint. He may do much for the Church, and yet have neither part nor lot in the kingdom of God. Conscience gives us the key to these terrible sayings—the sayings of Jesus—whether we can quite rationalize them or not. The gracious side of them is this: the kingdom of God is open, not to the spiritually gifted and powerful, as such—how few they are!—but to all, even the most ungifted, who do the Father's will.

These lessons are illustrated and sealed by the parable of the builders on the rock and the sand, the most sublime and thrilling of all the parables. It is interesting to see how Matthew and Luke give the same word of the Lord here, tho they have hardly a word in common. The reflection with which Matthew closes his sermon, on the impression produced by Jesus' teaching, is borrowed from Mark 1 : 22.

The International Sunday-school Lessons

6. February 6. Almsgiving and Prayer.
7. February 13. Worldliness and Trust.
8. February 20. The Golden Rule—Temperance Lesson.
9. February 27. False and True Discipleship.

HOMILETIC HINTS FROM TITUS

The Rev. William A. Perrins, Galion, Ohio

Titus held a relation to the apostle Paul very similar to that which Timothy sustained to the great apostle of the Gentiles. Titus was born somewhere near the year A.D. 30; and at the time the apostle Paul wrote this letter to him, he was but a young man. He was brought to a knowledge of and belief in the Son of God through the ministry of Paul, when Titus was between twenty-five and thirty years of age. He went with Paul to Jerusalem at one time. He carried the first epistle to the church at Corinth, and he went in company with another with the second epistle to the same place. The fact that Titus was commissioned as a representative to the church at Corinth, during a very critical period of her life, is a revelation of Paul's high estimate of the young man's character and ability.

There can be no question as to the genuineness of this epistle. The early Latin fathers bear testimony to its authenticity. Clement of Rome and Irenæus are positive in the position which they take, while Clement of Alexandria and Tertullian are really eloquent in their affirmation that the epistle to Titus contains the mental personality, the ideas and ideals of none other than the apostle Paul. "Finally the peculiarities of style are counterbalanced by stronger resemblances and unmistakable evidences of Pauline authorship. 'There are flashes of the deepest feeling, outbursts of the most intense expression. There is a rhythmic movement and excellent majesty in the doxologies, and the ideal of a Christian pastor drawn not only with an unfaltering hand, but with a beauty, fulness, and simplicity which a thousand years of subsequent experience have enabled no one to equal, much less to surpass.' "

GREETING—Titus 1 : 1–4

(1) From whom.—"Paul a servant, an apostle."

(2) To whom.—"A true child after a common faith."

(3) The contents of the greeting.—"Grace and peace from God, &c."

MINISTERS—Titus 1 : 5–9

(1) Their appointment.—"Appoint."

(2) Their character.—"If any be blameless, &c."

(3) Their service.—"God's steward."

FALSE TEACHERS—Titus 1 : 10–16

(1) Who they are.—"Vain talkers and deceivers, &c."

(2) What to do with them.—"Mouths must be stopt."

(3) Why treat them so.—"That they may be sound in the faith."

RELIGIOUS EMOTION—Titus 2 : 1–6

(1) The implied inordinate emotion.—"That men be temperate, grave, &c."

(2) The regulation of this inordinate emotion.—"Speak . . . that befit sound doctrine."

(3) The purpose of this regulation.—"Sound in faith, in love, &c."

POWER OF A GOOD EXAMPLE—Titus 2 : 7, 8

(1) In the sphere of a man's speech.—"Sound speech."

(2) In the sphere of a man's doctrine.—"In thy doctrine, &c."

(3) In the sphere of a man's work.—"An ensample of good works."

THE MORALITY OF THE LABOR PROBLEM—Titus 2 : 9, 10

(1) The spirit of obedience.—"To be well-pleasing, &c."

(2) The spirit of honesty.—"Not purloining."

(3) That Christian belief may be adorned.—"That they may adorn the doctrine, &c."

THE BLEST HOPE—Titus 2 : 11–15

(1) The dispensation of hope.—"Looking for the blest hope."

(2) The hope is begotten by Jesus Christ.—"Who gave himself for us, &c."

(3) The office of this hope.—"A people for his own possession."

THE PAST, THE PRESENT, THE PROSPECT—Titus 3 : 1–3

(1) The past of a person's life.—"We also were aforetime, &c."

(2) The present of a person's life.—"To be obedient, to be ready unto every good work."

(3) The prospect of a person's life.—"Showing all meekness toward all men."

THE LOVE OF GOD—Titus 3 : 4–7

(1) The love of God.—"His love toward men."

(2) The revelation of this love.—"According to his mercy . . . through Jesus Christ."

(3) The reason for the revelation of this love.—"We might be made heirs."

PREACHER AND PEOPLE—Titus 3 : 8, 9

(1) The preacher.—"These things affirm constantly."

(2) The people.—"That they who have believed . . . to maintain good works."

(3) The profit.—"These things are good and profitable."

HERESY—Titus 3 : 10, 11

(1) The heretic.—"A man that is heretical."

(2) The treatment of such a heretic.—"First and second admonition."

(3) The condition of such a heretic.—"Self-condemned."

A PARTING WORD—Titus 3 : 12–15

(1) A word of solicitude.—"Give diligence to come, &c."

(2) A word of sense.—"Let the people also learn, &c."

(3) A word of salute.—Salute these . . . salute them."

SERMONIC LITERATURE

THE CITIZEN PROPHET

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I have ordained thee a prophet unto the nations.
—Jeremiah 1 : 4.

MODERN thought with its historical method has rediscovered Jeremiah for us. He is no longer the weeping prophet of the traditional view, but in a unique sense he is the citizen prophet, charged with a message from God to his own people and to the nations round about. Re-studied in the light of this fact the book of Jeremiah becomes freshly charged with human interest and luminous with lessons for our times. Humanity, it is well said, outgrows its priests, but not its prophets. Sacerdotalism is a thing we can live without, but the seed of God within us creates kinship with the Infinite that answers wherever the voice of a man rings true to the things of God. The human heart speaks like a harp-string beneath the touch of one having the gift to interpret God and the soul. The true prophet is he that has this gift. He is an interpreter, a man who speaks for God and for his brother man. Wherever one arises having this vocation, the hearts of true men sooner or later answer to his influence, as the viol to the bow. This finds ample illustration, tho seeming contradictions, in the life and ministry of Jeremiah.

Autobiography is always interesting, and the book of Jeremiah is largely autobiographical. No writer of the Bible takes us with such frankness and intimacy into his inner life. Not only are we permitted to hear his discourses, oral and lyric, the outpourings of his heart in prophetic utterance; but even to pass behind the scenes into the holy of holies of the prophet's life. We see and hear the very throbbings of his heart; perceive the motives and the emotions of the heroic soul, as he struggles, ofttimes single-handed, with his recreant people and with the untoward events of his times. If there is a night of gloom when we hear him wailing out, "Oh, that my head were waters and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!" Still his weeping endures but for a night, and the eventful days of his life are spent in brave fidelity to God and devotion to duty. If, amid universal unpopularity his patriotic hopes are quenched at last and his life goes out like a smoldering taper in the obscurity of an Egyptian dungeon; yet, after all, in the fulfilment of the divine purpose, he proves "a hammer and a fire" to his untoward generation, a herald that never misses his mark, and a planter of imperishable truth—a far-sighted, history-making master-builder. We can see clearly to-day that in the gross darkness that covered the people, he was a burning and shining light that left his passage through the world not only lurid in his day, but luminous for all times and history.

Surely, if the judgment of posterity could atone for contemporary opposition and neglect, Jeremiah might well have wherein to glory; for, as we see it, he was the center and rallying-point of all who were on the side of Jehovah in his lifetime; and he is to-day the recognized central point in the entire religious history of Israel. He stands out as the one shining landmark where the overthrow of the national religion becomes the starting-point for the religion of the individual, where the old covenant engraved on tables of stone gives place to the new that is written on the fleshly tablets of the heart.

For these and other reasons Jeremiah is preeminently worthy of our study to-day, when the very air is vocal with calls for the prophet, rather than the priest, and for the citizen prophet and such heroic civic service as is inspired by a vision of God and duty.

I have thought it not amiss, therefore, to ask you to come with me to-day for a brief study of Jeremiah, as the citizen prophet; and to consider, first, the prophet himself in relation to his mission; second, the power that sent him forth on his mission; and, lastly, such lessons for our own times as the story of his life may be found to contain and suggest.

I. The prophet in relation to his mission: The name Jeremiah is suggestive here. It means etymologically, "The Lord shooteth forth." Jehovah is conceived of as the mighty Projector and the prophet himself as the projectile slung forth by God to the appointed mark. Who gave him this name? I do not know. It may have been Hilkiah, his priestly father; or the mother in Israel to whom he cried in a crisis of darkness, "Wo is me, my mother, that thou hast borne me a man of strife and a man of contention to the whole earth!" Or it may have been that he gave himself the name, after the character of his mission and his times had been disclosed to him. At any rate, the name seems symbolic and prophetic of the man and his mission. Then this view is borne out by his history. At first, certainly, and from first to last at times, he seems to have thought of himself as one slung helplessly forth upon the ill circumstances of his times, a reluctant minister to an unsympathetic people. He cursed the day of his birth. Even power, if he becomes conscious of it, is pain to him. "My heart is shattered," he cries, "and all my bones are aching from the Lord." He recognizes a double resistance to be overcome: the resistance of temperament and the resistance of circumstance. He was to do two seemingly impossible things, to prevail against a misgiving within that makes him as shrinking as a child, and against the whole course of outward events that fills him with unutterable foreboding. No sooner does the divine call sound in his soul, "I have ordained thee a prophet unto the nations," than he cries, "Ah! Lord God! behold I can not speak; for I am a child"; and then, as if anticipating his hostile reception at the hand of the people, he remonstrates, "I am no usurer, yet every one of them doth curse me!"

You see essentially the same thing reflected in his realistic account of his call. "The word of the Lord came unto me saying, Before I formed thee I knew thee, before thou camest forth out of the womb I set thee apart; I have ordained thee a prophet unto the nations." Here the vivid sense finds utterance that God from the first, before he was born, meant him for this work. In no other prophet does this conviction, this sense of the divine imperative in the soul, work so unaided and yet so overwhelmingly. He was never, as many servants of God are, rewarded by a sense of fitness and power. Often his mission was pure pain to him, it stung and burned the man. Then he was denied the cheering sight of results. No walls were to arise for him. No ovations of gratitude were to be his. What an iliad of woes, what a tragedy, his life was! We see some men intoxicated, steadied, exultant, under the sense of being men of destiny, men of divine appointment. Hear Cæsar apostrophizing the ship in the storm, "Fear not, thou bearest Cæsar!"

Look at Napoleon borne along resistlessly for a time by his sense of being a man of destiny. Recall Mohammed and his electrifying slogan, "There is one God, Allah, and Mohammed is His prophet!" Contrast the spirit of Jeremiah with that of these men; or with, what for us is more significant, the spirit of an Isaiah, or a Paul. Isaiah exults in his mission. "Here am I, send me!" is his jubilant response. And Paul glories in his calling as the apostle to the Gentiles. We hear him crying, "I magnify mine office!" Not so Jeremiah. He seems to say, "Here am I, Lord, subject to your will, but I'd rather be anywhere else." He had no appetite, no conscious aptitude, no sense of natural equipment for his work. The special message of God to him which comes at the conclusion of his call, and which is twice repeated in substance, presents him as a solitary, besieged city, amid his people. "For behold I have made thee this day a defensed city, against the whole land, against the kings of Judah, against the priests thereof, and against the people of the land." The image is profoundly significant, for Jeremiah's lot was to fling himself directly against the mistaken patriotism of his generation, in behalf of the righteousness that is above all considerations of country. His prophetic mission was to oppose all hopes of national independence, and not only to rebuke his people's sins and disloyalty to Jehovah, but to proclaim and justify Judah's humiliation under the power of Babylon, Jehovah's battle-ax. But he stands here between this unwelcome outer life of universal unpopularity and opposition and an inner life of irresistible inspiration. If he is led to cry, "Lord God! I can not speak, for I am a child"; the divine voice rings in his soul, "Say not, I am a child: for to whomsoever I shall send thee thou shalt go, and whatsoever I shall command thee thou shalt speak." If he falters still from fear, the word comes, "Be not afraid because of them; for I am with thee to deliver thee, saith the Lord. They shall fight against thee, but they shall not prevail against thee; for I am with thee, saith the Lord, to deliver thee."

If he is tempted to say, "I will not make mention of him, nor speak any more in his name, then," he declares, "There is in mine heart as it were a burning fire shut up in my bones, and I am weary with forbearing, and I can not contain."

There is no more splendid instance in all history of a man standing alone in utter fidelity to duty—for God and righteousness—against a whole people, against the whole course of contemporaneous events, against even his own inner sense of unfitness for his mission. But the reluctant man, ordained to perform an unwelcome mission, performs it, and performs it gloriously.

II. The power that sent the prophet forth on his mission: It is the interest and pathos of the man's life and character, that, even tho so disabled by temperament and circumstances, in spite of his softness and shyness, his easy tearfulness and defect of originality, and his strange capacity for provoking rather than winning men, he had the strength so to stand alone, in this mighty battle for the right, to give such brave witness in every crisis for God and truth, and in the end to achieve such a victory and bring about such results, as have given him recognition at last as among the greatest of the prophets. What was the dynamic that thus hurled this shrinking man forth and so sustained him on his solitary mission, when rotten and hostile kings were on the throne, when the prophets of Israel and Judah were a bad lot of plagiarists and unhealthy dreamers, when prophets and priests were alike corrupt and profane, and the people loved to have it so; and when this whole corrupt mass was united in unholy alliance to fight against him, the one true prophet of Jehovah—what was it, I say, that, in the teeth of such odds, sent and sustained him on such a mission?

Primarily and generically, beyond question, it was this unconquerable conviction of a divine call to this work. A voice sounded in his soul that was louder than the misgivings of temperament and all the contradictions of adverse circumstances. That voice avouched itself to him as the voice of God, "Before I formed thee I knew thee; and before thou camest forth from the womb I set thee apart; I have appointed thee a prophet unto the nations." Here is the sense clear and definite, and as real as consciousness, that, before he was born, God meant him for this work; he was created for it, set apart and appointed unto it, and so, no matter what it cost him, or how it cut across the grain of temperament, he must do it.

Let us note in passing that predestination here, as throughout the Old Testament, was predestination to service, not to salvation. The word of the Lord, "Lo, I have called thee, I have appointed thee beforehand," meant to Jeremiah existence in the divine purpose for service. We may well recall and compare with it the significant conception of "The servant of Jehovah" in Isaiah, and our Lord's own immortal words to His disciples, "Ye have not chosen me, but I have chosen you and ordained you, that you should go and bring forth fruit and that your fruit should remain." Then let us notice, also, that Jeremiah did not yield, did not accept the divine appointment, without a struggle. Not at first only, but later after he had entered upon his work, when the difficulties of his mission had thickened about him, he shrank from his task, tried even to slink away from it. Who that has read them aright can ever forget the pathetic words in which he pleaded to be permitted to abandon his people and his work: "Oh, that I had in the wilderness a lodging-place of a wayfaring man; that I might leave my people and go from them! for they be all adulterers—an assembly of treacherous men!"

Let us try to understand this cry. It is not a longing for solitude. It is a frank, human utterance of a sigh to be sent where one may enjoy the interests of life as a transient, without bearing its burdens and responsibilities as a citizen. It is what many a one is found sighing to be permitted to do to-day, to muse, and chat and sing with you, but not to touch your conscience or pain you; to go to some retired place, "far from the madding crowd's ignoble throng," where he may be an artist, or a poet, or a guest, but not a prophet; where he will not be called to love men with a breaking heart and to reach out after them savingly, but only to feel the interest and thrill of life without being put to the strain of prolonged and intimate acquaintance with its sorrows and struggles. "O that I might leave my people!"—that is the incipient prophet's cry.

But God had sent Jeremiah, as He has sent many another, not to watch life from a balcony, but to jump into the thick of it—to share it, to be a man among men, a resident, not a tourist, a citizen prophet, not an itinerant preacher; and so a patriot's heart and a patriot's lot were to be his—to grow familiar with men and their lot, to know even their treachery and their hate, their sorrows and their sins. Under that call at last he flung himself, or found himself flung, into the full current of the life of his times, a man among men, to feel at once his judgment more hopeless and his love more deep and keen, never again to keep pen or lip, nerve or brain, idle, and in the end to experience something of vicarious suffering, to become proto-martyr and antetype of the Lord Jesus Christ. It is but another way of stating the fact, then, to say it was the spirit of Christ in the prophet that was the constraining and impelling force, the power behind the ball that sent him to his mark.

But it is not enough to give this broad, generic answer to our inquiry. Let us seek to break this force up into its elements. What were the elements of this spirit, of the great masterful conviction, that informed and inflamed and moved the man in the accomplishment of his mission?

There was first a vivid sense of the reality and individuality of sin. A prophet must begin there, or not at all. He must face the facts, and sin is a cardinal fact of human life. Jeremiah recognized sin as a fact in the life of his own people, the chosen people of Jehovah; and he foresaw the inevitable doom that was impending. Contrast him with the spurious prophets around him, "They deal lightly with the hurt of my people, crying peace, peace, when there is no peace." See the type of piety of the times—material prosperity and a purely formal or sentimental profession of religion. "The nation that had the covenant and the temple couldn't be doomed," they said. But Jeremiah knew better. Avarice was the national temper and vice. They read in the book of the law, just rediscovered, "Observe the ritual and all is well," and they settled down into a complacent and sordid ritualism. Then they regarded life superficially, sensually, with unblushing curiosity. "Stick to your pulpit, speak no treason!" no doubt they cried; but he cried aloud and spared not, "Look at the facts! You are sinners!" Yea, and he prest home upon them the helplessness of their case: "Can the Ethiopian change his skin, or the leopard his spots? No more can ye learn to do well, who have learned to do evil." Then when they tried to escape responsibility and screen themselves behind the law of heredity, crying, "The fathers have eaten sour grapes and the children's teeth are set on edge," he replies in words that represent the first clear emergence in history of the doctrine of individual responsibility for sin: "Thus saith the Lord, ye shall no longer say the fathers have eaten sour grapes and the children's teeth are set on edge; but the soul that sinneth it shall die." Then he was very definite at times in dealing with the actual, specific sins of the people. He denounces their worldly-religious life, clearly perceiving that nothing so robs character of all high qualities as this unholy combination. He charges them with fatal indifference to social sins. "You are so familiar with such sins you have lost the power to blush!" Away with your pretenses as "the chosen people of God!"

A second element that wrought mightily in his ministry was a profound sense of the inexorableness of the law of character. Character, he saw, has its single season; that gone, and it is like last year's blossom that never came to fruit. He seemed to feel, as none of those about him felt it, the swiftness and irretrievableness of time, when character and repentance are concerned.

How the cry of the recreant people in the land of captivity smites him! "The harvest is past, the summer is ended, and we are not saved!" Ah! how swift the summer is! How repentance, that joy of the angels, how even the gospel of the grace of God, has its season! "The stork in the heavens, the turtle-dove, know their time, but Israel doth not know, my people do not consider!"

Another element of power was the prophet's Christ-like identification with his people. What a blest thing it was for the sequel that God did not heed his cry to be permitted to leave his people! when once that was settled, he was with the people from first to last, taking their reproach as his own, and sharing the full penalty of their sins, thus becoming in a true sense the sin-bearer as well as the conscience of his people, the forerunner of the Christ along the *via dolorosa*. Ah! what a tender heart was his, and he loved his people with the whole of it. Then God gave him also a sensitive conscience. In the union of these he learned that saddest of lessons, how much a human soul may suffer for others, even when they are unappreciative and unresponsive. O the tragedy of it, to be the only conscience of those you love, to feel their sins as you know they do not feel them, and to be alive to the inevitable judgment that is coming! What mother, what father, has not felt something of what that is! Given a loving heart and a quick conscience and there comes the inevitable capacity for suffering. It is always pain to love. Every degree of love means more pain. The higher the love is, the truer this is of it. So, tho as yet there were no marks of nails on hands or feet, and no thorns on the brow, Jeremiah felt to the full the spiritual distresses, before he shared the physical penalties of his people. Bitter as the long siege was which he shared with them, and terrible as the national overthrow was at last, these were not his chief sufferings. Of him, as of his Master, it was true, "the sufferings of his soul, were the soul of his sufferings." And is it too much to say that it was for Jeremiah's sake that Israel was not destroyed? If the city was not saved, the people were.

Another significant appeal or prayer of the prophet is found in the fourteenth chapter: "O thou hope of Israel, the savior thereof in the time of trouble, why shouldest thou be as a sojourner in the land, and as a wayfaring man that turneth aside to tarry for the night? Thou, O Lord, art in the midst of us, leave us not!" The two chief words here are the same as in the prayer already noted, the word for "wayfaring man," and the word for "lodge" or "inn," a place to pass the night in. He prayed, then, that God would not be to the people what he himself had prayed to be to the people. It was a common idea of Semitic peoples that God would come down in the night as a guest, visit His people in occasional theophanies. Now Jeremiah pleads that He would not be such a god, but a fellow, a citizen-God, just as he was constrained at last to be a citizen prophet.

Just what he anticipated in answer to his prayer we do not know—or how he expected his yearning to be fulfilled, what form his God would take. But one thing we know, He took at last one form of which it is recorded by Luke, "And it came to pass in the days of Cæsar Augustus,"—you know the rest. That has become history; now the desire of the prophet, the desire of all nations has come, the Savior of his people, the Lord Messiah, "the light that lighteth every man that cometh into the world." And you remember how this "child" of whom Luke writes, when grown and knowing Greek and Roman civilization, was tempted with the kingdoms of the world and the glory thereof; but, like His prototype, He too chose to become one of the people. You recall the record, how He bore in His heart all their sicknesses and sorrows, not so much for truth's, as for love's sweet sake; how He consorted with publicans and harlots, fulfilled all righteousness, cleansed the temple, brought the gospel of the kingdom of heaven even into economical conditions. The unjust steward, the laborers in the vineyard—these are the figures by which He sought to express His gospel. Yea, He came even nearer still, accomplished and tasted to the dregs a spiritual substitution long before He experienced the physical, thus securing for us, not exemption, but redemption. "Behold the Lamb of God which beareth," beareth already, "the sin of the world!"

THE PRESENT DUTY OF THE CHURCH

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Thy kingdom come. Thy will be done, as in heaven, so on earth.—Luke 11 : 2.

I believe there is a greater appreciation of the teachings of Jesus to-day than ever before. I believe those teachings are influencing general action as never before, and for that reason we are confronted with great social problems which otherwise might never concern us or give us a moment's worry. Inspired by the ideals of Jesus we are beginning to see that the brotherhood of man is not simply a beautiful theory, but a faith-producing fact, and we can not escape the desire to see that fact of brotherhood realized in practical, every-day life. Only in proportion as we seek to establish that brotherhood are we justified in praying the prayer taught us by Jesus, "Our Father, who art in heaven, hallowed be thy name, thy kingdom come, thy will be done on earth as it is in heaven." We can not linger long in the atmosphere of His words without realizing that He was tremendously concerned with the individual. "The supreme concern of Jesus throughout His ministry was—it may unhesitatingly be asserted—not primarily the reorganization of human society but the disclosure to the human soul of its relation to

God." His interest was in personality. Jesus was primarily thinking of the individual. The initial impulse of His work was that of the preciousness of personality. To transform the individual life was Jesus' endeavor, and He must needs be at war with every force which operates against the accomplishment of that divine purpose.

Does this mean that we have no warrant in Jesus' teachings to guide us in solving the great social problems of the present day? Far otherwise. The value of the individual is the supreme inspiration to social service. The individual is of such value that every impediment to his larger and fuller and nobler life must be overcome. Where it is a thing that concerns himself alone he must, by the power of his own inner spirit, overcome it. Where it is a condition over which he has little or no power, his brother men must overcome it. Jesus gave to men principles, certain fundamental principles which, as they are adopted and lived, lead toward every social advance. As we study these principles we find the basis for the most thoroughgoing transformation of the individual life and for the most thoroughgoing transformation of environment. It is simply amazing how determined some people are to limit the teaching of Jesus to a narrow individualism. If they carry their theory to its logical conclusion, it would establish the most selfish system of thought of which it is possible to conceive. It would indeed be "every man for himself and the devil take the hindmost" with the odds in favor of the devil.

I do not see how any one can read the New Testament and escape the conclusion that the only possible way in which a man can save his own life is to consecrate it to the service of his fellow men, and by so doing truly surrender it to God. Jesus' supreme interest in the individual is not simply to prepare that individual for heaven hereafter, but to inspire that individual with a conception of life which has as its chief object the development of the kingdom of God, into which work the individual must enter with all his renewed faculties. It is a travesty on the teachings of Jesus to contend that He was sent into the world to rescue a few individuals from spiritual catastrophe hereafter, knowing in advance that His work was to be only partially effective. The self-evident fault with the "plan of salvation" emphasized by orthodoxy is that, according to its own admissions, the plan is going to lose more individuals than it saves. It would be a great gain for religion if we could escape the excrescences on the teachings of Jesus which have been caused by a medieval theology still rampant in some sections of the world. We will gain more in the direction of piety in proportion as we abjure the paganism that is still being taught in the name of Jesus.

Jesus did not come into the world to save one man here and another there. He came that the world might be redeemed, and to this end He seeks the individual, that through the individual God's kingdom may be established. We will escape a world of difficulties if we bear constantly in mind that Jesus laid down two fundamental principles, the fatherhood of God and the brotherhood of man; that one is impossible without the other. Thus far the church's emphasis has largely been laid on the fatherhood of God, and tho undoubtedly unintentional, the church has been responsible for building up an ideal of piety which separates the fact of God's fatherhood from the fact of man's brotherhood. Through a false emphasis on an individualistic salvation men have been made to believe that they could get into right relations with God on some other basis than that of loving and self-forgetful service to their fellow men.

Does this seem an exaggeration? Let us see. There are thousands of Christian men to-day who never for a moment realize that in proportion as they are willing parties to the exploitation of their fellow men, they are absolutely and utterly unprofitable servants in their Father's kingdom. They interpret God's fatherhood as meaning that an individualistic salvation is possible for them by believing certain propositions laid down by orthodoxy. Of course they would say that the brotherhood of man was the vital teaching of Jesus, but they would take for granted that their duty to their fellow men is a sort of addition to the gospel, rather than the very essence of that gospel. When they talk about being saved they generally mean that they are sure of an individualistic heaven. When they talk about the redeeming work of Christ they mean, or are supposed to mean, that they are accepted of God for quite other reasons than that of their conduct toward their fellow men. When they talk about the imputed righteousness of their Redeemer they mean that they are legally clear of all transgressions, no matter what their deserts may have been. Now in all this there is an utter absence of any realization that the only individual merit that could possibly come to them consists in their value to the common life and their contribution to the common good. Through the false teaching of the churches the average Christian to-day does not take as high an ethical stand as did Moses. In the naive way in which the Old-Testament writers were accustomed to state their ideas, we have the narrative that Moses went to his God for the purpose of asking forgiveness for the sins of his brethren. He prayed for this forgiveness out of a heart inspired by love toward his brother men, the conclusion being that if God could not forgive them or would not forgive them, then let God blot Moses' name off His book of remembrance. Here was no selfish desire to be saved while his fellow men were lost. Here was no eagerness for an individualistic happiness separated from the joy of brotherhood. Moses gave to us in a most dramatic form the essence of that teaching of Jesus so fundamental, but so completely forgotten, that the road to life is the loss of life in our eagerness to save others. No man is saved until he is willing to be lost in service to God, and there is no salvation worth talking about which does not imply becoming a savior. Believing unprovable propositions has nothing to do with the religion of Jesus.

Now are we not at the crux of the whole situation? We have emphasized God's fatherhood separated from man's brotherhood, with the tragic result that that very Pharisaism against which Jesus fought to the death has been enthroned in His church and is being preached in His name. Man simply can not serve his Father, God, and forget his brother, man. A Christian simply can not bring any offering to the altar of his God except the offering of his life—body, soul, and spirit—to give in service to fellow men. Because this is true, the Church and the individual Christian as well find facing them a call to service which is absolutely essential to the development of that individual life and righteousness which is the condition for entrance into the kingdom of God.

Now the moment a man thus touched by the spirit of Jesus consecrates himself to the service of his Master, and goes out into the world to seek to gain his brothers to the same type of life, he finds himself confronted with social conditions which make decent living well-nigh impossible to some and absolutely impossible to others. If therefore he is interested in really lifting these brothers to a higher type of life, he can not rest content with appealing to the higher nature of those for whom he is at work. In a multitude of cases he finds those natures so crusht by reason of outward conditions over which the individual has practically no control, as to make such an appeal utterly foolish. As an illustration, how utterly inane and idiotic for any church man to appeal in behalf of Sabbath observance to the individual steel-workers of Pittsburg, who are compelled to labor in twelve-hour shifts seven days in the week. In the interest of the individual personality, the individual soul if we wish to call it that, the minister and Church-worker should center their fire on the citadels of pseudo-righteousness higher up. How utterly insufferable it would be for some good woman to visit the slums and say to her sisters dwelling amid poverty and vice, "What you need is to put on some clean clothes, attend church on Sunday, and prayer-meeting Wednesday evening." The poor, poverty-racked sister might, indeed, be eager to follow that advice, but she would be utterly unable to do so. In this case and a thousand similar ones, does not our interest in the individual demand that we take hold, with sturdy consecration, of the task of social amelioration? In doing so we are not losing sight of the individual, but the rather it is love for the individual which drives us to activity to the end that every wrong may be righted, every injustice against our fellow men made known and banished, every kind of slavery revealed and abolished.

Recall the incident during the Pennsylvania coal strike, when a church-member wrote to President Baer of the mine-owners, appealing to him as a prominent Christian to endeavor to act kindly toward his employees and to restore mutual confidence so far as it was in his power. Mr. Baer replied, "The rights and interests of the laboring-men will be protected and cared for, not by the labor agitators, but by the Christian men to whom God in His infinite wisdom has given control of the property interests of the country." Now it was proven before the Strike Commission appointed by President Roosevelt that during all the hard days preceding the strike, the mine-owners tolerated and perpetrated infamies of such hard-hearted cruelty against miners and their families, that the mere recital of it made the commission weep and on one occasion, at least, the commission adjourned for a day because they could not endure any further recital of the horrors of the sufferings of the employees. Do we believe that these same employers underpay and overwork and underfeed their household servants? I dare say not any one of them. Why is this? Chiefly it is due to the fact that the conditions of household work are never absent from the immediate observation of the family. The family itself could not be happy in the presence of extreme need, in the kitchen only one remove from the dining-room. But when servants multiply and we call them laborers, and the conditions surrounding their home-life are far removed from the comfort of the employers, how easy it is for these so-called Christian men who "control the property interests of the country" to forget the misery for which they are responsible.

Seek to find the cause of all this and you need not go far. You will find the cause in the Church's failure to preach a morality vigorous enough to find its way on down through the entire stream of economic life. The morality taught by the churches has been so individualistic as to become absolutely selfish, so that men imagine they can be acceptable to God while strenuously refusing to enter upon the hard task laid upon them by their social responsibilities. From the standpoint of Christian men interested in uplifting the individual, we can not look God in the face while we depreciate or ignore the efforts which the modern world is devoting to the improvement of industrial conditions. "Men housed like pigs can hardly pray like Christians." If we confine ourselves to an endeavor to get them to pray like Christians, and rest content to leave them housed like pigs, we are of all men most hypocritical and miserable. It is not simply physical contagion, but moral as well, which is scattered in the crowded tenements of our great cities. "These tenements are centers of disease, poverty, vice, and crime. All the conditions which surround childhood, youth, and womanhood in New York's crowded tenement quarters make for unrighteousness. The most terrible of all is the indiscriminate herding of all kinds of people in close contact, the fact that mingled with the drunken, the dissolute, the improvident, the diseased, dwell the great mass of the respectable workingmen of the cities with their families." Are we at all surprized, then, that when the Buffalo members of the New York State Commission of 1900 examined into tenement-house conditions in New York, after several days of silent amazement they exclaimed, "New York should be abolished." If there could be anything more terrible than the foul environments of these pestilential tenements, not only in New York, but in cultured Boston and other cities, it is the fact that certain Christian men and women, as well as legally organized societies and even Christian churches, draw incomes of gold from these sources—gold which is the price of the damnation of bodies, minds, and souls of thousands of their brothers.

Yet these Christian men, so called, and these Christian women, so called, enter these same Christian churches, so called, and listen to discourses which enable them to imagine that they can find acceptance with God, when as a matter of fact a God that would accept the offerings of such darkened souls would himself be a sinful God. What a travesty on the teachings of Jesus, that any individual could become so grossly deceived regarding the fundamental moral mandates of the gospel, as to imagine that individual righteousness, or an individualistic salvation, was possible to him either in heaven above or the earth beneath, so long as he is heedless to his brothers' cry of distress. And by heedless I do not mean those individuals, few in number, who are absolutely calloused of heart and deadened in sympathy toward the misery of the poor, but I mean especially the great multitude of so-called good men and women who imagine that they are heeding the cries of distress when they give an extra pittance to their washerwoman, take a basket of provisions to the poor on Thanksgiving Day, buy a suit of clothes for the grocer boy, and on Christmas give generously to the Salvation Army or the City Mission. This is good, but not good enough. You are not heeding the cry of distress by a partial dealing with effects. Not until you seek to know why that cry is uttered and then proceed to remove the fundamental cause, are you interested in any true sense.

The Church is still preaching to the few, forgetting the many. The everyday problems of the multitude are not considered because the prejudice of the privileged class controls the situation. The deep bass voice of property is too often heard in her councils. The Church as the custodian of official Christianity is interested in theology, spends time in discussing the creeds, sacrifices much to build up denominations, compasses sea and land to make converts, but she will not, except in a few instances where driven to do so by public compulsion, lift with her little finger any least portion of the great burdens which are crushing out the life of the masses. She has busied herself with many of the lesser evils, but in regard to the great problems which are vital to the highest and best everyday life of the people she has been criminally ignorant. This failure of the Church is not due to any intention to escape responsibility, so much as it is due to ignorance of the immense social responsibility which, by virtue of her spiritual preeminence, she ought to have assumed.

Following logically, therefore, the fact of Jesus' supreme concern for the individual drives us inevitably to a thoroughgoing and fearless consideration of those conditions of modern life which militate against the development of true personality. We must forevermore insist that the essential inwardness of righteousness is vital to true religion; we must forevermore insist that goodness in the individual is the mark of that religion, but no longer can we be satisfied to believe a man good or righteous, who sits supinely by and looks with petrifying indifference upon the great social and industrial problems stirring human society to its depths. No longer can we believe in a man's goodness if he refuses active cooperation in seeking to know the causes underlying our modern strife.

There is to-day as never before the call to heroic concentration of religious force against the entrenched powers of iniquity. Is the Church to rest satisfied with conditions that "measure our national prosperity by pig iron and steel instead of the welfare of the people?" Does the Church desire increase of wealth if its foundation rests on gross injustice? If ever God has spoken to the Church He is speaking now, calling upon her to subordinate every narrow interest to the larger kingdom of righteousness. Our nation needs real religion and all its holy influence as never before. Many specific indictments might be brought against organized religion. Her mistakes have been grave ones, but in spite of her many faults and blameworthy policies and outgrown dogmas, she has held aloft the ideal of righteousness and love, unselfishness, and sacrifice. But that her boundaries need to be enlarged who is there to deny? Her scope must be as broad as human life, as deep as human need. Wo to organized religion if she forgets her mighty call to all men, the rich, the poor, the learned, the ignorant! Wo to her when she sits at ease in Zion unmindful of the suffering and injustice and cruelty practised upon the least of God's children! Wo to her when her ministers cry "Peace, peace," when there is no peace! If the Church believes in the supreme importance of the individual, then let her bring an indictment against every force, whether commercial, industrial, educational, or political, which thwarts the development of that individual. Our present industrial organization thwarts the highest development for the masses of men and therefore can not continue unchanged. Its only chance for continuance will be its willingness to submit to such thoroughgoing modifications as will make possible the development—mind, soul, and body—of the highest qualities among those masses whose better natures are now crusht by the wrongs of competitive necessity.

THE TREASURIES OF THE SNOW

The Rev. Francis J. Fry, Nottingham, England

Hast thou entered the treasuries of the snow.—Job 38 : 22.

In this magnificent poem the Almighty is represented as challenging the caviling of man. Who is he that he should arraign the Eternal? What are his days? What does he know? What had he to do with the foundations of the earth, the control of the sea, the springing of the day, the gates of death, the breadth of the earth, the way to the dwelling of light on the place of darkness? "Hast thou entered the treasuries of the snow?" How poetically beautiful! A little child watches the fall of the flakes, so softly; watches with thoughtful face, then cries, "Mother, where do they come from?"

The Bible does not often mention snow, because, except on the peaks and ridges of the

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mountains, it is so infrequent in Palestine. Yet sometimes it falls heavily. A depth of seventeen inches was measured in Jerusalem in December, 1879.

Some Scriptural allusions may lead us into the treasuries of the snow.

It is regarded as a beautiful and gracious gift of God. "He saith to the snow, 'Fall thou on the earth.'" How beautiful, a microscope will reveal. Over a thousand different forms have been observed; lovely, starry gems. But without such aid, who does not admire its spotless beauty as it lies in smooth masses of purest white; so beautiful that it made a vivid impression on the minds of the sacred writers? "White as snow in Salmon." "He giveth snow like wool." "His raiment was white as snow." "His head and his hairs were as white as snow."

And how gracious! For out of the treasuries of the snow the refreshing breezes blew down into the hot plains and valleys, and the rivers with their sweet and fertilizing waters took their rise; so that Lebanon and Hermon were far more than glorious objects glistening in the sunshine. The breezes and waters never failed. Could the prophet-poet fail to see the emblem of the gracious faithfulness of God's goodness? "Shall the snows of Lebanon fail? Shall the cold waters that come from far be dried?" The people knew what that meant. During the winters from 1863 to 1866 no snow fell round Jerusalem, and in that of 1864–65 the springs in the city entirely failed.

To take a profounder lesson. "As the rain cometh down and the snow from heaven, and returneth not thither, but watereth the earth and maketh it to bring forth and bud, . . . so shall my word be that goeth forth out of my mouth." That is ineffable comfort to us in these times of spiritual drought, and, indeed, in all times of trial. God never has failed and never will fail His people.

Thus, too, the Jews used snow for purposes of refreshment. Living in the heated lowlands, they would lift their eyes to the mountains and drink drafts cooled with preserved snows. The snows of Lebanon and Hermon were carried to the towns of the plain and of the coast, preserved, and so used. They are to-day. Even we know the use of such a luxury. Just as God's love and grace are the sweetest refreshment to the tired, jaded, spent heart, who would be so foolish as to prefer the brackish waters and cracked cisterns of selfish and sensuous pleasures? "When all created streams are dry," how gladly the soul hears the voice of Jesus say, "Come unto me and drink."

Take the somewhat curious reference of vs. 23. "Which I have reserved against the time of trouble—the day of battle and war." It seems strange. What connection is there between soft snowflakes and the day of battle and war? Yet Joshua found in his battle with the five kings (Josh. 10 : 11) that more of the enemy fell by the hailstones of God than the swords of his army; and when in the Maccabean struggles Tryphon with his great army threatened Jerusalem he was kept away by the fall of a very great snow (1 Macc. 13 : 22). And who has not heard how Napoleon, after repeated conquests in Italy, Spain, Austria, and Prussia, marched with a great and splendidly equipped army on Russia. After some minor successes he went on to winter in Moscow, only to find it in flames. Then began that awful retreat and the time of God's treasuries of the snow, reserved for the time of trouble. The persistent flakes fell, quietly, softly, beautifully day after day, forming great barriers and ramparts that checked the troops and made them an easy prey to the Russian soldiers; "made," says Dr. Cumming, "shrouds and graves for all his chivalry." God broke the power of the tyrant and ruined his designs.

There is no need to multiply instances. God makes human history, sometimes by willing instruments, sometimes by the wrath of men, and sometimes by natural forces.

Let the snow tell of His protection of His people, as well as of His graciousness.

Snow is the chosen Scriptural emblem of moral purity. Look at its spotless beauty away out on the hills and fields; how glorious in the sun's rays. "Wash me and I shall be whiter than snow," prayed the penitent in Ps. 51. What sense of shame, defilement, and need are there.

Alas, I was once like the beautiful snow, but I fell,
Fell, like a snowflake, from Heaven to hell.

"God be merciful to me, the sinner," cried the publican. "Lord, not my feet only, but also my hands and my head," said Peter. That is how the true penitent always feels and prays when his eyes are opened. The deepest instinct of the human heart cries out for more than pardon. Pardon is worse than useless without cleansing. Pardon without purifying is no salvation. But here comes in the wondrous promise of our pardoning God. "Come, now, let us reason together" (let us come apart and talk it over). "Tho your sins be as scarlet, they shall be as white as snow." It is said that an old preacher used to carry a little book which had only three pages, the first black, the second red, and the third white. He used to look at it every day. "They washed their robes and made them white in the blood of the Lamb." That is the only way. Zechariah foretold "There shall be a fountain opened for sin and for uncleanness." And Jesus says to us all, "If I wash thee not, thou hast no part in me." But He can make the vilest clean—"whiter than the snow." Every defiling thought, every blackening passion, all evil desires, and all raging words and tempers, He can cleanse them all.

As the beautiful snow falls and covers all the ugliness of the city, and all things sordid and mean and black, so the grace of God covers all our sin and transforms it all into heavenly purity and beauty.

ESSENTIAL RELIGION

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And what doth the Lord require of thee but to do justly and to love mercy, and to walk humbly with thy God?—Micah 6 : 8.

For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.—Rom. 14 : 17.

We are often made aware of the fact that the progress of the Church is like the progress of a ship whose hull has been covered with barnacles. The success of the gospel of Christ has been retarded by things which have attached themselves to it. It has been cumbered by the properties of the time-spirit. It has had to bear the excrescences and protuberances of bad exegesis, worse logic, and intemperate propagandism. Attempts which seem pitiful, and will yet be seen as tragic, have been made to engraft into the Christian system of truth all sorts of scientific and philosophic theories, as essential of belief unto salvation. Psychologies, biologies, ethnologies, and a multitude of other ologies have been frequently, and are now, elevated to the plane of essential verities. Mere matters of method and procedure, of expedience and policy, have been thundered forth as the weightier matters of the law, while the ponderous, basic principles of the eternal kingdom of God have been regarded as mere mint, anise, and cumin. Under the stress of malignant and vindictive opposition, or the subtle enervations of pride or self-indulgence, the courage, or the vision, of the apostles has failed and the truth has faltered in its onward progress. Two thousand years have passed since Jesus, and still we struggle and strive to establish it in power on the field where He and His work are most widely and persistently preached.

There must be reasons for this. It is not all due to the perversities of the human heart, for the gospel came to change or eradicate those perversities. It must not be deemed to reside in the dulness, or the acuteness, of the human intellect, for this truth was to emancipate the bondaged intellect and master it when freed. It must not be judged to be the fault of circumstance or occasion, for the gospel of our Lord Christ was given to create circumstance and occasion, and to make the field of human activity the field of our Lord's sovereignty rather than the theater of a shameful servitude. Is it not possible that we, in our time, have mistaken accidental for essential, the temporal for the abiding, and have put emphasis where Jesus did not, and have failed to emphasize the things He made emphatic? Is not part of the difficulty we find in the problem of evangelization due to a malpractise with the truth?

Compare, for instance, the treatment of sin by modern evangelism with that accorded it in the preaching of Jesus. When a modern pastor announces a series of sermons on the sins of society, or an evangelist waxes wroth in his denunciations of sins, what variety of sins are castigated? What sins receive the main, if not the sole, emphasis? Are they not sins of the flesh—sins of sensual debauch, appetite, and passion,—all that mass of moral delinquency we catalog as lust, debauch, and crime?

And yet, when you turn to the New-Testament pages, to the preaching of Jesus, you find that the primary emphasis of His invective was against sins of disposition. His scathing sentences were directed against the spirit of inhumanity; against the spirit of greed; against hard-heartedness, however manifested; against pride, arrogance, selfishness, pitilessness, oppression, absorbing self-regard, against every disposition of the mind and heart which made the burden of life heavier for any fellow human being. The only element of rebuke in the story of the Prodigal Son is that which is directed rather to the ungracious older brother than to the repentant wayward one. And there is illumination in Christ's declaration to the Pharisees that publicans and harlots may enter the kingdom of heaven more probably than they. It may be much easier to reclaim an ardent, affectionate, impulsive, wayward, soul, led astray by the vulnerability afforded by its very ardency, than to melt into tenderness and humanity a soul frozen with arrogance, and pride, and self-regard. It may be easier to organize into order and fervid piety the rioting chaos of a passionate soul than to break into the citadel of a soul armored in self-righteousness, absorbed in commercialism, or merely preoccupied with self-interests. Christ tolerates no variety of sin. His wrath is against the whole slimy brood, and His heel was to crush them all; but He directed His wrath against the sins which do little more than evoke our displeasure, and He exprest His displeasure against the things which call forth our wrath. His primary emphasis was where ours is not, and ours where His is not.

Compare also the emphasis Jesus puts upon principle rather than rule as against our practise of emphasizing rule rather than principle.

It is not necessary that I recall to you the mass of rules and precepts with which the Jew of Christ's time had cumbered religious life. It is familiar, as is the hair-splitting casuistry which grew out of it. It is easy for us to see that Christ's words to them were as a blow with a sharp sword, demolishing their flimsy but fantastic and bulky practical codes. The law was so overlaid that it was lost sight of. "They had made void the word of God by their tradition." They had lost the sense of moral values amid the tortuous tangle of their moral and spiritual procedures. Refinement has proceeded an amazing length when it declares that a man may wear a sewed sandal on the sabbath and violate no law, but if he wears a pegged one he is carrying wood, which is violation of the command forbidding labor on that sacred day. That consciences sensitive to rubbing out the grains in a few wheat heads should feel little compunction when a man is pursued to his death over outraged processes of law established to safeguard justice is a phenomenon worthy of careful study in every generation.

But have we avoided the error of the Jews? Would a like message from Jesus to-day create like consternation? Have we kept ourselves free from the casuistry which evoked the Savior's rebuke? Has there not been discussion of cards, theater, dance, *et id omne genus*, sufficient to have converted a heathen province, if more profitably directed? Consider some of this modern casuistry and be patient to the end. We can play "flinch" but not "cinch." We can play "authors" but not "seven-up." We can play "croquet" but not "billiards." We can play "carroms" but "bowling" is somewhat under the ban. We can go to hear Shakespeare's plays interpreted by a college class, or society, and all is well; but wo betide us if we go to hear them interpreted by men who make it their profession to display the genius of character interpretation. We can even go to hear them interpreted by a professional if he represents all the parts himself; but alas if a company of artists do it! Preachers, Sunday school teachers, class-leaders, district superintendents, perhaps even hisbops, may go to see the elephants in parade, and watch the bareback riders filing by, but alas for the religion we profess, alas for a shuddering earth and a falling sky if they go to see them in a tent.

Compare also the emphasis which Jesus laid upon the spirit of a religion as contrasted with ritualism in religion. To the Jews it was reckless, wicked iconoclasm, when Jesus smote at the mere washing of cups and platters; at the practise of making long public prayers; at the wearing of phylacteries and fringes; at the multitude of rules which they had given to guard the Sabbath, and nothing less than impiety that He should presume, over the fragments of shattered tradition, to thrust an accusing finger at their inner lives. And the kingdom of God always lags when its advocates need the rebukes He gave them.

What part discussions over dress have played in the history of the church! What terrific debates have fought over the ground occupied by postures in prayer, and organs in churches, and the use of printed or extemporaneous prayers, or whether we should be baptized with a few drops of water, or immersed in much water, or whether grace is historically transmitted or spiritually transmitted; or whether we should keep holy the seventh day of the Jewish week, or the first day of the Gregorian week!

Nor have we cataloged here a mass of what seem to be non-essential doctrines as to the mode and method of the operations of grace upon the heart. Here the field has been prolific of error. Temperamental idiosyncrasies have been declared to be the one and only door into spiritual life; psychological episodes have been thrust to the fore as all-important to the eye of God; schemes of theology have been put forth as imperatively to be accepted as the facts of theology. And we are still at the work of saying that men are saved not so much by the work of God as by our view or interpretation of the work of God. And we still persecute the man who, tho he may be saved by the facts of God's grace, does not consent to our description of the method of grace.

How different the order of teaching emphasized in both Testaments! Is not this Old-Testament verse an epitome of God's requirements upon the individual man—"What doth the Lord require of thee but to do justly, and to love mercy, and to walk humbly with thy God?" And is not the New-Testament equivalent still imperative, and still adequate,—"For the kingdom of God is not meat and drink, but righteousness, peace, and joy in the Holy Ghost"? And can there be anything more vital to life, or more necessary for our times, than these fundamental essentials of citizenship in the kingdom of God?

Righteousness is the dominant note always of the preaching of the men who stood on the summits of prophetic insight. There is fine scorn in Isaiah's voice as he refers to the uselessness of oblations, and sacrifices, and prayers, and spreading of hands, the observing of new moons and sabbaths, while the evil of their doings is not put away, and their hands are full of blood. Amos is full of righteous indignation against those who make "burnt offerings and meat offerings" and yet fail to let "judgment run down as waters and righteousness as a mighty stream." From the time of Amos to the time of Malachi the thunder of the righteousness of Jehovah was in the ears of the people—a righteousness unsubstituted for by any sacrifice, imperative, fundamental, basic to all spiritual character, acceptable to God.

So when the greatest of all the prophets came, and He who was much more than prophet, they took up the same strain. Righteousness was the thunderous demand that fell from the lips of John the Baptist. It was the substratum, and corner-stone, of the Sermon on the Mount. It was the test applied to all who came to seek Christ's fellowship. It was the first imperative laid by Him upon the men whom He healed. The apostles took up the same emphasis. The argumentation of Paul is but to establish the groundwork of his powerful appeals for righteousness of life. The Epistle to the Romans does not stop at the end of the eighth chapter nor at the end of the eleventh. These are preliminary to the tremendous "therefore" with which the twelfth begins. And the aim of every epistle is the ethical and spiritual life of the believers. James is purely didactic unto the same end; and even the apocalypse is flung across the heavens for John and by him for all of us as inspiration and impulse to holy living.

Both Testaments are alike in presenting among the imperatively essential things of salvation the soul's conscious relationship to God. The religion of the Bible is essentially supernatural. It begins with a supernatural operation upon the heart; is nourished by supernatural sustenance; and is conditioned and exhibited in supernatural relations.

We can not too strongly emphasize the necessity of a Christian experience. To the early Christians each fellow believer was a wonder to his brethren. He was a new creation. The Spirit of God had created him anew in the image of God. Healings, deliverances, overthrowings of Satan, were, of course, commonly expected achievements in the career of a God-ensphering man. Life was lived in the atmosphere of the supernatural. Were they jailed—their God gave them songs in the night and miraculous deliverance. Were they possest by demons, their God could, of course, cast out the demons. Were they storm swept on the great sea, no night so dark but the angel of God could find them and stand by with promise of safety. Naturally, the power of sin in the life was deemed utterly broken, for the man of sin had been crucified on the cross with the bleeding Christ. Certainly they expected to triumph in their mission. Superhuman tasks need not daunt supernatural men! Hence, their lives were perpetual manifestations of the conquest of the "unconquerable," the achievement of the "impossible." In God they triumphed, they joyed with joy unspeakable, they sang and fought, and fought and sang their victorious way to heaven, for in them, and with them by day and by night throughout all the fiery episodes of life, was the ineffable glory of the divine presence.

I have a friend who purchased for his little boys a dissected map of the world upon which the little fellows worked long and were upon the point of giving it up when one of them discovered that on the back of the map was the figure of a man, and falling to with eagerness they easily put the map together by building up the figure of the man. Thank God, we are getting to see from every angle, scientific, historic, philosophic, as well as religious, that we can solve none of life's mystery without the great figure of God. God in nature, God in history, God in human consciousness, God in His word, God in Jesus Christ reconciling the world unto Himself, God by His Spirit in the midst of His church and in the hearts of His people—these are the solutions of the world problems against which intellectual and spiritual curiosity has beaten in vain. To know Him and to fellowship with Him is the secret of power. It is the essence of the gospel message. To know Him is life eternal; to walk with Him is life's perpetual dynamic; to joy in Him is life's supreme ecstasy. The Church is rallying as it must rally for the final struggle and final victory under the call of the Holy Ghost. His dispensation is here, but is to come in fulness of power. We are relearning the old lessons of Peniel and Pentecost that they who wait upon the Lord shall renew their strength. The preaching of a renaissance of prayer, and faith and love, and holy living will prelude the day of the Church's ultimate victory.

LINCOLN: THE MAN AND HIS MESSAGE*

THE REV. S. ARCHIBALD PARSONS, M.A., DARWEN, ENGLAND

ABRAHAM LINCOLN was said by Walt Whitman to be "the grandest figure yet on all the canvas of the nineteenth century." The estimate can not be far out and it is small wonder that the American people think of him along with George Washington as the heroic type of their race.

By voicing, defending, incarnating the ideal of their constitution as no leader had done before him, he is still known as "the first American." But in spirit, in his love of liberty, and in the confidence he reposed in the people, he belongs to the human race, for like Mazzini he believed that "the cause of popular emancipation throughout the whole world was one."

Beginning a poor lad in a rude log cabin, he died a willing martyr to freedom's cause at the hand of a mad assassin while President of his own beloved Republic and resident at the White House. But his special claim to fame rests not so much upon the fact that he went from "Log cabin to White House," but rather upon the masterly way in which he handled the ship of state when tempest threatened shipwreck every day. Surely never was individual genius more powerfully demonstrated than when he turned political difficulties into the opportunity for scoring perhaps the greatest personal triumph of modern history. In physique as well as character he may be said to have been extraordinary. Standing six feet four inches in height he cut an awkward, angular, grotesque figure. His large features were out of all proportion, from the enormous ears to the strong nose projecting prominently, giving a touch of alertness to an otherwise powerful face.

But the chief feature of the face, as indeed of every face, was the eye, which now blazed with the fires of a prophet of doom and now reflected the far horizons of the seer's vision.

It was a strange but striking figure. No wonder the carnal English journalist saw in him, as he awkwardly ambled abroad with his stove-pipe hat on the back of his head, the original itself of the European caricatures of Uncle Sam and Brother Jonathan.

Let us consider some of the many characteristics that help to explain the man, his popularity, and the indelible mark he left upon the most blood-dyed page in his country's history. First in order I would place his unwearied ambition. From the beginning the odds were against him. He had literally no education. He was driven to hard manual labor at an age when children now are still in the kindergarten stage. His hours of work were long, from dawn to dusk, and, even had his time been less occupied, there were few facilities in the way of books for self-improvement. But a man of Lincoln's temper was not to be gainsaid. Instead, therefore, of standing idle, discouraged because his way was hard, Lincoln made ready for the struggle that was to land him in the seats of the mighty.

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*Preached to young people.

He had a remarkable memory and never counted the cost of knowledge. He would stay up till the others had gone to rest, and there by the dull light of the dying embers of the rude log fire he would do his arithmetic exercises, writing with a burnt stick on a wooden shovel.

Young man, I commend this splendid story to you. You, alas, have no such stimulating struggle to make. There are to your hand wide-open doors leading you into that temple of knowledge which in its turn is the outer porch of the temple of fame. Lincoln had no higher-education classes to satisfy his hunger for learning—you have. Then use them. As for Lincoln, quite early in life, he realized that a man can give out only what he takes in; so we find him eagerly devouring all the books he could reach. They were few but rare, and as he assimilated their teaching he grew in breadth, depth, and strength. "Robinson Crusoe," "Æsop's Fables," life of Henry Clay, life of George Washington, "Pilgrim's Progress," and the Bible—these he read and reread, and, apart altogether from the moral tonic of such a course of reading, there can be no doubt at all that his command in later life of a stately nervous English may be traced to this early apprenticeship.

Young men, the curse of to-day is that there is far too much to read; the range is too wide; the quality is too poor. Feed your minds, as Lincoln did, with food that will sustain and stimulate. Read few books rather than many, but let those few be "masters."

Then I am struck with Lincoln's unspoiled simplicity. He came from the people and to the end he was always one of the people. He honored the rock from which he was hewn and to his early associates he remained "Old Father Abe" to the end.

How refreshing to meet an official who does not become officious. This man was great enough to be natural.

We need not wonder that he was the despair of the professional courtier. He simply could not pose. Do you love him less because he retained unspoiled his native simplicity? Fancy the President sitting on a stone coping outside the White House writing and signing an official document! The "Prince Charlies" of Washington society doubtless were mortally wounded, but America soon realized that if she had a President who could not wear a suit of clothes gracefully or receive his guests with the elaborate courtesy of a European court, still she had a man strong enough to carry the weight of a nation divided against itself and to do it almost alone. Had he been less simple, he had been less strong and less self-reliant.

A marked feature of Lincoln's character was his genuine love for his fellows. He made no distinction between rich and poor, no, nor between slave and freeman, black or white. "God made all men and He made them equal"—that was his life's motto.

You have only to study the "color problem" of that period to realize the daring of the man. Even to-day, Theodore Roosevelt, Lincoln's political son, has had to face the seven furies of American color prejudice, and, like Lincoln, has been courageous enough to suffer the displeasure of society in his resolve to be true to his own manhood.

Read the story of Lincoln's entry into Richmond after its fall. There are surely few more touching paragraphs in the whole human story than the welcome the negroes gave him. Up went hats, bonnets, and handkerchiefs, as they clapped their hands and sang "Glory to God, Glory, Glory," "Thank you, dear Jesus, that I behold President Linkum," said an old negress as he passed. After a while he halted to rest, and an old negro, removing his hat and bowing, said, "Good Lord bress you, President Linkum." Instantly Lincoln removed his own hat and bowed in silence. It was the act of a courageous Christian gentleman, yet a woman was heard to say in comment on the scene, "Recognize a nigger! Faugh!"

On another occasion they told him of a mother who had lost five sons in the war, and instantly he put State work aside to write a word of comfort to the stricken mother; and what restful words they were:

"I feel how weak and fruitless must be any words of mine which should attempt to beguile you from the grief of a loss so overwhelming. But I can not refrain from tendering to you the consolation that may be found in the thanks of the Republic they died to save. I pray that our Heavenly Father may assuage the anguish of your bereavement and leave you only the cherished memory of the loved and lost and the solemn pride that must be yours to have laid so costly a sacrifice upon the altar of freedom."

The heart source from which so pure a stream of sympathy could spring must itself have been pure and undefiled.

Let me further claim for him what all too seldom can be justly claimed for other men in positions of power and influence—an incorruptible integrity. Away back in his early days we find him sensitive on points of honor. They tell how he walked miles in order to repay pennies which had been paid him over the store counter in error; and later they tell how he accepted as a moral obligation the debts of his firm when it failed, altho his scoundrelly partner repudiated any claim, legal or moral.

Again, when he began to practise law we find him refusing lucrative work because he could not honestly plead. Unless he was genuinely persuaded of his clients' rights he invariably declined service. Whatever may be said to-day of this attitude as to its worldly wisdom or otherwise, this much is clear—the man who without pressure and almost without precedent is willing to make such sacrifice is possest of a moral ideal that will render him immune and incorruptible in wider fields of public service. And it did.

His attitude upon the slave question, that all-absorbing problem of the period, reflects at once a rare political sagacity and a lofty moral courage. Lincoln, for the time, pinned his faith to the Missouri Compromise that defined a line of division between the slave States in the South and the free States in the North.

Passionate abolitionist as he was at heart, he had need to be a strong man to take the half-way line. It exposed him to bitter attack and cruel misrepresentation at the hands of both the pro-slavery party and the abolitionists. But nothing mattered to him so long as he was persuaded his policy was right, wise, and practicable. And even when John Brown failed in his sincere but misguided tactics and paid for failure with his life, Abraham Lincoln felt it his duty politically to repudiate a man whom personally he held in honor and esteem. And so, too, when he issued his famous proclamation of emancipation on January 1, 1863, he was left alone. On all sides his action was considered premature and likely to disturb the Republic's relations with foreign powers. But no one could move him. We can imagine how Tammany Hall would have struggled to buy his support, and doubtless efforts were made to buy him off; but you might as reasonably expect to blast the face of Gibraltar rock with a child's popgun as to move Lincoln by the promise of gold. James Bryce, writing of Lincoln, says, "There is a vulgar saying that all great men are unscrupulous. Lincoln's is one of the careers that refutes this imputation on human nature. The mainspring of his power and the truest evidence of his greatness lay in the nobility of his aims, the fervor of his conviction, and the stainless rectitude which won for him the confidence of the people."

As a man of speech we find Lincoln standing high among the rare company of natural orators. He could suit himself and his style to special conditions as very few have done. The fickle mob, the reluctant and impatient jury, the biased judge, the prejudiced senate, the great mercurial national assemblies all fell before the wizardry of his tongue. But of all the extant examples of his eloquence I know of nothing that rings more true than his address at the dedication of the National Cemetery at Gettysburg on November 19, 1863. It stands as a piece of unsurpassable oratory. Its inevitable phraseology, its stately, dignified movement, and its undertone of tender human sympathy place it among the great spoken masterpieces of the world.

The special characteristic that I regard as the deep underlying controlling principle of Lincoln's life was his natural piety. They tell us that as he did not express his faith in the orthodox terminology of the day he was therefore no Christian. Young men and women, we need not be alarmed, for Abraham Lincoln himself declared his readiness to join any Christian Church whose sole condition of membership was exprest in the words, "Thou shalt love the Lord thy God with all thy soul . . . and thy neighbor as thyself." What more did he need to confess? One greater than Lincoln said, "This do and thou shalt live."

As you read his story, his simple trust in God, belief in prayer, and love for the Bible remind you of Oliver Cromwell and the stern old Puritans.

Of his reliance on prayer let me quote the following, "He had gone to his room and prayed mightily for a victory. 'I told God,' he said, 'that if we were to win the battle He must do it, for I had done all I could. I told Him our cause was His cause and after that the strong comfort crept into my soul that things would be all right.' "

At another time he said, "I have been driven many times upon my knees by the overwhelming conviction that I had nowhere else to go."

In his farewell address at Springfield he said, "Without the assistance of that divine Being who ever attended Washington I can not succeed. With that assistance I can not fail."

Let no man therefore deny to him the full fellowship of the Spirit he unquestionably enjoyed. Nay, rather note this fact—the key to his whole career is in his trust to God, in his conviction that he had been specially commissioned of God, and in his controlling sense of destiny.

This then is the man, great because good, beloved of the people because he believed in the people.

ABRAHAM LINCOLN*

THEODORE ROOSEVELT

We have met here to celebrate the hundredth anniversary of the birth of one of the two greatest Americans; of one of the two or three greatest men of the nineteenth century; of one of the greatest men in the world's history. This rail-splitter, this boy who passed his ungainly youth in the dire poverty of the poorest of the frontier folk, whose rise was by weary and painful labor, lived to lead his people through the burning flames of a struggle from which the nation emerged, purified as by fire, born anew to a loftier life. After long years of iron effort, and of failure that came more often than victory, he at last rose to the leadership of the republic, at the moment when that leadership had become the stupendous world-task of the time. He grew to know greatness, but never ease. Success came to him, but never happiness, save that which springs from doing well a painful and a vital task. Power was his, but not pleasure. The furrows deepened on his brow, but his eyes were undimmed by either hate or fear. His gaunt shoulders were bowed, but his steel thews never faltered as he bore for a burden the destinies of his people. His great and tender heart shrank from giving pain; and the task allotted him was to pour out like water the life-blood of the young men, and to feel in his every fiber the sorrow of the women. Disaster saddened but never dismayed him. As the red years of war went by they found him ever doing his duty in the present, ever facing the future with fearless front, high of heart and dauntless of soul. Unbroken by hatred, unshaken by scorn, he worked and suffered for the people. Triumph was his at the last; and barely had he tasted it before murder found him, and the kindly, patient, fearless eyes were closed forever.

As a people we are indeed beyond measure fortunate in the characters of the two greatest of our public men, Washington and Lincoln. Widely tho they differed in externals, the Virginia landed gentleman and the Kentucky backwoodsman, they were alike in essentials, they were alike in the great qualities which made each able to do service to his nation and to all mankind such as no other man of his generation could or did render. Each had lofty ideals, but each in striving to attain these lofty ideals was guided by the soundest common sense. Each possest inflexible courage in adversity, and a soul wholly unspoiled by prosperity. Each possest all the gentler virtues commonly exhibited by good men who lack rugged strength of character. Each possest also all the strong qualities commonly exhibited by those towering masters of mankind who have too often shown themselves devoid of so much as the understanding of the words by which we signify the qualities of duty, of mercy, of devotion to the right, of lofty disinterestedness in battling for the good of others. There have been other men as great and other men as good; but in all the history of mankind there are no other two great men as good as these, no other two good men as great. Widely tho the problems of to-day differ from the problems set for solution to Washington when he founded this nation, to Lincoln when he saved it and freed the slave, yet the qualities they showed in meeting these problems are exactly the same as those we should show in doing our work to-day.

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*An Address at Lincoln's Birthplace, Feb. 12, 1909.

Lincoln saw into the future with the prophetic imagination usually vouchsafed only to the poet and the seer. He had in him all the lift toward greatness of the visionary, without any of the visionary's fanaticism or egotism, without any of the visionary's narrow jealousy of the practical man and inability to strive in practical fashion for the realization of an ideal. He had the practical man's hard common sense and willingness to adapt means to ends; but there was in him none of that morbid growth of mind and soul which blinds so many practical men to the higher things of life. No more practical man ever lived than this homely backwoods idealist; but he had nothing in common with those practical men whose consciences are warped until they fail to distinguish between good and evil, fail to understand that strength, ability, shrewdness, whether in the world of business or of politics, only serve to make their possessor a more noxious, a more evil, member of the community if they are not guided and controlled by a fine and high moral sense.

We of this day must try to solve many social and industrial problems, requiring to an especial degree the combination of indomitable resolution with cool-headed sanity. We can profit by the way in which Lincoln used both these traits as he strove for reform. We can learn much of value from the very attacks which, following that course, brought upon his head, attacks alike by the extremists of revolution and by the extremists of reaction. He never wavered in devotion to his principles, in his love for the Union, and in his abhorrence of slavery. Timid and lukewarm people were always denouncing him because he was too extreme; but as a matter of fact he never went to extremes, he worked step by step; and because of this the extremists hated and denounced him with a fervor which now seems to us fantastic in its deification of the unreal and the impossible. At the very time when one side was holding him up as the apostle of social revolution because he was against slavery, the leading abolitionist denounced him as the "slave hound of Illinois." When he was the second time candidate for President, the majority of his opponents attacked him because of what they termed his extreme radicalism, while a minority threatened to bolt his nomination because he was not radical enough. He had continually to check those who wished to go forward too fast, at the very time that he overrode the opposition of those who wished not to go forward at all. The goal was never dim before his vision; but he picked his way cautiously, without either halt or hurry, as he strode toward it, through such a morass of difficulty that no man of less courage would have attempted it, while it would surely have overwhelmed any man of judgment less serene.

Yet perhaps the most wonderful thing of all, and, from the standpoint of the America of to-day and of the future, the most vitally important was the extraordinary way in which Lincoln could fight valiantly against what he deemed wrong and yet preserve undiminished his love and respect for the brother from whom he differed. In the hour of a triumph that would have turned any weaker man's head, in the heat of a struggle which spurred many a good man to dreadful vindictiveness, he said truthfully that so long as he had been in his office he had never willingly planted a thorn in any man's bosom, and besought his supporters to study the incidents of the trial through which they were passing as philosophy from which to learn wisdom and not as wrongs to be avenged; ending with the solemn exhortation that, as the strife was over, all should reunite in a common effort to save their common country.

He lived in days that were great and terrible, when brother fought against brother for what each sincerely deemed to be the right. In a contest so grim the strong men who alone can carry it through are rarely able to do justice to the deep convictions of those with whom they grapple in mortal strife. At such times men see through a glass darkly; to only the rarest and loftiest spirits is vouchsafed that clear vision which gradually comes to all, even to the lesser, as the struggle fades into distance, and wounds are forgotten, and peace creeps back to the hearts that were hurt. But to Lincoln was given this supreme vision. He did not hate the man from whom he differed. Weakness was as foreign as wickedness to his strong, gentle nature; but his courage was of a quality so high that it needed no bolstering of dark passion. He saw clearly that the same high qualities, the same courage and willingness for self-sacrifice, and devotion to the right as it was given them to see the right, belonged both to the men of the North and to the men of the South. As the years roll by, and as all of us, wherever we dwell, grow to feel an equal pride in the valor and self-devotion, alike of the men who wore the blue and the men who wore the gray, so this whole nation will grow to feel a peculiar sense of pride in the mightiest of the mighty men who mastered the mighty days; the lover of his country and of all mankind; the man whose blood was shed for the union of his people and for the freedom of a race—Abraham Lincoln.

PRAYER FOR THE NATION

OUR FATHER, we rejoice in the great souls whom thou hast given to us as a people. Thou hast apportioned to us a great land, a goodly heritage, among the nations of the earth. We have entered upon our inheritance and possest it. But more than all the treasures of the sea and of the land, thou hast enriched us by noble lives, by men of clear vision, of high courage, of stedfast devotion to freedom and justice and truth. We thank thee for all who have loved righteousness better than life; for those who have counted nothing dear to them when the rights of their fellow men have been invaded. For all the lovers and seers and martyrs of liberty and peace and good-will among men, we give thee thanks. Forbid, our Father, that the vision which enlightened and kindled their hearts should ever grow dim to our eyes. Forbid that the strait and narrow path which they trod should ever seem too hard for us, and we turn aside into byways of ease and self-seeking. Touch our eyes, we pray thee, to behold the glory and the strength of thy prophets while they are yet alive, that we may take their words as accents of thine own Spirit, that we may follow in their footsteps with joyful obedience. Deliver us, Our Father, from the folly of the nations which have loved riches and luxury and the transient glory of power. Save us from that blindness and madness of the peoples who have believed in force for safety, and have taken the sword for defense and aggression. According to thy law, they who have taken the sword, have perished by the sword. Help us to believe in the sufficiency and eternity of righteousness. May we follow with believing hearts and victorious spirits Jesus Christ whom thou hast given, who is this day going forth among the nations, conquering and to conquer, by the might of His goodness and truth and the beauty of His holiness. In His name. Amen.

The Valley of Baca

Who passing through the valley of Baca make it a well: the rain also filleth the pools.—Ps. 84 : 6.

Who going through a vale of misery use it for a well: and the pools are filled with water. "The Book of Common Prayer" (Coverdale's version.)

"Passing through the valley of weeping they make it a place of springs: yea the early rain covereth it with blessings. They go from strength to strength. Every one appeareth before God in Zion." Revised Version.

In the whole compass of the Bible there is not a more beautiful text for a spiritual discourse than this. But it is necessary to take the Revised Version. The marginal notes of the two versions are misleading. "Baca" neither stands for a mulberry tree, nor for a balsam. The Hebrew בָּכָה *Bokhoh* occurs one hundred times for "weeping" in the Old Testament and *Buka* is a very common word in Arabic. The Latin Vulgate renders it correctly, "*vallis lacrimarum*," from which Doré got his famous picture, "The Vale of Tears."

It is a pilgrim song. They have their faces Zion-ward and are a goodly company.

I. They are traveling the way of the cross, which is a vale of tears such as the Master trod.

II. They are refreshed with the well of water springing up unto eternal life. John 4 : 14.

III. They get stronger as they journey. From strength to strength. "From grace to grace." John 1 : 16.

IV. This valley of humiliation reaches right up to the city gate. "Not one wanderer lost."

Refer to the second part of Bunyan's Pilgrim's Progress for a graphic description of the valley. An old saint in the year A.D. 840 sang

"O happy band of pilgrims,
If onward ye will tread
With Jesus as your Fellow
To Jesus as your Head."

The Four Living Creatures

Rev. 4, &c.

The Greek ζωον occurs more than twenty times in the New Testament, and in each case it is translated "beast." But in the Revised Version it is rendered "living creature." Dean Alford thinks "living being" would be the better translation The whole imagery of this and the following chapter is intensely symbolic, and difficult of interpretation, altho it is a favorite subject with the fathers. Augustine, of Hippo, says the four beasts represent the four gospels on which the throne of the mighty God is established: the lion, typical of force and strength, for Matthew; the ox, indicating patient labor, for Luke; the man, which stands for intelligence, for Mark; and the soaring eagle, the symbol of spirituality, for John.

It is evident that the four creatures are redeemed souls, and as such these four attributes may be regarded as those of God's people redeemed by "the Lamb which was slain." (This is their new song.)

I. They are "full of eyes behind," for they are full of retrospection.

II. They are "full of eyes within," for they are full of introspection.

III. They are "full of eyes before," for they are full of prospection.

The Call of the Highest

The prize of the high calling of God in Christ Jesus.—Phil. 3 : 14.

"Evolution . . . has immensely enlarged faith, and beyond thought has added to the dignity of man. The new birth is the taproot of Christianity. . . . Keep that and let the 'new creature' grow toward his fulness."

Mr. Jack London's "Call of the Wild" portrayed degeneration in life, but the apostle in this eloquent phrase pictures spiritual evolution.

I. The call of the highest induces growth. It leads upward from the monotonous round of the sensual; "deliver us from mean hopes and cheap pleasures" was Robert Louis Stevenson's prayer. The Savior's motive was "if I be lifted up, I will draw all men unto me."

II. Calls out the best in us. The employer promotes his clerk and sees the young life unfold. Failing to respond to this call, life may echo Guinevere's lament:

"Ah, my God,
What might I not have made of thy fair world
Had I but loved thy highest creature here?
It was my duty to have loved the highest;
It surely was my profit had I known;
It would have been my pleasure had I seen."

Thus, "duty," "profit," and "pleasure" impel us to heed that calling in Christ Jesus—the highest because perfect.

His Spirit

But my servant Caleb, because he had another spirit with him, and hath followed me fully, him will I bring into the land whereinto he went, and his seed shall possess it.—Numbers 14 : 24.

"The spirit of '76" was distinctive enough to make and mark a national epoch.

It finds conspicuous embodiment in the "Father of his country."

I. Is it not an independent spirit? The minute men caught it from their commander. The commander infused it into the colonies.

II. Is it not a courageous spirit? The heroic in the man was appealed to and responded against odds and through period of years.

III. Is it not a spirit of faith? In himself, in his compatriots, in God, as at Valley Forge.

Washington came into his Canaan, and his seed possess it.

His Uniqueness

And there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face, &c.—Deut. 34 : 10–12.

Goethe is not alone in being "the unique." Every nation, age, and sphere has had its unique character—in prophetic vision, in divine favor, and in achievement.

Washington, like Moses, is unique.

I. He is massive in personality—great in many qualities of character and lines of effort, as man, soldier, statesman, citizen.

II. He is favored in fortune—by inheritance, possessions, successes, and fame. The Lord knew him "face to face," indeed.

III. He is impressive in achievement—gave us a country—left his name as a legacy—fills the vision of "all Israel" to terrify tyranny, and to inspire patriotism.

Washington has helped make the unique a commonplace.

As a Citizen

Render therefore to all their dues; tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor."—Romans 13 : 7.

The martial Washington must not be suffered to overshadow Washington the typical citizen. Washington at Yorktown must not eclipse Washington at Mount Vernon.

I. He rendered to all their dues as a master of men. Kind to his slaves; administered estate with business integrity; filled every position of his calling with scrupulous honor.

II. He rendered to all their dues as subject to authority. A dutiful son; an exemplar of civic righteousness; lived in the fear of God.

III. He rendered to all their dues as a patriotic American; had a passion for civil liberty; obeyed call to arms; was loyal from heart-core to sword-tip; tendered his life to his country.

"First in peace" as much as "first in war" makes Washington "first in the hearts of his countrymen."

It is great to die in no man's debt.

As a Leader

Moreover, thou shalt provide out of all the people, able men, such as fear God, men of truth, hating covetousness; and place such over them, to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens.—Exodus 18 : 21.

No lesson of Washington's natal day is louder than the call for leadership.

The need for the Washingtonian type of leadership is found in every sphere of modern life.

I. In a democracy leadership must spring from the ranks—"out of all the people."

II. Leadership must have its basis in ability wedded to character—"able men such as fear God," &c.

III. The rule exercised must be scaled according to competence—"rulers of thousands, &c."

Washington helped to make it possible for every American to attain to influential and honorable leadership in manifold forms of service.

The newest field for leadership is among our immigrants.

As an Inspiration

My father, my father, the chariot of Israel and the horsemen thereof.—2 Kings 2 : 12.

So seemed the ascended Elijah to the youthful Elisha—a father and a force; an object of affection and a means to fight the battle of life with.

So much and more is George Washington to the thirty-four millions of American youth.

I. Inspiring to nobility of character. Even the hatchet that cut down the cherry-tree has given sturdy growth to youthful truthfulness.

II. Inspiring to a fine patriotism. The story of that one life has fired a myriad throbbing breasts with emulation.

III. Inspiring to a new consciousness of selfhood, of self-resource, of self-reverence, instead of reliance on any "father," or on any "chariot" and "horseman." It is not the dead Washington, but the Washingtons of to-day that are to make America.

FROM PROMINENT PREACHERS' SERMONS

Reckless Drivers

The driving is like the driving of Jehu the son of Nimshi, for he driveth furiously.—2 Kings 9 : 20.

By the flash of one sentence we discover Jehu's character—he driveth furiously.

I. Firms not worth a dollar dazzle a whole city.

II. Communities with large incomes rush into the wildest undertakings.

III. A young man spends in one night's carousal a month's salary.

The reckless driver comes to the forks of a road. One leads to life, the other to destruction. The right is difficult and rough. The left is smooth and easy. Furious drivers do not see their peril until it is too late to stop. They are on thin ice. Still they drive furiously. (*T. De Witt Talmage.*)

God the Teacher

Teach me, O Lord, the way of thy statutes.—Ps. 119 : 33.

There were two thoughts in the Psalmist's mind:

1. There is something in this world which we must learn.

2. God teaches us how to do it.

Suppose we were set adrift in a ship. It would be sound common sense to learn how to manage that ship and how to keep her afloat and get her safe to land.

You would try to learn (1) the statutes; (2) the laws; (3) the testimonies; (4) the judgments concerning the ship.

It is so on the ocean of life. We need teaching and the Lord Jesus Christ will give us light and life, so that we may bring the ship to port. (*Charles Kingsley.*)

The Unreturning Majority

Where are the nine?—Luke 17 : 17.

Here speaks the Son of man, feeling the keen tooth of man's ingratitude.

I. It is human to be disappointed, and our Lord was human.

II. The divine Master had faith in His ideals, and He expected the whole ten to be grateful.

III. In the present day we seem satisfied with our failures and do not inquire "Where are the nine?"

IV. We proclaim our own incompetence.

V. The religion of Christ bids us hope for the inconceivable and expect the incredible.

(*The Rev. E. A. Edghill. Preached in Southwark Cathedral, England.*)

Blind Bartimæus

Mark 10 : 46–52.

The story of blind Bartimæus shows us a man in difficulties brought to face with three powers in life.

I. The power without us; or the power of the world. The world has its power; its limitations; its moods.

II. The power within us; or the power of self. He was self-reliant: he was single-minded.

III. The power of God over us. What Christ did. The blind man waited for Christ. Then Christ speaks. The word is spoken, and the blind man looks up.

Observe. This is what Christ can give to each one of us, "Light."

(*Bishop Boyd Carpenter, D.D., London.*)

THEMES AND TEXTS

From Rev. William S. Jerome

Thought, Word and Deed. "He thought within himself, saying what shall I do?"—Luke 12 : 17.

A Life-Long Lesson. "Learn to do well."—Is. 1 : 16.

Retrospect and Prospect. "The Lord hath been mindful of us; he will bless us."—Ps. 115 : 15.

God's Gymnasium. "Exercise thyself unto godliness."—1 Tim. 4 : 7.

Humility and Helpfulness. "Gird yourselves with humility, to serve one another."—1 Pet. 5 : 5. (R. V.)

Depth in Character. "A man building a house, who digged and went deep."—Luke 6 : 48. (R. V.)

The Mystery of Growth. "He knoweth not how."—Mark 4 : 27.

It Might Have Been. "This man might have been set at liberty, if he had not appealed unto Cæsar."—Acts 26 : 32.

Purpose and Providence. "And this will we do, if God permit."—Heb. 6 : 3.

The Lesson of Larger. "I will pull down my barns, and build greater."—Luke 12 : 18.

Love and Fear. "Thy servants who delight to fear thy name."—Neh. 1 : 11. (R. V.)

The Eclipse of Faith. "That faith fail not." (Greek-*eklipe*).—Luke 22 : 32.

The Conservation of Spiritual Resources. "Be watchful and establish the things that remain."—Rev. 3 : 2. (R. V.)

Choice and Character. "Ask what I shall give thee."—1 Kings 3 : 5.

Foreknowledge and Freedom. "Except these abide in the ship, ye can not be saved."—Acts 27 : 31.

Moral Courage. "I feared the great multitude."—Job 31 : 34.

Impassable Limitations. "Which of you, by being anxious, can add a cubit unto the measure of his life?"—Luke 12 : 25. (R. V.)

Residual Religion. "And the residue thereof he maketh a god."—Is. 44 : 17. (R. V.)

The Providential "If." "If thou hadst been here, my brother had not died."—John 11 : 21.

The Larger Life. "Ye that seek after God, let your heart live."—Ps. 69 : 32. (R. V.)

The Two Voices. "Cast thyself down. Go up higher."—Lk. 4 : 9. Lk. 14 : 10.

Pardon Abused

Gipsy Smith tells of a Yorkshire man who profest conversion in one of his meetings. He was a rough man—a drunkard, a swearer, a gambler—but after his conversion he joined the Methodist Church. One of his old companions said to him:

"Jack, I hear thou's gotten converted."

"Yes," said Jack, "I have."

"And joined t' church?"

"Yes, and joined t' church."

"Well, Jack," he said, "you remember so many years ago you borrowed a sovereign off me?"

"Oh, yes," said Jack, "I remember very well."

"Well," he said, "now you are a Christian I shall expect that sovereign back."

"Oh," said Jack, "the Lord has pardoned my sins, and that is one of them."

Viewpoint

The Rev. C. A. S. Dwight calls attention to a newspaper cartoon representing a disconsolate monkey and a bright-faced giraffe having a colloquy. The monkey, being nearer the ground, is beaten upon by the torrents of rain that are falling, while the neck of the giraffe, elongated by way of caricature, reaches away up above the rain-cloud into the brightness of a full-orbed day. Mr. Monkey protests complainingly:

"What a day, Mr. Giraffe!" but the giraffe replies with enthusiasm:

"Yes, isn't it heavenly?"

The misunderstanding came in because of the difference of viewpoint. That giraffe was living in the upper story of himself, while the monkey was lost in the mud and melancholy of the flooded lowlands. The lesson of this amusing caricature is evident—the afflictions and depressions of life can not be endured unless we live above them, and if we do rise by faith to those higher levels of Christian attainment the very clouds on which we then look down will, as played upon by the sun of a heavenly hope, yield the brightest hues, perhaps even opalescent charms.

Original Sources

Enterprising Swiss, having gained concessions from some of the communes, are blasting out ice from the Alpine glaciers, and, after storing it a few days in specially constructed warehouses to rid it of the non-transparent frost ice which covers it on its removal from the glaciers, are shipping it by electric railways to the cities. The ice is very pure and clear, and is rated higher than that which is cut from the ponds.

Why not go up to God, the original Source of the best things where the abundance is mountainous and the quality is supreme? The art of transmission, too, is worth our best thought—how to get the things of God where men need them is the problem of the Church.

Heaven

Life changes all our thoughts of heaven;
At first we think of streets of gold,
Of gates of pearl and dazzling light,
Of shining wings and robes of white,
And things all strange to mortal sight.
But in the afterward of years
  It is a more familiar place,
A home unhurt by sigh or tears,
  Where waiteth many a well-known face.
With passing months it comes more near,
  It grows more real day by day.
Not strange or cold, but very dear—
  The glad homeland, not far away,
Where none are sick, or poor, or lone,
The place where we shall find our own.
And as we think of all we knew
  Who there have met to part no more,
Our longing hearts desire home, too,
  With all the strife and longing o'er.

UNIDENTIFIED.

Earthly Vanity

"I was sitting in the study of a neighboring clergyman one July morning when an immense spider, which had built his nest just outside in an angle of the window, darted out, pounced upon a fly, and dragged him into his nest. The fly's life was quickly taken from him, and his carcass left in the web with those of other victims. A few months later, in autumn, I sat in this study again, and there out of the window was the same nest where many a hapless fly had gone to his undoing. But how the lord of the castle had fallen! His throne had become his tomb. He no longer lorded it over his fellow creatures. The entanglements with which he had entrapped many an insect wrapt him about; his mighty arms, once a terror, were shrunken and powerless; his form lay still in death with those of his victims."

Is not this a picture of the transitoriness of earthly triumphs? Men lord it over their fellows for a time, but the scepter of their power soon falls from their grasp, and "They lie down alike in the dust."

Briefs on Washington and Lincoln

Washington on National Life

"I make it my earnest prayer that God would have you, and the Senate over which you preside, in His holy protection; that He would incline the hearts of the citizens to cultivate a spirit of subordination and obedience to government; to entertain a brotherly affection and love for one another, for their fellow citizens of the United States at large, and particularly for their brethren who have served in the field; and finally, that He would most graciously be pleased to dispose us all to do justice, to love mercy, and to demean ourselves with that charity, humility, and pacific temper of mind which were the characteristics of the divine Author of our blessed religion, and without a humble imitation of whose example in these things we can never hope to be a happy nation."—*Part of the Circular Letter addrest to the Governors of the Thirteen States.*

Washington

"Among the many eulogies on Washington, none was more stately and sympathetic than Freneau's 'Stanzas to the Memory of General Washington, December 14, 1799.' Resenting the tone of the extravagant eulogy then rife, he summarized the traits of the master-general:

"He was no god, ye flattering knaves,'
He owned no world, he ruled no waves
But—and exalt it if you can—
He was the upright, honest man.

"This was his glory, this outshone
Those attributes you dote upon;
On this strong ground he took his stand,
Such virtue saved a sinking land."

Mrs. Annie Russell Marble in The New England Magazine.

Lessons of Washington's Career

This celebration is of only one event, but it celebrates the virtues which are the fountain of our national greatness.

In the birth of Washington we see the new birth of the race, its wakening to a new sense of human rights.

It was the beginning of a life made phenomenally successful by a career of immaculate integrity.

Washington's contribution to our country was great beyond count, but his contribution to human civilization was much greater.

He has not been thought a preeminent military captain, but his military successes left a more lasting and valuable result than those of any other great general.

He was not a lawgiver imposing a system of laws upon the people, but by the weight of his character he impelled his people to secure their freedom won in battle by a Constitution which is the culmination of systems of Christian and civilized government.

He was not an inspired prophet, but his forecasts and advice are our best guide in unexpected and difficult developments.—*From an Address by Hon. W. Bourke Cockran, of New York.*

Bearing Another's Burden

One day, after Lincoln became a Congressman, he was walking along the street, when he saw a little girl at a gate, crying. "What's the matter?" asked Mr. Lincoln. The little girl explained that she was going on a journey, no one had come for her trunk and she was afraid she would lose the train. "How big is the trunk?" was the next question, as the tall man pushed through the gate.

When he saw it, Mr. Lincoln shouldered it, and very soon was striding down the street with the little girl trotting behind him. "Just like him," said people when they heard.

Lincoln's Common Sense

This is in part what James Bryce says of Lincoln in an Introduction to a collection of Lincoln's writings:

Lincoln was an extraordinary man. He triumphed over the adverse conditions of his early years because nature had bestowed on him high and rare powers. Superficial observers who saw his homely aspect and plain manners, and noted that his fellow townsmen, when asked why they so trusted him, answered that it was for his common sense, failed to see that his common sense was a part of his genius. What is common sense but the power of seeing the fundamentals of any practical question and of disengaging them from the accidental and transient features that may overlie these fundamentals—the power, to use a familiar expression, of getting down to bed-rock? One part of this power is the faculty for perceiving what the average man will think and can be induced to do. This is what keeps the superior mind in touch with the ordinary mind, and this is perhaps why the name of "common sense" is used, because the superior mind seems in its power of comprehending others to be itself a part of the general sense of the community. All men of high practical capacity have this power. It is the first condition of success.

ASTRONOMICAL ILLUSTRATIONS

THE REV. FREDERICK CAMPBELL, SC.D., BROOKLYN, New York

Astronomical Facts for Homiletic Use in February

Planet Mercury. Reaches "greatest elongation" west of the sun, February 19, and is visible low in the east, before sunrise, from the 10th to the 28th. Nearest planet to the sun, average 36,000,000 miles. Diameter, 3,000 miles. Year, 88 days. Speed, 1,775 miles per minute.

Planet Venus. Passes the sun on the near side on the 11th, moving from east to west. Nearest world to ours, except the moon; present distance, 25,000,000 miles. Distance from sun, 67,000,000 miles. Diameter, 7,630 miles. Year, 225 days. Speed, 1,300 miles per minute.

Planet Mars. Rises about noon, sets about midnight. Distance from sun, 142,000,000 miles. Diameter, 4,200 miles. Year, 687 days. Day, 24½ hours. Satellites, 2. Speed, 900 miles per minute.

Planet Jupiter. Rises about 9 P.M. Distance from sun, 483,000,000 miles. Diameter, 86,000 miles. Year, 12 years. Day, 9 hours, 55 minutes. Satellites, 8. Speed, 450 miles per minute.

Planet Saturn. Sets about 10 P.M. Distance from sun, 886,000,000 miles. Diameter, 73,000 miles. Year, 29½ years. Day, 10 hours, 14 minutes. Density, three-fourths that of water; would float in water. Satellites, 10, and rings. Speed, 350 miles per minute.

Planets Uranus and Neptune invisible because of distance.

Halley's Comet. February 1, brilliancy 20, as compared with 1 on day of discovery, September 11, 1909; 18 on January 2; and 19 on January 20. Crosses Mars's path February 3, and speed then increases to 1,284 miles per minute.

The Sun's Glory

THE desire to know God is not met by the full revelation of His glory. This might prove our destruction rather than our salvation. No one can look the sun directly in the face; its effulgence is overpowering. Even in time of an eclipse, when the sun is nearly covered by the moon, its splendor is too great for the unprotected eye. Only "through a glass darkly" can the sun be safely viewed. Or, if it be totally eclipsed, the coronal streamers, beautiful as they are, do not begin to tell us what majestic radiance has just been covered. Nor may we look even upon the corona for more than a few minutes or even seconds —a passing glimpse—then the superior splendor of the sun itself breaks out, obliterates the coronal display, and compels us to turn away. Yet the sun's light reaches us indirectly by its reflection from other bodies. The moon is never so brilliant that we may not look it directly in the face; yet all its glory is but the imperfect reflection of that of the sun. "He that hath seen me hath seen the Father." You see the sun whenever you see what receives and reflects its light. "Thou canst not see my face; for there shall no man see me and live; while my glory passeth by I will put thee in a cleft of the rock and will cover thee with my hand." But there is one who, "being the brightness of his glory, and the express image of his person," can say, "How sayest thou, Show us the Father? Hast thou not known me?"

Capturing Comets

ALL periodical comets, like the returned Halley's comet, now in our sky, are believed to have been captured by planets and annexed to the solar system. A comet comes from the depths of space and happens to run near enough our sun to feel its attraction; it turns and swings about that body, intending again, as some do, to retreat into space and never return. But, in passing a planet, particularly great Jupiter, the comet may feel the retarding influence of that body, so that its speed may be reduced below the fatal twenty-six miles per second at the distance of the earth from the sun. Its hyperbolic or parabolic path is then converted into an ellipse, and the comet must spend the rest of its days in submission to the power of the sun, revolving about that orb in a definite path. Paul said, "I follow after, if I may apprehend that for which I was also apprehended by Christ Jesus." Jupiter, with thirty captured comets to his credit, is like one "who converteth a sinner from the error of his way." He has interrupted these flying orbs, he has stopt their mad and fatal careers, he has altered their purpose of a brief and single and formal recognition of his sovereign, he has triumphed over all their inherent tendencies and overcome the laws of nature to which they were subject, he has persuaded them not again to go back into the darkness from which they have come, but, having found the light, to walk in the light, and henceforth to pursue that new-found path, and reflect that new-found glory, for which also they were apprehended. And, by his undeviating fidelity to his own sun-centered orbit, he seems to testify that it is good so to do. Henceforth "to me to live is Christ."

Our Prison World

While the world in which we live is filled with wonder and beauty, there is a sense in which all its inhabitants are prisoners. The invisible tie of gravitation is the bond that holds us, and none can break it nor free himself from it. Whether deep in the mines, tossing on the sea, climbing mountain-peaks, or sailing our balloon through the clouds, we are rigidly held, day and night. Our cell, too, is very narrow, for, to live at all, we can not go far below nor far above the thin shell of the earth's surface. As compared with the rest of creation, life on earth is close confinement. Of the eight planets, four are larger than the earth. Jupiter is more than 1,300 times larger. The sun is more than a million and a quarter times as large, and the star Arcturus is a million and a quarter times as large as the sun. The miles in which we measure off our journeys are fractions of an inch, as compared with the millions of miles which space the bodies of the solar system, and the light-years which spread apart the luminaries of the heavens at large. We may move about our cell, but not out of it. We may look out, and that is a very great privilege, tho it deepens our sense of isolation and restraint. For, when we discover how vast are the far-reaching stretches of the universe, and how innumerable are its unexplored worlds, in sun, moon, planets, and stars, we feel the narrowness of our confinement more than ever. Life prisoners we are, doomed to stay here till we die, tho confident that life is more than imprisonment, that it is, in fact, preparation for liberty, and that we are "prisoners of hope," whose sentence will some day expire. Then, no longer traveling the universe only in thought, or by "seeing through a glass darkly," we shall take great strides whithersoever we will, and taste the joys of perfect freedom. We shall be no longer "here in the body pent," but, "on joyful wing, cleaving the sky, sun, moon, and stars forgot, upward we'll fly." No longer "in a strait betwixt two," we shall have satisfied the "desire to depart and be with Christ, which is far better."

Scientific Accuracy

"Exact science," "scientific accuracy," "the precision of science," and other similar terms are so frequently employed that one would think that science had reached fixt and unalterable conclusions in which all her devotees were agreed; and it is not infrequently thrown against religion that its followers seem divided and groping uncertainly after truth. The fact is that there is very little settled in science; and what was agreed to yesterday is being overturned to-day. It is but a few years since the atom was spoken of as not only the smallest actual, but the smallest conceivable, particle of matter. Now the talk is of ions and electrons, beside which the ancient atom looms up like a mountain. Laplace's nebular theory of the universe speedily scored a great victory over the human mind and became the accepted explanation of the origin of systems like our own among all scholars; it was regarded as one of the settled things in science. Within the past few weeks, no less an authority than Prof. Dr. T. J. J. See, of the United States Observatory, Mare Island, Cal., has announced a mathematical demonstration that the planets were not developed from rings thrown off from the original nebulous mass of the sun, but were captured by the sun and thus adopted into his family, just as we believe that periodical comets were captured by planets; and that the satellites, like our moon, were not separated from their primaries, while still in a plastic state, and thus thrown off into space, but were likewise captured and thus formed into secondary systems. If this high authority's claim be substantiated, it is, of course, the end of the nebular hypothesis as commonly understood. Moreover, Dr. See comes forward with a somewhat later "mathematical demonstration," and declares that the supposed volcanic craters, 33,000 of which have been counted on the nearer side of the moon, are not such at all, but are merely the scars left by the bombardment of that body by other celestial vagrants during long ages, unprotected as it is by an atmospheric blanket. This, if substantiated, cuts the ground from under another universally held opinion. If these new views become general, we ask how long before they, too, will be supplanted. Scientific faiths suffer shipwreck. The true knowledge seems after all to be the religious.

PREACHERS EXCHANGING VIEWS

The Scriptural Basis for Temperance Reform

Editor of The Homiletic Review:

In Dr. Josiah Strong's able article on temperance reform in the November issue there is one grave fault. He places the Holy Bible on the side of the liquor forces. This is an awful indictment of Scripture. Dr. Strong quotes Professor Fagnani, and accepts this man's authority.

Professor Fagnani says "*yayin* intoxicates." This only tells half the story. "*Yayin* is non-intoxicating also." That is the other important part of the truth. *Yayin* occurs in the Bible one hundred and forty-one times and scholars are now agreed that it is "the general word for the produce of the vine when this has been transformed into a liquid." Moses Stuart put the facts plainly before the world when he said, "Wine and strong drink were employed by the Hebrews in two different states—the one was a fermented state; the other an unfermented one."

Professor Fagnani also says "*tirosh* intoxicates." Here again is a half-truth. *Tirosh* means often merely "vintage," referring to vine fruit in its ripened state. So the revised version renders it in two cases, and in three other cases gives "vintage" as a marginal reading. The word "*tirosh*" could be rendered "vintage" in every case in which it occurs.

Here is something else undeniably true. The Bible condemns the intoxicating cup as no other ancient writing does. I need not multiply verses. Look at Prov. 20 : 1; 23 : 30–31; Hab. 2 : 15.

Where the Bible commends wine it commends the pure, wholesome, nutritious fruit of the vine. In this unfermented state wine is a blessing and is ranked in Scripture with corn and oil. When, by a process of putrefaction and decay, fermentation has set in, the poison alcohol makes its appearance and the scholar has not yet lived on God's earth who can prove God in His Word sanctions the use of alcoholic liquor as a beverage.

As a learned scholar recently declared: "In not one case in the Bible, where wine is approved or commended, is there a particle of evidence that the wine was intoxicating."

John Jasper's delusion that "the sun do move" was harmless. Not so the delusion of Professor Fagnani that God in His Word commends the intoxicating cup. This delusion has already led countless numbers into the sin of drink, it has cast dishonor on God's Word as a guide to practical life, it has prejudiced many good Christian people against temperance reform. The Bible is a total-abstinence book.

Alexander Corkey.

Cedar Bluffs, Neb.

Editor of The Homiletic Review:

The November number of The Review contains in Josiah Strong's "Studies in the Kingdom" a quotation from Professor Fagnani which is very misleading, as it seems to this humble scribe. An explanation of what he means by the "two-wine theory" would comfort many. As the writing now stands, the closing sentence seems a positive contradiction to the preceding facts. The writer had given two Hebrew words, "*yayin*" and "*tirosh*," each translated "wine," and in interpreting them had intimated that the first was always intoxicating; the latter only sometimes so. According to Driver, he says, it was a comprehensive term applied to the unfermented juice of the grape (must) and also to a light kind of wine such as we know the ancients were accustomed to make by checking fermentation. (The undersigned would suggest it was similar to the Greek "*oinos*.") After thus stating the linguistic fact, the professor gives a very startling expression to the effect that sweet or new wine can intoxicate, and refers to the mocking remark (Acts 2 : 13) "these men are full of new wine." Whoever supposed that when the remark is made that "a drunken man is full of grape-juice," the meaning is that unfermented juice will intoxicate? The good and learned man then disappoints us very much by saying that every consideration of exegesis and probability points to the intoxicating character of the wine at Cana. We had supposed just the contrary; while the advocates of the commerce that threatens ruin to our youth had given the Cana story as an argument for the trade. We must feel that there is some mistake somewhere, for the writer to whom allusion is made can not be placed in accord with the thing which Bishop Foster called the *monstrum horrendum* of America. The laws of chemistry no less than human experience proclaim that wine acquires its alcoholic and hence its intoxicating character from fermentation. The liquid found inside the skin of a grape is the wine that comes directly from the divine manufacturer. It does not intoxicate. The liquor called champagne, Madeira, etc., as many know to their sorrow, will intoxicate. If this be "an unproved two-wine theory," it is just of the character asserted by Dr. Strong and by Professor Fagnani under "*tirosh*." If there be any other two-wine theory we hope the good critic will state it clearly. It remains only to be said that if there be a mode of preventing fermentation there must be a mode of avoiding the production of alcohol. That there is such seems to be proved by the fact that non-alcoholic wine is on sale in the marts of the world. Calmet, about two hundred years ago, observed that the ancients had the secret of preserving wine sweet during the whole year, and were fond of taking morning drafts of it. Horace blames his friend Aufidius for departing from this custom and taking therewith what he named "*forti falerno*." Many other instances of similar thought could be found in the classics. But the climax of instruction must be derived from Holy Writ. The Scriptures recommended by the worker at Cana, had given such frequent condemnations of intoxicants, that one hardly knows where to begin to name them. Habakkuk (chap. 2, v. 15) pronounces a wo upon him that giveth his neighbor drink. Solomon compares it to the poison of a serpent. Could the Holy One, unchangeable, consent to repeal these solemn laws by giving to His neighbors many bottles of the drink upon which He had by His prophet given a terrible wo? The *reductio ad absurdum* the professor will surely repudiate. F. M. Edwards,

Va. Conf. M. E. Church South.

Stony Creek, Va.

Socialism

Editor of The Homiletic Review:

I must express my surprize at the false conception of socialism Rev. Albert G. Mackinnon, of Scotland, has exprest in the October Homiletic Review. Socialism is an economic and political question and has nothing to do with the individual religious belief. One may be a Mohammedan, or a follower of Confucius, a Mormon, or an infidel, and yet be a socialist. Eighteen per cent. of the wealth of this country is in the hands of so-called Christians, yet the greatest exploiters of the people are leading lights of the Christian Church. There is little hope that by increasing the number any reform would come.

The abolitionists did not wait to have the slave-holders converted (most of them profest that) or to change the moral nature of the slave before they prest for his freedom. The absurdity of trying to destroy the liquor traffic by getting everybody to be teetotalers, and yet let the saloon live, has long been given up in this country, and we now cry "Down with the saloon," and thank God the saloon is going and the people are becoming sober. So the socialists propose to remove the cause of poverty, the private ownership of the sources of wealth—the earth, and the tools of production and distribution, machinery—and give every man free access to God's bounty without paying anybody for the privilege either in rent or profits, thus making it impossible for any one to live off the labors of others. Our good brother makes the mistake of many others of the cloth in confusing socialism with communism. The socialist does not believe in the "communistic commonwealth," but in the "cooperative commonwealth," a very different thing. The socialist does not believe that "the annual income of each citizen is to be the same," but its motto is, "Every man according to his deeds." His labor is his own and that which he produces is his, but in the market of exchange he can not charge more than for the hours of labor it takes to produce. The scarcity or plenty of labor will have no effect upon its value, so he can not take advantage of his labor. Mr. Mackinnon thinks men would not work with the same zeal in public as in private concerns. How about the post-offices, public schools, and government-owned railroads? Do not the public servants do as well as, yea, better than private concerns? Have not the coöperative concerns of Europe found their worker as good as the private operators? How absurd the statement that "the individual would draw as big an allowance whether he applied himself or not." What works on socialism could our brother have read? The entire article shows his ignorance of the simplest first principles of socialism. No wonder ministers become a butt of ridicule to the average wage-earner. Brethren of the ministry, let me, as one of your number of forty years' experience (for thirty years as a city missionary brought in daily contact with workingmen and socialists), plead with you not to expose your ignorance on these subjects. Read the international and national platforms and some works written by socialists before you attempt to speak on the subject in pulpit or on the platform. Ignorance is an unpardonable sin on these economic subjects in public speakers. DAVID MORGAN.

ST. PAUL, MINN., October 14, 1909.

A "Who's Who" in Theology

Editor of THE HOMILETIC REVIEW:

Will you allow me to ask a question with regard to the possible publication of a book to be followed from time to time by other books of similar nature? It would seem that such a book would be at once in demand and would be of very great service to preachers and students of the present time.

This is what I have in mind. Something that would be essentially "Who's Who in Theology."

I had, for instance, the other day a desire to know more about Paul Sabatier whose works have interested me. There was nothing in the preface of either book of his which I had which would give me any information to speak of, and a considerable amount of time spent in the public library resulted in securing comparatively meager information. The "International Encyclopedia" gave his name and a few facts, omitting the particular ones that I wanted to ascertain. A single illustration will serve as well as a multitude. Constantly we are seeing books advertised and of course the notices that are given very rarely tell one the position or theological attitude which is occupied by the author. I saw a reference to Paul Sabatier's book on "Modernism" in which it spoke of him as being one of the Modernists which, of course, in a technical sense he is not.

I am aware that in the new "Encyclopedia of Religious Knowledge" which is being gotten out through the Funk and Wagnalls Company much of the information desired might be obtained down to within a recent date, tho it would hardly be worth while to put into such permanent and costly form much of the information that one would be glad to have concerning the writers of the books and the leaders more or less complete of theological thought who have made themselves felt within the last year or two. Also the price of the encyclopedia is prohibitive to those who desire simply this sort of information and who find that their libraries cover pretty well the other matters that are dealt with in the encyclopedia itself.

If you should see fit to give a place to this suggestion in THE HOMILETIC REVIEW and ask for the opinion of the ministers and readers of the REVIEW in regard to the desirability of such a work, it seems to me that a considerable demand would make itself apparent; for so many times the purchase of a book or the refraining from the purchase of a book would depend very largely upon the right of the author to be heard, and it might often depend also upon the theological position which he represented; not from any narrow and prejudiced point of view, but one might have a certain school of thought sufficiently represented in his library while another side required supplementing.

If such a book could be gotten out in not too expensive a form, I should be glad to subscribe and to have it supplemented within a year or two by another volume which possibly might not need to be so large as the first. C. A. FULTON.

SYRACUSE, N. Y.

The Labor of Life

Editor of THE HOMILETIC REVIEW:

Evolution claims that man and indeed all living organisms are derived from formerly existing and less developed life-forms, and that this evolution has extended throughout a vast extent of ages upon ages.

Let us call before us concisely how the philosophy of evolution, which has been and is of vast influence among the modern thinkers of the civilized world, came into being in the reasoning realm of thought. It came about by a carrying out of the fundamental of the philosophy of modern physics; that is, by the application of human reason to all possibly observed phenomena in the entire world of land and air and sea of plant and animal life. The significance of these vast labors can be understood from the travels and explorations and researches of the great naturalist Darwin. When all these observations were classified and reasoned upon certain conclusions were drawn from them.

These conclusions were not forced onto the facts observed, but rather were suggested by the observed facts to the mind and the many minds pondering them. The likeness of living forms and sameness of substance, their manner of living and of propagating were observed. The succession of the geological ages was reviewed and it was noted that their fossils revealed a succession of life-forms progressing from lower to higher, from simple to complex, from general to specified structures.

The conclusion then prest itself on the observing mind that a life-connection bound these succeeding life-forms into one whole living genealogy extending through all the ages of past time up to the present of our earth's history. It is with all living organizations as with a tree. At one time only the germ existed, but in time, by an unfolding growth, we have the roots, trunk, branches, twigs, leaves, and fruit. Between all these variations there is the bond of life from the germ of the seed to the latest bud of leaf and fruit.

By the process of a universal observation of all life-forms over all the earth and a studious comparison of them all, the doctrine of evolution was at last reached as a logical and unavoidable deduction.

It may be that evolution is not based on the reality of life and its organisms on this globe. But it can not be dismissed from the court of human ratiocination by a wave of the hand. Nor is it of any more weight against the position of evolution already attained to say that it contravenes the teaching of the Bible.

Some one has said that the Bible is like an organ. The harmony of the music or the discord drawn from it depends upon the skill or will of the player. It is even so with our study of the sacred Scriptures. One set of Christians read in the Bible the papacy and all its arrogant claims. Another set see in it only a priesthood. Still others are convinced that the Bible allows only a government by elders. Other sets of Christians find as many other views on these matters set forth. It is pretty much the same with all doctrines derived by various sections of Christians from the Bible. We may condemn evolution by various Scripture texts if so inclined. But if otherwise inclined we may find Scripture to justify it. Evolution at the most is a method of life unfolding on the earth. It does not account for the first origin of life and living forms. On that account it can not be averred with sufficient force that evolution is contra-Biblical. The origin of living forms on the earth is as yet a mystery hid from men's keenest minds within the hollow of the Creator's hand. But once life takes up its abode on earth in life-forms or living organisms, it is not a light task to deny the persistent force of the doctrine of evolution. No one can deny the likeness between the various classes of living organisms. Everybody admits that man is linked to the animal kingdom. It is a step toward evolution. The labors of naturalists that have issued in the doctrine of evolution is at any rate a laborious, comprehensive, and thoughtful, yea, reverent perusal of God's world to discover the link that binds man to the animal kingdom. Our Lord speaks of giving life and that we might have it abundantly. That, too, is the message of life's history as embedded in the quarries of the petrified silences of the ages dead, to the teeming myriads of life-forms of to-day. Long is the history, but surely life ascends to greater rank and richness. The conviction grows on men that evolution will win its way and be generally accepted by theologians as well as by naturalists. It may be modified by further observations and reasonings. But in the main it is not obvious how it can be set aside in toto. At one time the Church's theology held that God created the universe in six ordinary days. But pushed from that position by scientific research, the church teachers now say that the Hebrew word *yōm* means not only a day but also an indefinite period of time. In that way a harmony of Scripture and science is effected.

The Bible teaches that God created all life organisms of plant, animal, and, chiefest, man. And if science succeeds tc establish the method of differentiation of the life God created on the earth, into the varieties of organisms that do exist and have existed in the past, I am quite assured no serious Scriptural difficulties will be encountered to gainsay the established conclusions of scientific research. Life is the link that binds all living forms on earth into one, created by one God. And life, too, links man as the highest form of life on earth to God in heaven, where his heritage shall be, in Christ, life's abundance.

(Rev.) J. Dyke, A.M.

Mayfield, N. Y.

RECENT BOOKS

Religion and Miracle. By GEORGE A. GORDON. 12mo, 244 pp. Houghton Mifflin Co., Boston. $1.20 net.

The modern treatment of miracles discloses more pointedly, perhaps, than any other present-day tendency, the great change that has come over our thinking since the days of Hume and Mill. The discussion as to the antecedent credibility or possibility of the miracles, and of miracle, is no longer heard. All the smoke of that old controversy has disappeared. Instead, the theologians of our day have shifted entirely to the grounds of utility. They are asking, not whether miracles occurred, nor whether they are possible, but rather of what use they are; what is their religious worth, how do they help our faith, and can we get along without them, and yet lose nothing of the world's religious values.

The main purpose of this book is to show that belief or disbelief in miracles, their occurrence or failure to occur, does not affect the essentials of religion; that religion is independent of miracles. This, it will be seen, is not, as some have represented it, an attack on miracles; it is an exposition and defense of the essentials of the Christian faith; it is an explication of the Christian religion from every element that can not be verified in experience; not in order to show that the things that can not be verified are untrue; but that we can dispense with them and still have left all the values of religion. This, the author tells us, is actually what all the souls of great faith have always found. As to the Old Testament, for example:

"We shall, I think, be surprized to find how largely independent of miracle is the consciousness of God enshrined there. In the great poem of creation with which Genesis opens, there is no miracle till we come to the making of man; all is order, consecutive order, from the primitive darkness brooded by the Eternal Spirit to the fully developed Cosmos.

"When we come to the wisdom-literature of Israel, we hear nothing of miracle. In Job there is no miracle, if we except the epilog; here there is nothing but the sublime reflection of universal human experience in God's world."

And so with other books of the Old Testament. The survey is enlarged by the author to include Proverbs, Ecclesiastes, Ruth, Esther, Isaiah, Jeremiah, Hosea, Amos, Ezekiel. The religion of those men is not dependent upon, nor largely exprest through miracles. A similar review of the New Testament follows; great souls from Socrates to Carlyle and Robert Browning hold their religion, develop their faith, pass through their experiences without any apparent aid from belief in the miracles.

Coming to the miracles of Jesus Dr. Gordon sets forth a test as to the supposed value of miracles.

"We can imagine a career as full of miracle as the life of Jesus is believed to be, and yet without worth. The miraculous does not impart to our Lord His worth. We can imagine one born without a human father, able to still storms and to walk on the tempestuous waves, to feed multitudes on food ordinarily sufficient only for a few persons, cleansing lepers, opening blind eyes, unstopping deaf ears, raising the dead, and finally Himself reappearing after death; we can imagine a career like this full of portent and wonder from beginning to end, and yet absolutely destitute of those supreme qualities that have given to Jesus the moral leadership of the world.

"If this is possible, something follows of great consequence. If we might possess the miracles of our Lord without possessing the Lord Himself, does it not follow that we might lose the miracles of our Lord and still retain Him? If all the miracles were gone, the vision of Jesus would remain. There is no mention of miracles in the Lord's Prayer, none in the great discourse in which that prayer stands, none in the wonderful parabolic teaching of our Master, none in the wisdom with which He filled the world. There are three things of immortal value in the teaching of Jesus. There is His vision of God as infinite compassionate love, the Maker and Father of men. There is His vision of man as the child of the Eternal, fitted in this temporal existence to reproduce in His human relations the dear and just love of God. There is the vision which Jesus has of Himself as the person in whom these two visions are verified. . . . These three visions are absolutely independent of miracle, they are the direct insight of His mind into the heart of things."

Jesus reached the highest point of communion with God, and in this communion, a type and example of all human communion, miracle plays no part.

"Nature at her best, miracle at its highest, is at an infinite depth below the elevation on which the soul of God and the soul of Jesus stand in a communion ineffable."

The two great miracles, the virgin birth and the bodily resurrection of Jesus, Dr. Gordon thinks no one could disprove, but these again are not essential to our faith. He reminds us that the virgin birth is recorded in only two of the gospels, and that otherwise the New Testament is silent; that the earliest age of Christianity when faith was most intense got along apparently without this miracle. In passages of beauty and power the author glorifies the parental and marriage relation, and points out that the incarnation of God in Jesus is in no wise dependent on the manner in which Jesus came into the world.

Discussing the resurrection the author points out the different grounds of faith in Paul from that in the case of the evangelists. Paul, without any of the evidence for the miracle of the empty tomb which the disciples believed they had, comes to all the strength and assurance of their faith, and transcends it.

If we come down to a consideration of our own Christian lives, it is apparent, so the author holds, that we have no miracles to support it. Did Jesus restore Jairus' daughter? He does not restore our dead children to life to-day. Did He raise Lazarus? No such miracles occur to-day. It follows that to the ordinary believer, therefore, miracles are quite as likely to be an obstacle as an aid to faith.

If we should all come to the settled assurance that we live in a world of ordered sequence, we should not be robbed of religion, since, in the author's view, the cosmos and human experience are vehicles that continuously convey to us the thought and life of God. The world's order is a divine order—back of it and in it is God.

> "The secret of existence for the individual Christian and for the whole body of Christians is in a life, in the life of God; in a life that can not be plucked out of His hand, that can not be torn from fellowship with Him. The Christ of yesterday and the Christ of to-morrow are in the keeping of the Christ of to-day. The divine past and the divine future are safe, utterly safe, when held in the divine present. . . . Let the moving Church take with it the faith, the experience, the protection, the infinite gift of the Holy Ghost. Let it roll forward in the heart of this mystery of encasing deity; let it view all worlds of science and art and philosophy and government, all the shining moods of human culture, and all the blasted survivals of departed glory, through the infinite transparency and peace of the Eternal Spirit."

No brief quotation, no casual description, would suffice to convey to the reader the power of Dr. Gordon's indictment of the present age, or the brilliancy and profundity of his account of the religion by which the age is to be redeemed. We have been led to expect epochal books from the author of "Ultimate Conceptions of Faith" and "The Witness to Immortality," but the interest of the public in this book will probably be greater, because the topic is in itself of burning moment, and also because this is a greater book than Dr. Gordon has hitherto produced. We regret only that some considerable public impression has been falsely created that the book is an attack on miracles. On the contrary, it deals with miracles only in so far as to indicate the present attitude of multitudes of thinking men and to answer the inquiry as to what value would be lost if belief in them should pass away. Many will doubtless criticize his attitude toward miracles, but there is a much larger question which even the critic must face as to how belief in miracles is going to help in the solution of the many problems that confront us to-day. Dr. Gordon believes that their solution can be found only through profounder living in God.

The Living Christ and Dying Heathenism. By Johannes L. Warneck, Lic. Theol. Translated from the third German edition by Rev. Neil Buchanan. 12mo, 312 pp. Fleming H. Revell Co. $1.75 net.

It is seldom that a book on missions can be called epoch-making, but in the study of comparative religions such an adjective is scarcely too strong to use in regard to this philosophical and psychological discussion of animistic heathenism. The book is a careful study and interpretation of animism from the observations and experiences of missionary life among the Battaks in Sumatra, together with wide investigation of this form of heathenism throughout the world.

The author is convinced that "behind the animistic notions which interest the observer are mighty forces. Whether these come from above or from beneath can not be decided *a priori*. The missionary comes sooner or later to feel them." He sets forth the darker powers of heathenism over against the quickening forces of the gospel, and shows that the living Christ alone can satisfy the real heart-hunger of these people. For one who would grasp the whole missionary question, nothing more suggestive and illuminating has appeared for years. The fact that so scholarly a treatise should pass into a third edition in the original German within less than a year is a marked proof of its value.

The book is divided into three parts, the first of which gives a philosophical account of Battak heathenism, its belief in gods, the basis of spirit worship, together with the effects of this belief upon life and character both individual and social. The second part of the book describes the contact between heathenism and Christianity, explaining both the reasons for the antagonistic attitude of heathenism and the agencies that clear the way for Christianity, while the third part is a psychological discussion of the reasons for the victorious power of the gospel. Here we see the laws of mission development and the secret of the power of the gospel among those who are often considered beyond its reach.

The whole volume deserves careful reading on the part of all students of comparative religion, and is a wholesome corrective to some of the superficial and *a priori* assumptions of evolutionary teaching. This dispassionate study of heathenism confirms Scriptural teaching and is of the greatest value to those who are to meet it as missionaries in the conflict for the truth. "Heathenism," the author concludes, "is not a lower stage of religion, capable of development, but a power incompatible with true religious life, a power which forces into its service that portion of mankind that is out of fellowship with Christ. Its ruling effort is not toward God and communion with Him, but is an opposition to the living God that becomes greater through the centuries." The picture of heathenism is dark, but the living forces of the gospel are shown in such vivid contrast that the conclusion can not help being optimistic. Scholarly foot-notes and a carefully prepared index add to the value of this contribution to the theory and history of missions.

The Right to Believe. By ELEANOR HARRIS ROWLAND, Ph.D. 12mo, 202 pp. Houghton Mifflin Co., Boston. $1.25 net.

An argument for the fundamental verities of religion: God, Christ as divine, prayer, immortality; having a double basis, namely, the reasonableness of the case, and the practical satisfaction of the mind and soul.

The author's particular tendency is to logical alternatives, between which she urges the reader to choose that one which conforms to the probabilities of the intellect and the peace of the inner life. At points one is reminded of Butler's "Analogy." The book as a whole furnishes a discipline in close and consecutive thinking.

Problems of Youth. By DR. LOUIS ALBERT BANKS. 12mo. Funk & Wagnalls Co. $1.30.

A book that should be read not only by young men and women, but should be studied carefully by fathers, mothers, and teachers who are guiding young men and women into a larger and better life. These problems, as presented by Dr. Banks, if well worked out by the reader, will leave fewer of the sad problems of life to be worked out in old age. Many pages are marked—paragraphs marked to be reread. It is really a book of reference and has a fund of illustrations that will prove valuable to those who are working at "The Problems of Youth."

Christmas in Art. The Nativity as Depicted by Artists of the Fifteenth and Sixteenth Centuries. By FREDERICK KEPPEL. Illustrated. 8vo, 161 pp. Duffield & Co. $2.50 net.

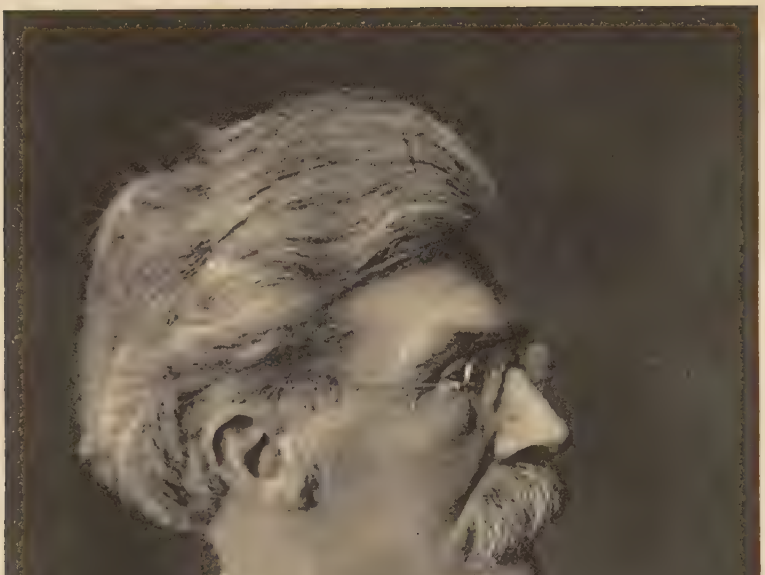
The author and publishers are to be congratulated on the exquisite taste shown in the make-up of this handsome book. The type used in the text is attractive enough to invite the most fastidious and languid reader and the numerous illustrations, chiefly reproductions of rare prints, give one an excellent conception of the work done by artists on the nativity during the fifteenth and sixteenth centuries. A good feature of the work is the special note which accompanies each illustration. There are also a few general notes on the artists who made Christmas pictures. The author thinks that "in the case of Biblical pictures as in the case of ecclesiastical architecture and sculpture the finest are certainly those produced in centuries past and not those of our own too sophisticated day."

Human Equipment. Its Use and Abuse. By EDWARD HOWARD GRIGGS. 16mo, 73 pp. B. W. Huebsch. 50 cents net.

An excellent treatise on the right use of things. We would all be helped by measuring what we have according to the standard laid down by the writer, who speaks with authority on a live question.

Heavenly Heretics. By LYMAN P. POWELL. With portraits. 12mo, 139 pp. G. P. Putnam's Sons. $1.25 net.

This is the title given to a book which gives brief sketches of Jonathan Edwards, John Wesley, Horace Bushnell, Phillips Brooks, William Ellery Channing.



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PASTOR OF CENTRAL PRESBYTERIAN CHURCH, DENVER, COL., SINCE 1900

THE HOMILETIC REVIEW

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EDITORIAL COMMENT

High-Priced Food

THE discontent which has for several years been swelling, while the cost of living has been steadily climbing above the means of living, has recently broken out into a loud and bitter cry, especially from the urban population, which includes about one-third of the people. Not merely a cry, but a fierce striking back has begun against firms alleged to be largely responsible for the pinch—packers and purveyors of the meat supply. Starting at Cleveland, a meat-boycott has spread East and West. The Department of Agriculture has agents in every part of the country investigating the causes of the high cost of food. Grand juries are endeavoring to get at the facts of alleged combinations to force out food prices. Alarmed at possible political loss in the Congressional elections next November, the now dominant party in Congress is proceeding to institute a thorough hunt for the bottom cause or causes of the grievance. Popular complaint is none too bitter, as specimen figures show. Since 1896 the price of potatoes has advanced 100 per cent.; of butter, 126.6 per cent.; of beans, 145.6; of cheese, 156.6; of bacon, 197.1; of mess pork, 212.1; of lard, 226.2. In general provisions the recent increase of prices is stated as 70.3 per cent., a tremendous pinch on small incomes and a satirical commentary on the jubilations that hailed Mr. McKinley when elected in 1896 as "the advance agent of prosperity." The party that then came into power, tho not responsible for the pinch, has cause to dread the combination which it tends to form between demagogs and sufferers.

Search for the Causes

THE ministers of Cleveland have faced the crisis with wise leadership. The resolutions in which they call on the churches everywhere to rise in condemnation of men and interests that force up the cost of the necessaries of life, and to cooperate in sending just and faithful representatives to State and National legislatures, are prefaced with urgent advice to "all ministers of the gospel to make special study of the economic questions" that are vitally involved. As to these some leading considerations arise: (1) Cheap money means dear goods. The overproduction of silver that was feared in 1896 has been succeeded by overproduction of gold. Goods are consequently dearer the world over. The costs of living have risen in all lands, tho not so sharply as here. Justice demands a proportionate increase of wages and salaries. It is bound to come, as it came after the influx of California gold 60 years ago. (2) Restricted supply means enhanced price. But the figures of the Department of Agriculture refute the theory that production has not kept pace with population. Here is a specimen fact: for the decade 1866–75 the *per capita* production of wheat was 6.2 bushels; of corn, 24.6. For the period 1905–08 it was, for wheat, 7.9 bushels, and for corn, 31.8. That wheat has nevertheless risen to $1.10 per bushel, and corn to 85 cents, doubling the prices of 15 years ago, makes for conviction that artificial restriction has been put on nature's increasing supply. (3) Enhanced food prices press heaviest in this country, the fruitful mother of "trusts." It is here only that the price of eggs has been made independent of the varying activity of the hen, and that we hear of many millions of her deposits long sequestered in cold storage with proportionate hoards of other foods. A 62 per cent. dividend by a meat-selling company, together with farmers' agreements to hold back the supply of farm products, keeps pace with this. After investigation has settled the facts, and fixed the responsibility, will come the prevention of preventable wrong.

Some Remedies

Some of the wrong will be unpreventable until human nature has "worked out the beast" in it. "Man is a wolf to man," said the old Roman. The commercial Raven of to-day flourished in Solomon's time, and in the England of Henry VIII., when the royal Commissioner, John Hales, declared, "There is dearth and scarceness of victual without just cause. . . . Men are drowned in this filthy desire of getting together goods." "He that withholdeth corn the people shall curse him, but blessing shall be upon the head of him that selleth it," was written twenty centuries before. To testify by word and deed against the Protean forms of an antisocial covetousness is a large part of the burden on the modern Church; for legal curbs derive their being and their efficiency from public opinion. Meat-boycotts, practically as ineffectual as Mrs. Partington's broom against the ocean tide, are good only as a formal declaration of war against a class of public enemies great and small, and as reducing that over-indulgence in flesh-food against which medical warnings have been given. The conquering legions of ancient Rome and of modern Japan marched and fought on cereal food. The one immediately practical step toward relief of the present situation has already been proposed in Congress—the abolition of tariff taxes on food. Under the present law the tax on imported potatoes is 25 cents per bushel, wheat 25, barley 30, beans 45, bacon and ham 5 cents a pound, hay $4 per ton, etc. This tax fell on the consumers of a recent cargo of potatoes from Norway. A food-tax is, of all taxes, the most unjust to small incomes, a relic of the inhumanity that once taxed daylight—the window-tax that darkened English cottages. Englishmen abolished food-taxes sixty years ago, and just now have decisively forbidden their reimposition. This, to be sure, would be only a minor relief, but nothing that counts for relief is negligible now. State legislatures should memorialize Congress for it, and letters from the people should swell the mail to the Capitol.

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Facts and Faith of Science

Protagoras of old said, "Man is the measure of all things." Many to-day are revising that saying to make it read, "The scientific man is the measurer of all things." Of course physical science possesses its great value descriptively and practically for mankind, and has made magnificent advances since the days of that metallurgist Tubal Cain, or the age of the star-gazing Chaldeans. But because this or that individual scientist has accomplished fine work in one direction or another is no reason why we should allow room or comfort for every conceit of his which is thrown off as a by-product of his main thought and work. Applying this principle of judgment to science generally, we find it commonly assumed that science is essentially an exact process of knowing through investigation, yielding positive, accurate knowledge, and, so far as it has gone, absolutely dependable results, integrating human experience and providing men with a homogeneous body of truth, to the volume of which additions are constantly being made and which, in the wildest dreams of a Laplace or a Dubois-Reymond, may finally become coterminous with the total reality of the universe. We find also individual scientists, as a Tyndall or a Huxley, undoubted authorities in the world of description, indulging in metaphysical gaucherie, and in place of a science thus far, attempting to give us a half-baked speculation a good deal farther.

In view of the confusion that has been introduced into the popular apprehension of things by this inflation of scientific pretension it is well to issue a peremptory challenge to science to discriminate sharply between its own facts and its faiths. The effort of the physical scientist is to obtain fact from facts, that is, in each particular province to form a generalization from a host of particulars. This is a worthy ideal, happily attained in many cases, but by a kind of fallacy or precipitancy the average scientist is apt insensibly to slide from the basis of his factual find in the descriptive world into a limbo of amateurish dogmatizing in the world of causal explanation. In other words, he has gone beyond his facts and set up a faith scheme of his own. James Russell Lowell said that it would be better for the world "if some people would stop talking when they stop knowing," and of many a scientist the same might be said.

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The Man Jesus

Elbert Hubbard writes with a pen that sparkles, but which is at times sadly inconclusive and flippant. He impresses the reader as being one who cares more to be thought bright than truthful. He is just now reported as saying, in one of his city lectures, that there are men living who are abler than was Jesus Christ. This is absurd, and quite likely is intended to make its point by shocking the reader. Were Mr. Hubbard cross-examined, to whom would he point in ancient or modern times who even remotely has so inspired painter, musician, sculptor, or poet, as has Jesus Christ? To whom else do we go so frequently for the ideals of our civilization? Where else do we find such full-rounded manhood, so manly a man? To think of Him is like looking at a tranquil, illimitable, unfathomable sea. In Him we see no vanity, no jealousy, no selfishness, no intolerance, but the fullest realization of service. Truth flows from His lips as from a fountain. His parables are graphic and everlasting. His sentences are epigrammatic truths, always alive with human interest; they are not geographic, provincial, racial, but are universal. The Samaritan has good in him; the Syro-Phenician has wonderful faith; and so has the Roman centurion. In those days a great Jewish rabbi now and then would appear who would fashion into shape an epigrammatic utterance that would live; but Jesus poured forth epigrammatic truths with marvelous spontaneity and prodigality; He, more than all the others combined. He seemed to live on a plane where they were native to the soil. His knowledge of human nature of a spiritual sort was at all times equal to the greatest that we at any time find in Socrates, in Plato, or in Buddha. Outdo His utterances if you can—such as this one, "God is a Spirit: and they that worship him must worship him in spirit and in truth"; or, of His parables, the one concerning the Prodigal Son, or that in the Sermon on the Mount where He urges no anxious thought. These were His every-day utterances. He understood perfectly the conditions under which He labored, and, as by instinct, He knew the people with whom He talked. His was not a spasmodic vision, but was calm, sane, always constant, never strained, or exhibiting effort. In Him we see the brightest intelligence and the best type of manhood that ever came above the horizon of the world. The most searching criticism of to-day is able to do nothing more than to strip Him of certain dogmatic accretions of the ages that followed; but, bereft of these dogmas, He is sure to lose nothing essential, and the world is equally sure to be greatly the gainer.

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Temperance Gain

In some of the newspapers owned by Mr. Hearst a labored editorial attempt has recently been made to prove that the prohibition gains of a year or two past have resulted in decreasing the consumption of beer while greatly increasing the consumption of whisky. *The Boston American* says:

> "The result, in one month, is as follows:
>
> "In October, 1909, the people drank less beer by 200,000 barrels than they drank in the same month in 1908.
>
> "In October, 1909, the people of the United States drank more ardent spirits—whisky, gin, brandy, etc.—by 1,500,000 barrels—than they did in October, 1908.
>
> "In a hundred gallons of beer you get three gallons of pure alcohol on the average.
>
> "In a hundred gallons of spirituous liquors you get fifty gallons of alcohol.
>
> "The decrease of 200,000 barrels in the consumption of beer and the increase of 1,500,000 barrels in the consumption of whisky and the other poisonous spirits are due absolutely to the prohibition movement, and this can not be denied."

This is as interesting as any other fable. It has the additional interest of a well-told falsehood. This newspaper skilfully informs its readers that this is not guesswork, because the United States Government "keeps absolute track of the brewing and distilling industries." So they do, but this newspaper did not get any such figures from any report of any department of the Government. The latest annual report of the Commissioner of Internal Revenue shows a slight increase in the production of whisky over a year ago, but it shows a production of thirty-five million gallons less than two years ago, and, except the last previous revenue year, the smallest production since 1902. The withdrawals for consumption, however, which is the real index of whisky-drinking, is about five million gallons less than by the report of 1908, and about twenty million gallons less than for 1907.

Advance Agents of Sensationalism

Let the purveyors of news and the improvers of morals and the preachers of truth take warning! For the confidence of their followers is measured, in the end, by the care with which current events are reported and "improved." Let a teacher become slipshod about his facts, and his influence is gone. This is the first axiom of pedagogy, the primal law of anthropodynamics. There may be a specious excuse for the sensational press to misreport and to garble and to muddy the happenings of the day, tho it's a poor policy, but a respectable leader of men will not be caught at hanging a man first and then trying him.

What then will be the total effect of all these accusations and condemnations and foolish invectives concocted by the mob of zealous would-be teachers who rush into the open before the book under discussion has been read (a not unusual proceeding, to judge by the self-confest revelations of the so-called faithful!) or even before the *corpus delicti* has been made public authoritatively?

The effect will be that of the "wolf"-crying indulged in by the boy in the fable. The alarm is too often an alarm over nothing, the clangor of a *vox et præterea nihil*, and when the real danger arrives the ears of men are stopt. Besides, what a lot of advertising the wicked and the rash get for nothing! That's probably one reason why they so often flourish like a green bay-tree. Why not, rather, follow the example recently given by those pastors who refused to become the unpaid advance-agents of a notorious infidel? They held a meeting, talked over the situation, and voted to ignore the unsavory business. The result was that the lectures fell flat, for the public interest had not been prodded into an idle curiosity to see how bad a platform-infidel could be. We revere the man who can keep silent in seven languages.

The Baptists of Wales

Dr. Oliver Wendell Holmes used to insist, as also did Henry Ward Beecher, that every man should move along a double line of rails, not permitting any single interest in life so to monopolize his energies as to bring atrophy to many of his best capacities. Our greatest statesmen in each generation have all indulged in versatile culture. It is well for ministers of religion to imitate the great ministers of state in this kind of dualism. Gladstone was theologian as well as statesman; Salisbury was a learned chemist as well as as a popular politician; Mr. Balfour shines as a philosophic writer; and Mr. Lloyd-George's religious addresses are as masterly as those which he delivers on the political platform. This has been a memorable year for the Welsh Baptists. Even Welshmen who are not affiliated with the political party of which Mr. Lloyd-George is so prominent a leader share the pride of the principality in the brilliant career of one of its ablest sons. That the Chancellor of the Exchequer should be President of the Baptist Union of Wales is one of the most significant proofs of the moral progress which this age is achieving beyond any stage hitherto marked in the national life. That a man eminent in his own denomination, and not ashamed to emphasize his identification with it, should attain to one of the highest offices of the Legislature is a fact altogether differentiating our civilization from that of any preceding epoch. Such a condition would have been impossible a hundred years ago, when high and noble character was not demanded in kings or administrators. If revolutions are talked of, and if reformations are referred to, here we have both a revolution and a reformation entirely accomplished by the march of the religious sense of the people of the British Empire. It is fallacious to say that the world does not move. Humanity is not only moving, but it is moving in the right direction.

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Superficial Obiter Dicta

A lady novelist has just completed a tour from the Cape to Cairo in search of material for her next work of fiction. In a brief description of her tour, which was remarkable enough as a mere feat of adventure, she dogmatically declares that "missionary influence is not really a good thing for natives." It is to be noted that this is the precise accent often adopted by mere travelers, but that it is apt to be modulated, modified, and even totally changed when the traveler happens to settle down where he can form more than a passing judgment. The late R. L. Stevenson at first talked almost contemptuously of missionaries, but after be became resident at Apia in the midst of the Samoans he was converted into a most ardent friend of missions to the heathen. Dr. Edgar Geil is one of the most enthusiastic advocates of missionary enterprise, but he only became so as the result of his visits to stations during his tours round the world. We all know what were the results of Darwin's contact with missionaries in New Zealand and Patagonia. It is far too late in the day for a fresh lady traveler from this Christian land to expect thoughtful persons to attach any value to her dictum of disparagement.

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"Religion and Miracle"

The most significant thing about Dr. Gordon's book "Religion and Miracle" is the change it marks in the theological atmosphere as compared with former days. No one will be disposed in the least to question the Christian earnestness and intellectual sincerity of the author of this book. That such a series of addresses should be delivered to the students of a theological seminary that is under the auspices of a recognized evangelical denomination by a man who preaches in an orthodox Congregational church to one of the largest congregations in New England, shows how far we have traveled in the direction of liberty of utterance and the doctrine of free speech since the days of our fathers.

This is not to say that Dr. Gordon has gone beyond essentially evangelical ground; since he expresses in language, so specific that it should not be misunderstood, the possibility of miracle and the credibility of at least some of the miracles. Dr. Gordon is a Trinitarian, and no one has surpassed his tribute in this book to the supreme greatness of Christ. But the mere proposal to ascertain whether the miracles are essential to Christianity is one that, if it had been made twenty-five years ago, would have at once excluded the inquirer from evangelical ranks. The inquiry is a legitimate one, and we are sure that Dr. Gordon has made it in the interest of a Christian faith, in behalf of multitudes of Christian men to whom miracles are an obstacle rather than a help.

It may be doubted, however, if Dr. Gordon has succeeded in his purpose. The age-long identification of Christianity with the wonder-works of Jesus probably rests on the certainty that faith in the Jesus of history is essentially implicated in a belief in His exceptional superhuman activity. It is this question that we now have to face and settle. In advance of the discussion we venture the prediction that what we call the miracles will continue to be identified with our faith in the person of Christ, as marks of a supreme personality who, however identified with nature and with human nature, can never be wholly explained merely by reference to the ordinary powers of men, nor by the known phenomena of the orderly cosmos.

French Degeneracy

In the most memorable of all his annual Mansion House speeches during his distinguished premiership, Lord Salisbury alluded to "the dying nations." Those few words thrilled through Europe and are never forgotten. Only with extreme reluctance can a thoughtful student of the wonderful annals of a splendid neighboring people, apply that phrase inclusively to such a nation as France, once the real leader of civilization and under the flag of democratic freedom the conqueror of effete European despotism. But the confest decadence of that very nation can not, alas! be doubted in face of repeated recent lamentations. M. Réné Lavolle is a French writer of high repute. He has recently emphatically asserted that his fellow countrymen are a decaying race. It is indeed a humiliating affirmation, and might perhaps have been considered due to a pessimistic tendency in the temperament of the author. But, unfortunately, M. Lavolle shows that he knows his country. He specifies causes in detail, and attributes the decadence to diminishing birth-rate, increasing sensuality, the growth of drunkenness, and the loss of spiritual ideals. Any one of these disastrous elements might work fearful havoc, but what can prevent a nation from rushing down the cataract to the abyss of doom when such agencies enter into combination? Is there any hope for France? We are not aware that M. Lavolle entertains any, tho there are some observers who do cherish bright hopes. These, however, are mainly to be found in that section of the population which is showing remarkable signs of revival under the action of the very conditions that was felt at first to be depressing — the separation of the Church, both Roman Catholic and Protestant, from the State.

COMMENT ON RECENT UTTERANCES

The "Politeuma" Problem

The phrase "Our conversation is in Heaven" is literally "Our citizenship (*politeuma*) is in Heaven." This affirmation as to celestial polity is sometimes employed to enforce an argument against practical sympathy with mundane efforts after progress. But such abstinent aloofness on the plea of peculiar spirituality has brought a dry-rot into many a fellowship. St. Paul can not have purposed to inculcate the abnegation of common sense. Principal Chadwick (England) has done excellent service by dealing, in a special address, with the subject of "Christian Citizenship." He reminded his audience that God placed us here to be the light of the world, the salt of the earth, and He pleaded that if Christians were not intended to constitute an influence in the world's activities, the best proceeding on the part of the Almighty would be to transport them to heaven as soon as they were converted.

Why Ministers Fail

In a conference with the ministers of Boston, the noted evangelist, Dr. J. Wilbur Chapman, made some pertinent observations while attempting to answer the question "Why some ministers fail." He marveled that more ministers do not fail, and, in fact, to him the wonder is that the great majority do not fail. As to some of the causes of failure, he observed that preaching to some has become a profession, instead of a passion. The spirit of routine, of professionalism, is fatal. Other failures, according to Dr. Chapman, are due to the fact that ministers use the wrong method of approach. They try to enter by the door of the head rather than by the door of the heart. The man who enters by the head must come armed with an argument, and he is met by an argument. Then Greek meets Greek. But the best method of approach is not by the head. Dr. Chapman records that he has found it very easy to enter by way of the heart, which was the method of Jesus. The successful minister must use heart influence as his chief method of work. Moreover, some ministers fail because they have departed from the Bible as authority. They forget that Jesus and His gospel are the only hope of a sinful world.

Some failures this evangelist attributes to the loss of the "evangelical note," though this element he finds "hard to define." Some ministers fail because they have lost the note of authority in the pulpit. It is a fatal mistake to let people understand that he is afraid. He gets his commission from God, not from the official board. The pulpit is the last place in which to scold, to say harsh things; but the message must have the authority of a divine commission. Some ministers fail because they do not spend enough time in devotional Bible study and private prayer. Finally, as Dr. Chapman insists, with all else, failure is sure without loyalty to Jesus Christ.

Attitude Toward Sin

In an article, appearing in the pages of *The Expositor*, Prof. James Orr discusses that that tragedy of God's universe which we name Sin. So persistent is the habit, in many quarters, of flippantly minimizing sin that the serious treatment to which Dr. Orr subjects moral evil will meet with the approval of many anxious minds. How can an adequate appreciation of righteousness be either conceived or formulated unless the problem of sin is regarded with deepest concern? Professor Orr does not spare those objectors whom he describes as being busy digging the grave of Christianity and looking about for a substitute for it. But he reminds us that no innovation is involved in the practise of those who wantonly minimize evil in all its forms. In the past there has ever been abundance of denial and perversion of the Christian idea of sin—in early agnosticism, at the Renaissance, in the deism and rationalism of the eighteenth century, and whenever there has been a decay of religious life, with marked change in mental and social conditions.

The Minister's Problems

The rector of Birmingham, dealing in a series of articles with the "Present-Day Problems" in the ministry of his own communion, observes that life is a series of problems, personal and social, which witness to its power and purpose. We live by and for their solution. "Not only is life without problems an impossibility," says Canon Thompson, "but the higher the life the greater the problems; the more complex the problems the more purified the life." He animadverts on the pastoral problem, the financial problem, the social problem, the personal problem. He aptly says that "we are not in a state of dissolution, for then our problems would be few; but in a condition of advancing life, and consequently our problems are many."

VICTORY IN THE MAKING

THE REV. MURDOCK MACKINNON, M.A., HALIFAX, N. S.

A DARING challenge was thrown out recently by an English editor that the Church had perpetuated a failure and that the modern world stood in sore need of a substitute for Christianity. "We do not hold up the defeated warrior as the type of the military hero. Why should it be otherwise in the Church militant?"

It was this assumption that the Church did hold up the example of one who had failed that led another to bemoan "the mysteriously disappointing career of Jesus," and Schopenhauer to regard it as a moral outrage to take an instrument of torture as the symbol of the Christian faith.

These men are representative of a type. The life of Jesus was for them a failure and human progress is retarded by holding Him up as a model.

They are not alone in their contention. Those who had opposed Him in His lifetime and who were instrumental in securing His condemnation believed themselves to have won a mighty victory. They disregarded the conventionalities that keep men apart, enemies became friends as they congratulated themselves in celebrating the overthrow of a common foe.

We would expect, however, that those who were on most intimate terms with Jesus and who had breathed His spirit for years would have seen things in a different light. On the contrary, His followers saw failure written in every scene and act of what Professor Pfleiderer calls the "fearful tragedy" of the cross. When Jesus was arrested His disciples all forsook Him and fled. Their blighted hopes are reflected in the plaintive words of the friends on the way to Emmaus. How comes it then that not only skeptics of the present day but the friends and enemies of His own day had all concluded that He had failed? Is this skepticism unfounded? Is there any ground for such rejoicings on the one hand or for such utter despair on the other?

Jesus announced His program first of all to the guardians of the existing religious order. He presented to them His conception of the kingdom, the inwardness of true religion, and the worth of the individual human life. They listened to Him, but they made their own deductions. They heard their doctrines implicitly assailed. They were sufficiently keen to read their own downfall in the progress of this idealistic Reformer, and they exerted their influence against Him. He had looked for a better welcome. To whom should He go if not to those who were officially appointed to further the interests of true religion? But these are not always the readiest to welcome new truth, nor do they know the highest when they see it. As a matter of fact they do not see it, and they could hardly be expected to know it. They stand for the existing order and hurl their anathemas upon all who would presume to question the permanency of their doctrines.

Jesus turned from these "blind mouths" to the multitudes. He was apparently more successful with them. They were attracted by His teaching and some of them by the startling character of His work. This was, however, a form of notoriety which Jesus did not desire. The common people heard Him gladly, but craven curiosity and worldly hopes were elements all too prominent in their devotion. When He told them of the sign of Jonah and the spiritual nature of His kingdom they set their hopes upon Barabbas and loyalists of his type. For upward of a year, then, He concentrated His teaching on the Twelve, hoping that through them His message would ultimately be received. But not one of them seemed capable of comprehending His meaning, and with bitter disappointment He overheard them disputing as to the chief places in His kingdom. There is a touch of genuine pathos in that last scene at the judgment hall where "Peter went in to see *the end*."

Thus He was opposed by the religious leaders, rejected by the people, and misunderstood by His immediate followers. Opposition and antipathy soon develop into hatred. A plot was formed against Him, one of His own band became the instrument of betrayal, and when He was but three and thirty years old they nailed Him to a cross and left Him there till He was dead. The people whom He came to bless turned their backs upon Him, the religious forces of the time were all arrayed against Him, and the city of His heart rejoiced in His downfall. In the name of religion and justice He was condemned. For the peace of the State and the good of the Church He was crucified, and special precautions were taken as He was laid in the grave.

This, then, is the situation in the face of which we are called upon to establish the triumph of Jesus. Shall we say at once: it was not His triumph but His defeat, it was not success but utter failure, it was not victory but disaster dark and dire? He spoke of this occasion as His hour. It was neither His hour nor His day? "This is your hour and the power of darkness." The enemy have won the day, bless the Lord for His goodness!

Now, we might suspend judgment and await the final issue. He was put to death, it is true, but "He burst the bands of death." We might wait for a few generations and note the reception accorded His religion throughout the world. His followers have taken heart again and they remain stedfast in the face of hardships and persecution. In less than three centuries faith in Him becomes enthroned as the religion of the Roman Empire. Here is the real triumph, and to confirm it we need only follow the stream of history to see the highest civilization of the world distinguished by the name of Christendom and learn of heroic missionaries in every land ministering in His name and rejoicing as the heralds of good news.

REV. MURDOCK MAC KINNON, M.A.

To adopt this line of argument would be to raise more questions than we could answer implicitly and to admit failure in the beginning. We refuse to postpone victory for nineteen centuries. We refuse to postpone it for three centuries. We refuse to postpone it for three days. If we can not find victory in His life, we shall not find it in His death. If we can not find victory in His death, we shall not find it three days or three centuries after His death. The element of time does not change the character of an act or event. If it is bad it is always bad, if it is good it remains good. If it is failure to-day it is failure always. If it is triumph at all it is now or never!

There was one at least who realized that the death of Jesus did not necessarily mean the overthrow of His cause, one who consciously recognized that in view of all the circumstances anything else than death would have been failure. That one was Jesus Himself. We dare not leave Him out of the reckoning. Early in His career He became aware of the coming struggle. We get the first suggestions of it after His baptism. The national hopes of the people appealed strongly to Him and for a time they held Him enthralled. But the more He thought and prayed the more clearly did He interpret the highest Messianic hopes of the nation, and the more He yielded Himself to the will of God in realizing these hopes, the more was it brought home to Him that His kingdom must be spiritual and that His influence and power must be exerted for spiritual ends. We receive, then, the first hint of triumph in connection with the temptation, where Jesus refuses to compromise His soul for the kingdoms of this world and the glory of them.

When the applause of the multitude had died away and the enmity of the religious leaders had been formulated into a definite and progressive policy, the faithful few began to droop and drowse. They thought of the homes they had left behind and of the hopeless future opening before them. When they realized that Jesus had given death a place in His calculations, their spirits were broken and their hearts sad. The Master interprets their state, and with a heart overflowing with sympathy He speaks of peace in the midst of tribulation and of victory already achieved. This is His challenge to their lack of faith: Be of good cheer. I have overcome! He had resisted the attractions of the world and surmounted its terrors and He saw that His death was to be the perfecting of a sacrifice already begun and the climax of a victory attained in life. With such words of confidence and reassurance He ministered comfort to those who had forsaken all and followed Him.

A further hint is given in connection with His entry into Jerusalem. He had realized that there was imminent danger, and His friends cautioned Him against the intrigues of those who were panting for His life. But He faced the issue with calm fortitude and trust. In imagination we can see Him a swift mute figure intent on carrying out His purpose. On arrival He accepts the homage which an excited people are ready to bestow. "He proclaims Himself openly the promised Messiah, and the people break palm branches and wave them exultingly as He makes His way down the mountain road. Jesus knew too well how much their hosannas and acclaims were worth, but He accepts the proffered homage and steels Himself in the face of the events of the coming days."

Jesus undertook to interpret His own death as the condition of the fulfilment of His mission. Here we have a more definite statement as to the prospect of ultimate success. He illustrates by a grain of wheat how he who loves his life shall lose it, and he who hates his life in this world shall keep it unto life eternal. In these and other sayings we see the principles which determined His course. Death alone can so disengage the vital forces of His personality as to give them a free course in the life of humanity. His goal was not the salvation of Himself but of men. That He did not fail of His purpose we can see from a declaration like this, "I have been crucified with Christ and it is no longer I that live but Christ liveth in me."

In other words, Jesus recognized that the divine purpose implied His death. Why it should be so we are not called upon here to say, but it is quite plain that He believed this to be so. The power of the cross to awaken in the hearts of sinful men the hopes of a new life is sufficient evidence that He was not mistaken. This fact accounts for the calmness that marks Him throughout the whole of the ordeal. Jesus never appeared to better advantage than when the shadow of the cross had fallen athwart His path. It was not to be expected that He could pass through all without "a terrible conflict of feelings, the ebb and flow of the most diverse emotions, anguish and ecstasy, the most prolonged and crushing depression, the most triumphant joy and the most majestic peace swayed hither and thither like the moods of a vast ocean." Temptation made its final onset in the Garden of Gethsemane, but He fought the enemy to the last. The bitterness of death was past and He was able to go through the scenes which followed with a composure which nothing could disturb and a "majesty which converted His trial into the pride and glory of humanity."

Observe His relation to the penitent thief. His claim was that He could save sinners. The religious classes were offended at His latitudinarianism and His apparent blindness to the character of those who thrust themselves upon Him. Here in the midst of the confusion of His friends and the jubilations of His enemies, His spirit touches a sinful man and he prays, "Lord, remember me." This is one further opportunity of saving men and incidentally of vindicating His claim. "To-day shalt thou be with me in Paradise," comes the reassuring reply.

Jesus taught men the power of forgiveness. The sermon on the mount is permeated with this new spirit. He had forgiven man who had sinned against God and humanity, but now cruel hands have sinned against Himself. They wag their heads and jeer at Him. Surely He will pray that the judgment of God may descend and instantly consume such sinners! "Father, forgive them, they know not what they do," is the prayer and excuse which He offers for them all. We would never have seen Jesus at His best, nor known how far God can go in the way of forgiveness, had it not been for this scene on Calvary.

His life stood for sacrifice. There is no other truth so outstanding in His whole career. He gave up what most people seek: riches, honor, fame, position, power. His teaching is but the outward expression of this truth. He contrasts the good shepherd with the hireling. He says the supreme test of love is that a man lay down his life for his friend. This is the highest law of life and the greatest sacrifice is that of life itself. Many try to teach this truth who are not able to live it. Can we find it illustrated in life at all? Jesus is no mere victim in the grip of a grim necessity, but a willing sacrifice.

In His death, then, He vindicates His claim and exemplifies His teaching, which otherwise would have been spread over the whole period of His ministry. His death is the epitome of His life. He came to save sinners and He speaks words of hope to the thief on either hand; He taught men to pray for their enemies and He says, "Father, forgive them"; He taught the power of sacrifice and He gave His life to seal His devotion. "His death presents in a dramatic and compact form that very devotedness which is diffused through every part of His life. Here His self-sacrifice shows complete and perfect; here it is exhibited in that tragic and supreme form which in all cases arrests attention and commands respect. The death of Christ, tho but a part of a self-sacrificing life, yet stands by itself as the culmination and seal of that life; it catches the eye and strikes the mind and conveys at one view the main impression made by the whole life and character of Him who gave Himself upon the cross. His death even more than His life bears witness to the love of God. It is the last syllable of that great utterance, the utterance of God's love for men, the final evidence that nothing is grudged us by God."

Where then is the triumph of Jesus? In His exalting the spiritual when He was urged to set up a worldly kingdom and in His refusal to prostitute the higher powers of the soul for a mere momentary pleasure; it is found in His recognizing the path marked out for Him by divine wisdom and love and in His readiness to follow that path even when it led Him to a cross; in His adoption of the one divine method by which alone the vital forces of His personality are so disengaged from their local and temporal limitations as to make Him available for every man; it is to be found in His friendliness with the thief as evidence of His power to redeem humanity; and in His wonderful prayer where He excuses the sins of His persecutors and asks God to forgive them; it is found in the ultimate sacrifice of life itself, and thus the absolute consistency of His teaching and life. This is why the most sacred ceremony in every Christian Church is the commemoration, not of defeat but of victory, this is why an instrument of torture becomes transformed into the symbol of ultimate sacrifice. It was not the cross that made Christ what He is. It was Christ, His obedience, sacrifice, and love, that made the cross what it is. Through Him "the emblem of the world's shame and reproach has become the emblem of Christian faith, the treasure of Christian hope, and the banner of Christian victory." Jesus triumphed over its shame and cruelty, and "as the sunset with its crimson glory makes even the putrid pool burn like a shield of gold and drenches with brilliance the vilest object held up against its beams, He converted the symbol of slavery and wickedness into a symbol for whatever is most pure and glorious in the world."

And we must not forget that the victory by which Jesus overcame the world was one of faith. He never lost faith in God. "Men of piety and saintly bearing have been driven by the presence of pain and disappointment to challenge God's righteousness in words which it is not lawful for man to utter." We think of Job and others like him who were perfect and upright, who feared God and turned away from evil, and yet when the clouds of sorrow and disappointment broke, they lost their hold and longed for the land of darkness and disorder, where the light is as midnight. "But when the fortunes of Jesus were at their blackest, when He was baited by a raging pack of wolf-like enemies, and when He was sinking into unplumbed abysses of pain and desertion He still looked up and said, 'Father.'" True, He was a young man with all the strength and hope of young manhood still coursing in His veins. In the light of this fact we can interpret His prayer: "If it be possible let this cup pass from me." There was a moment when darkness encompassed Him and when heaven seemed to have joined with earth in utterly rejecting Him. Out of this blackness He cried: "My God, why hast thou forsaken me?" Had God forsaken Him? The one whom God has forsaken will never appeal to God for help. His cry is the negation of its own despair and a moment later He commends His spirit into the Almighty hands.

He never lost faith in man. If any one ever had reason to lose faith in man it was He. He was rejected, tortured, killed. But He knew what was in man. He believed that men would not have done what they did if they had known. He believed that when they would understand things aright they would appreciate the truth of His life, He believed that the death He was about to die would so appeal to men that they would be drawn irresistibly to Him, His faith has not been misplaced. It is truer to-day than it ever was that "the whole world has gone after Him."

He never lost faith in Himself. One would think that when there was not another soul living who had comprehended His meaning, He would have become suspicious as to His own worth; when even Peter and James and John did not understand, when no one stood for Him or by Him, that He would have lost all faith in Himself and His cause. Not for one moment! He believed in Himself. He claimed that His message would go to the uttermost parts of the earth and that His death, instead of its being a stumbling-block, would be the most attractive power in His religion. In the hour of His death He saw the glory of the son of man.

In Jesus we see the triumph of truth as against insincerity and sham. Had He belied Himself, He could have escaped the cross. Had He been less sincère, He could have left the money-changers in the temple undisturbed; had He been less righteous He would have refrained from His reference to whited sepulchers. It was the goodness of His life that made the prayer of the Pharisee such mockery in His ears, and His stainless purity prompted His illustration of the platter and the cup. It was His regard for the helpless that inspired His condemnation of those who devoured widows' houses. Had He been less true He would have been left unharmed. Had He yielded to the popular wishes He would have been crowned king. That would have been tragedy unrelieved! That would have been goodness doing obeisance at an evil shrine! Our faith in the universe as constituted on righteous principles has been put to the test, and One who was closest to the bosom of the universal life has finally stood the test and our faith is reassured. The spirituality of Jesus repelled the multitudes, His innocence crowned Him with thorns, His goodness left Him without a friend, and His love of human beings drove Him to the cross to die.

Thus we see that, disappointing as the career of Jesus may seem, and dark as is the tragedy of Calvary, a true interpretation will reveal to us no mere play of chance, but the inevitable opposition which a unique character must encounter and a natural development in the unfolding of a life purpose.

THE RESURRECTION—FOUR POINTS OF VIEW

I.—Prof. Borden Parker Bowne, D.D., LL.D., Boston, Mass.

If we heard that a man had died in a neighboring town, and had risen from the dead and ascended into heaven, we should not pay any attention to it. We should not believe the report; we should not even disbelieve it. We should ignore it and should feel somewhat impatient if some one asked us to consider the case. Yet the Christian church still repeats its creed concerning Jesus. He suffered under Pontius Pilate, was crucified, dead and buried. He arose again from the dead and ascended into heaven. Now why do we treat these cases differently?

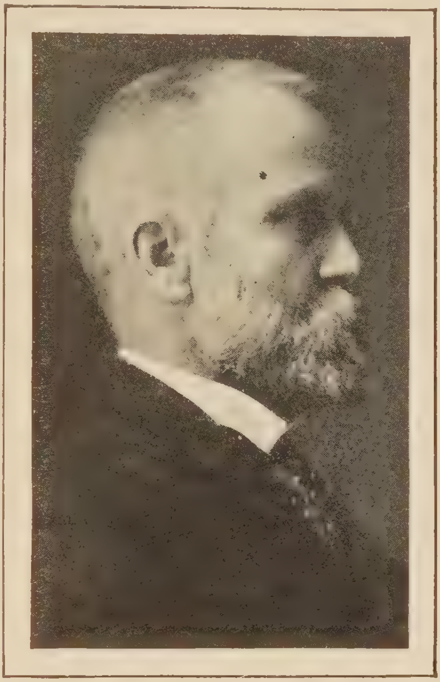
Reflection on this question soon convinces us that the discussion of this subject has been rather confused by a piecemeal treatment. Both friends and foes have been equally to blame. The former have largely treated of Christianity and miracles and have viewed the latter as the evidence for the former, and they have been taken by them as external supports rather than essential parts of the system. The foes have done the same thing. They have asked whether this or that miracle be credible, and when it is taken in isolation it is easy to show that the miracle is not credible. Then comes the familiar debate about miracles and evidence which tends to nothing but confusion. The next thing is the query, whether the doctrine proves the miracle or the miracle proves the doctrine. Soon it is concluded that the doctrine supports the miracle, so that it is far more acceptable without the miracle than with it. Finally, then, the miracle is to be set aside as a burden too grievous to be borne, and thus we become rational Christians.

This sort of thing is familiar to all practised readers, but not all of us see through it. The miracles of Christianity can not be discust piecemeal, but only as parts of a system. Christianity itself is essentially supernatural in its idea, and in that sense miraculous. That is, Christianity affirms an ever-living, ever-working God in whom we live and have our being and who profoundly cares for His children and is seeking to develop them into His spiritual likeness. In doing this work He maintains the familiar order of nature on which we all depend. He also works through the mind and society, through education and history. In addition He has sent prophets and teachers to reveal His will and to guide us into the truth. Finally, in the fulness of time, He sent His Son to make the perfect revelation of the Father and to present the highest assurance of His will and presence, and to furnish the highest inspiration to love and serve Him. This conception, as we have said, is essentially miraculous, and it is little less than pathetic that any one who accepts this thought of a self-revealing God and the stupendous miracle of the incarnation of the divine Son should haggle over details of miracles, as if anything depended on them. It is equally incredible, apart from experience, that any opponent of Christianity should think anything gained by cavils at the withered fig-tree, or the fish with the coin in its mouth, while the fundamental Christian thought is left untouched. Our general conclusion on this subject does not depend on argument alone or chiefly, but also and more fundamentally on our world-view and our moral and religious sympathies and tendencies. If we are essentially irreligious and have no sympathy with humanity's search after God, or if we hold a naturalistic philosophy, then there is no use in talking about the resurrection, or even about religion. Equally, if we say that God, if there be any, is supremely concerned to keep $\frac{1}{2}mv^2$ a constant quantity at all hazards, and in comparison has little or no interest in spiritualized humanity, there is no question of the resurrection. But if we believe that our race is, and always has been, in the hands of God who is leading us on toward Himself, then our minds are not closed in advance against the presence of the living God in history and in the mind of man, and that too in such a way that we may discern His presence. The real debate here is not the mere question of miracle, but it is the strife of two views of life and the world, the higher spiritual view and the lower material view.

Of course, neither of these views can ever become a matter of strict demonstration or scientific evidence. The lower view is based on certain crude dogmatisms which can not be established in any scientific or philosophic way, but which in a fashion appeal to the natural man as level to his understanding. Being of the earth earthy, he is satisfied with an earthly view of things. Equally the higher spiritual view admits of no demonstration. The evidence must be of a kind that roots in life and will have something of life's complexity. All that is possible, then, for the Christian is to form an argument that will be consistent with itself, and fit into our general scheme of Christian thought. Then it will be the duty of each one to decide for himself between the conflicting views, but in any case we must not expect to construct an argument that will compel belief on the part of unwilling minds. This is not the method of God's dealing with us. There is no argument in moral matters that forces belief, and it is not desirable that there should be. It must not be thought, however, that faith in the Christian view is any more difficult now than it has been in the past. On the contrary, it is at least as possible to-day as it ever was. In this age, as in all ages, it has been a matter of faith and not of demonstration. Our conclusion is the complex outcome of life and by no means the colorless result of a syllogism or historical inquiry. It is only the half-educated who fancy that science has made our faith in this matter more difficult. Some persons who have dwelt too long in the cave of dogmatic naturalism, and who are somewhat in the hearsay and passive stage of intellect, have been told that belief is unusually difficult to-day. It seems sufficient to tell such persons in reply that they have been misinformed.

Technical evidences of Christianity of the traditional type are not particularly edifying. Christianity is its own best evidence. Any great consistent system which fits into life and which upholds and inspires life is its own proof. The Christian system with its history and its present position at the head of all the influences that make for human uplift is Christianity's great evidence. It roots now and always in the Divine, and its miracles are not an outside proof, but a part of the revelation itself. God was not revealing Himself exclusively to Sadducees, nor to scientists, but to men as they have lived and live, and if we admit the general Christian conception, its miracles are perfectly natural. They are what we should expect. How should this glorious revelation of God be known except by manifestations which insure that the fact and its meaning should not be lost?

Now from this point of view the resurrection and ascension are just what was needed to make clear what the great revealing movement that culminated in the life of Christ meant. The Word was made flesh and dwelt among us, and we beheld His glory as of the Only Begotten of the Father. We are prepared to believe anything that fits into this magnificent conception. And what could be more fitting than that this divine Son, after having revealed the Father and been faithful unto death, should triumph over death and return to His Father again? How simply and worthily it is all told. He arose from the dead, showed Himself to His disciples, talked with them of the future of His kingdom, commanded them to go into all the world and preach His gospel, promised to be with them always, and then, while bestowing bless-



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ing upon them, vanished out of their sight. What else could have been done on the Christian theory? And if we suppose this to have happened, it is harmonious with the general thought; and, however much it may scandalize the Sadducean critic, it seems to have been the thing which the disciples needed and which the Church has needed ever since to complete their faith in their Lord.

Of course, as said, this does not admit of demonstration that would force belief upon unwilling minds, and yet so far as historical inquiry can go the fact seems to be as well established as could be expected or even desired. The apostles at the beginning were preaching Jesus and the resurrection, and this was the general faith of the Church from the start. Something must have happened to change the band of fleeing disciples into these world-defiers and world-conquerors which they so soon become. If there was no fact behind it all, whence did this new conviction and mighty courage come? It is quite idle to talk of vague possibilities of evolution and all that, for these things were not done in a corner, and too much has come from them to suppose the faith fictitious. If nothing had resulted, if there had been only a momentary flicker of enthusiasm, we might well believe that it was all a mistake; but when the Christian Church sprang out of it and still endures through faith in it we certainly need not be ashamed of our faith, in the face of anything that science or historical criticism may say. Some will call it the Christian superstition. We call it the Christian faith. To some it is still a stumbling-block and foolishness, to others it is the power of God and the wisdom of God. As between these views decision must be made by the survival of the fittest, and the court has been in session for nearly two thousand years. The anti-religious views have lived along in the lower ranges of human thought and life, and they have been equally the enemies of humanity, of its hopes, its inspirations, and its aspirations. And all the religious views that, for one reason or another, have failed to believe in Jesus and the resurrection have likewise been with us for many centuries, and they maintain only a precarious existence. Their views have not been great enough to command the faith or stir the hearts of men. In this fact the survival of the fittest, as the supreme court for considering the matter, hands down a final decision. The great need to-day is that the Church shall keep strenuously at work proclaiming the good news of God which the divine Son came to declare. When this glorious gospel of the grace of God is proclaimed in word and realized in deed, there will be no difficulty with unfaith. Unwilling minds can find pretexts for unbelief and even make them if necessary, but the way to God through Jesus Christ, His Son, remains open nevertheless.

II.—Prof. Edwin Diller Starbuck, Ph.D., State University of Ohio

The belief in a final bodily resurrection of men generally weighs very lightly, I suppose, upon the minds of the present generation. It is a conception carried over from earlier times, but so out of tune with the prevailing notions of the self, of God, and of righteousness of our own time, that, while the words may slip past the lips as of old, the conviction that used to attend them must have paled out almost to the vanishing-point among thoughtful people. The doctrine is, presumably, like the belief in immortality, an expression of the stubborn demand of the human spirit, that life shall not cease to be; and this is, let us say, a coefficient of the struggle for existence. Unlike the belief in immortality, however, the scattered evidences and analogies from our observation of the mental life, and of outside nature that seem to fortify the impulse to believe, are not forthcoming. The notion that the body will be raised up again is, indeed, the relic, apparently, of an extremely naive and materialistic attitude toward life that could not conceive of the persistence of life apart from the machinery of the present bodily self. It is a conception that harmonizes well with a crassly anthropomorphic God and a materialistic heaven and hell. It is inevitable that, with the progressive spiritualization of these basal facts of religion and an idealistic interpretation of the world, the notion of a bodily resurrection should have weakened its hold upon men's minds.

The question of the resurrection of Jesus is another matter. To pass upon its credibility is a case primarily for theologians and historians. Since, however, history and theology, to be in any wise successful, must be psychological, and since there are some important facts and laws of the mental life that are so frequently left out of account in discussing the question of the resurrection of Jesus, it may be worth while to allude to a few points, too often overlooked, which lie in behind the problem, some of them of a psychological character.

1. Logic and disputation can do nothing worth while in clearing the problem. I have been imprest, in reading from the early Church fathers, with the fineness of their logical skill in handling the question—such skill, like that of the schoolmen, as puts to shame our dialectical efforts to-day. If seventeen centuries of argumentation have left the question still in an unsettled condition, we shall not hope for much illumination by playing at their game in our little way. The supreme desideratum is to ascertain more facts with reference to the resurrection, or, in the absence of these, such an arraying and interpreting of the materials at hand as shall increase or lessen the credibility of the idea.

2. A naturalistic attitude toward the life, death, and resurrection of Jesus is becoming more and more a necessity. This was the attitude of Jesus Himself. He was not a Jahveh worshiper and did not appeal to signs and wonders to bolster up a flagging faith. Our own age is so dominated by the conception of law that any attempt to interpret the resurrection as the deliberate act of a Jehovah God in order to establish a "scheme" of salvation, or to demonstrate to mankind the immortality of the soul, must fall of its own weight.

PROF. EDWIN D. STARBUCK, PH.D.

3. It is deserving of equal emphasis that the acceptance of the naturalistic attitude does not disprove an event so unusual as the resurrection. Those who assume the scientific spirit in trusting the lawfulness of the universe have become the most reserved about dogmatizing in regard to what can and can not happen. There is a network of laws. All things expand by the application of

heat, but rubber has a way of its own. With greater application of heat the greater the expansion, but water swerves from the rule between 32° and 36° and obeys another law. The recent discoveries of physics and chemistry, experiments in the "mutation" of species as a principle of organic evolution and the like, ought to predispose everybody toward entire open-mindedness in estimating the credibility of events that are said to have happened or which may happen in the future.

4. It is fair to expect, however, a recurrence, under like conditions, of the unusual happenings of the past. If Jesus appeared to the natural eyes of His disciples, why should not similar occurrences be expected after the death of other persons as well? While such reasoning is not entirely conclusive, it has sufficient weight to have occasioned a flutter of interest and fresh flow of faith when, during the past few years, "science" has purported to have established certain post-mortem spirit phenomena. Certain members of the "Psychic Research Society," not to mention other spiritists who make no pretense at scientific acumen, have claimed to demonstrate *rapport* with the spirits of departed friends and even to have encountered their visible forms. The propriety of such investigations must be heartily admitted by all right-minded persons. So far, however, unfortunately for those who wish strongly to use the results to substantiate the story of the resurrection, there is little or nothing established by this society that can stand the exacting criticism of trained psychologists. The supposed appearances are so fully explicable by the well-recognized principles of suggestion, expectancy, subconscious *rapport*, and the like, that spirit presences and the "telepathic law" seem to be superfluous. These principles used to be brought to bear upon the crude psychologizing of contemporary spiritists, and deserve to be taken into account also by historians and theologians who study the problem of the resurrection of Jesus. I shall mention only one or two as typical.

5. The imagination can create, when predisposed by a high degree of expectancy or of emotional stress without expectancy, objects corresponding to the emotion. A case in point is the way in which the darkness is peopled with presences in response to fear. Not infrequently a parent who has lost a child will have, as the heart has ached after the endearing contacts, apparitions as vivid as was the real presence of the loved form. It is not strange that one of the founders of a great university, following the death of an only son, should have had a visitation from him and a revelation of the use to which to put the millions that were to have been lavished on the child. Nor is it to be wondered at that the image was distinct enough to be transferred from mind to mind and placed on an artist's canvas. The spiritists will say that these are also genuine spirit manifestations. But it is worth any one's while who cares to think straight in regard to visions, voices, and the like, and wants to correct possible mistakes of interpretation, to try the game, such as is often done in psychological laboratories, of sitting before a white or gray screen while holding, with the eyes fixed steadily upon the same spot, before the mind an image of some such figure as a circle or Greek cross. Most persons will find, after a few honest trials, that the image will actually appear on the screen; and by a little training it can be made to assume different forms or even different colors in obedience to the self-induced state of mind.

I shall pass over the principles of illusion, or suggestion, of the influence of fixed ideas and emotions on bodily conditions, of the hypersensitivity of consciousness and the value of subconscious impressions and the like, principles the importance of which most readers will appreciate at the mere mention, and speak of only one other.

6. The influence of social suggestion upon belief is powerful, especially when strengthened by the force of traditional accretions. Judea was surrounded by nations predisposed toward some sort of a doctrine of continuance and even having a well-defined doctrine of resurrection. Egypt believed in general bodily resurrection and had attributed to the God Osiris a special resurrection after his death. The Jews had at first lived in isolation from other nations and had little notion of personal immortality. During the centuries preceding the advent of Jesus, they began to be thrown with other nations and to adopt unconsciously their religious conceptions and customs.

If the force of prevailing beliefs were powerful during these centuries of Judaic national life, even more did the thought-currents converge and move like a rushing tide during the formative Christian centuries. The times were then ripe for accepting the story of the resurrection. Rome was dominated by no great spiritual conceptions of life and religion. Its philosophy and theology were borrowed piecemeal from various sources—a sort of religious eclecticism. In "their truly universal superstition" (Burkhardt), the Romans were predisposed toward the miraculous as a warrant for the authority of religion. It was not so much the fine, spiritually poised, God-like life of Jesus that could move them, as His miracles, crucifixion, and resurrection. The elements they drew from other countries were such as harmonized with this general attitude. They accepted the mysticism, symbolism, and allegory of Philo and the later Paul. From Greece they took, not the sane idealism of Aristotle but the picturesque idealism of Plato and Plotinus. They were open to the doctrines of evil and renunciation of Persia and the Stoics that favored a conception of "otherworldliness" and a plan of redemption. It is hard to see how Christianity could have won the victory in Rome over the religions of Egypt, Greece, Syria, and Persia, with which it was contending, had it not had recourse to the graphic and fitting imagery of the death and resurrection of Jesus. It is sometimes contended that the victory is sufficient evidence of the historicity of these events, and to their truth value. The same reasoning should be applied also to the spread of Buddhism, the swelling tide of crusading, the doctrines of heaven, hell, and purgatory at one time universally accepted, the geocentric theory, and all such theories as have had their day and ceased to be. The successes of Christianity argue nothing for the truth or falsity of the doctrine of the resurrection.

7. Another consideration that should lie back of the discussions of this question is that a belief or disbelief in the resurrection of Jesus is not essential to the life of religion. Christianity has shown itself to be a saving power in the world independently of any accidents of belief. We are living in an age when the sense of God's immanence, historically and now, with all that goes with it, is coming to possess the minds of men. They are moved by the divine humanity of Jesus during the years of His ministry more than by the tragic close and the spectacular events supposed to have followed. Artists may yet arise who may picture on canvas and in the pulpit the living, loving Christ who stands among men, His brothers, and redeems them, however else, at least by showing them also the life of the "Father" within them and about them. He may have gained the victory over death by rising from the grave. This much is certain, that He gained that victory in the same way that He triumphed over evil and suffering,—by finding His life one with that of God, and hence superior to change and decay. The discussion of the resurrection may well be carried on, then, in the most dispassionate manner.

III.—Thomas P. Hughes, D.D., LL.D., Brooklyn, N. Y.

The universal creed of Christendom, "I believe in the resurrection of the body," may be established not only on the sure warrant of Scripture, but on the historic continuity of the belief in all ages of Christianity. Moreover, it is in harmony with the teachings of nature.

The credibility of the resurrection as a fact appealed to twelve great leaders of natural science: Newton, Clarke, Maxwell, Herschel, Adams, Boyle, Dalton, George Stokes, James Simpson, Sedgwick, Joule, and Faraday. Among living scientists of those who believe in a resurrection of some kind are: Professor Sir William Crookes, Sir Oliver Lodge, and Professor Wallace.

It is very evident that every Christian must believe in a resurrection. But the precise nature of this belief is not defined. There is an article in the "Encyclopedia Britannica" on "Eschatology," by the Rev. A. S. Alger, M.A., chaplain to the late Bishop Wilkinson, which deals with the figurative character of Scripture, on all subjects relating to future life, in a most scholarly manner. We may, in these days of advanced thought, have our own views of the resurrection, but to deny it is to destroy the whole fabric of the Christian religion. It is just as inconsistent for a minister of the church to deny the resurrection of the body as it would be for a Buddhist to deny the existence of Nirvana.

In the Old Testament there is no very distinct revelation of a future life. We should scarcely expect to find it, because the apostle distinctly states that "life and immortality" have been brought to light through the gospel (2 Tim. 4 : 4). Philosophers from Pythagoras to Plato discust the subject and it was the all-absorbing question in the mind of Socrates in his last hours. But it is only in Christ that there is light. Still, notwithstanding this, there are many passages in the Old Testament which either obscurely or immediately refer to a resurrection of the dead: Job 19 : 25: "I know that my redeemer liveth, and that he shall stand upon the dust in the last day, and after my skin has been thus destroyed, yet from my flesh shall I see God" (Rev. Ver.) (Refer to the discussion of the meaning of the Hebrew גּוֹאֵל *Goel*); Dan. 12 : 2: "Many of them that sleep in the dust shall arise"; Hos. 6 : 2: "In the third day he will raise us up"; Hos. 13 : 14: "I will ransom them from the power of the grave."

In the apocalyptic literature of the Jews there are many references to the raising of the dead. The Talmudists taught, as the Mohammedans do in the present day, that the "*os sacrum*," the lower part of the spine, is the basis of the resurrection of the body. In the cathedral of [*Notre Dame*, Paris, this portion of the spine of a martyred archbishop is preserved as a sacred relic. The mere fact that Martha said to our Lord: "I know that he shall rise again at the last day," shows the popular belief in those days.

It is almost unnecessary to affirm that Jesus Christ taught it in His ministry to the souls of men except to remark that the Jews were astonished at His doctrine (Matt. 22 : 31, Mark 12 : 35, Luke 20 : 28, John 11: 25).

Paul says Jesus was "the first-fruits" of the resurrection of the dead (1 Cor. 15 : 23).

Observe the manifest change in our Lord's body after His resurrection. Mary Magdalene did not know Him at first. "Touch me not" (John 20 : 17).

The two disciples did not know Him on the way to Emmaus until their eyes were opened in the breaking of bread (Luke 24 : 16). He passed through the closed door (Matt. 25 : 10).

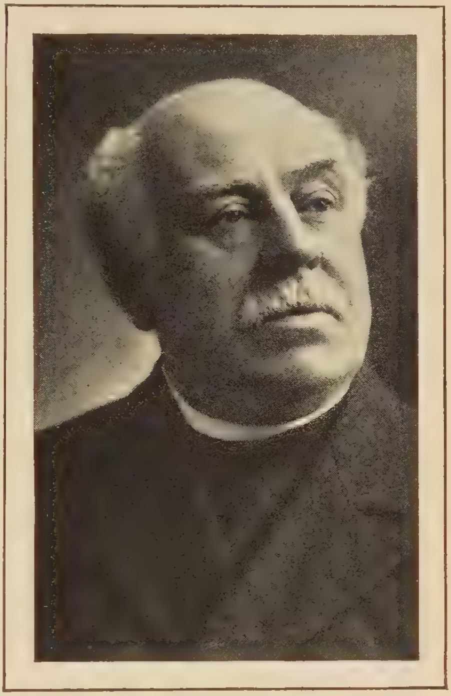
St. Luke in writing to Theophilus says, "He showed himself alive after his passion by many infallible proofs" (Acts 1 : 3).

The apostles made the resurrection one of the dominant subjects of their ministry: Acts 17 : 32, at Athens: "When they heard of the resurrection of the dead some mocked and others said we will hear thee again of this matter"; Acts 23 : 6, at Jerusalem: "Of the hope of the resurrection of the dead I am called in question"; Acts 24 : 15, before Felix the governor: "There shall be a resurrection of the dead"; Acts 26 : 8, before Agrippa: "Why should it be thought a thing incredible with you that God should raise the dead?"

There are distinct references to the resurrection in the epistles to the Philippians, the Thessalonians, and the Hebrews; also in the letters to Timothy, Peter speaks of it as "a lively hope" (1 Peter 1 : 3).

We naturally look for some exposition of "the doctrine" in the Christian writings. We find it in a letter addrest to the Christians of Corinth (1 Cor. ch. 15), a people who were familiar with the guesses which had been made by the philosophers of old. This outline of "the doctrine" is given by the most learned of the apostles, a man well versed with the teachings of the Jewish rabbis and Greek and Roman philosophers. Compare this chapter with "The Vision of Er," which forms the conclusion of Plato's "Republic." When I read this blurred and shadowy vision of Plato, I exclaim: "Yes, of a truth, life and immortality have been brought to light by the gospel of Jesus Christ."

If we read this chapter of the apostle without any preconceived ideas of a resurrection, and what do we find? Paul begins by affirming that the resurrection of Jesus has been handed down by many eye-witnesses. He says it is possible for a human being to be raised from the dead, because we have analogies in nature. A grain of wheat put into the earth dies and is corrupted, but it rises up wheat. In fact, it is not quickened except it die. Then, as to the human body, God will give it a body as it pleaseth Him, because there are many kinds of bodies. It is buried in corruption, in weakness, and in dishonor. It is raised in incorruption, in power, and in honor. It will not be a natural body but a spiritual body.



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In spite of this "doctrine" so clearly taught by the apostle, the medieval church presented the whole matter in a crude form and such as has called forth infidel objections even to the present day. In St. Giles's Church, Cripplegate, London, where Milton is buried, there is a monument erected three centuries ago which represents a woman lifting the top of her tomb and coming forth in her grave clothes. But such is not the resurrection which Paul teaches.

The continuity of history confirms the doctrine. John taught it, and it was taught by his disciple Polycarp, who died a martyr to the truth of the resurrection, A.D. 166. It was taught by Ireneus, Bishop of Lyons, who had been taught by Polycarp and who also died a martyr in testimony of its truth, A.D. 202. Clement, who was probably the first bishop of Rome, enunciated his belief in the resurrection in his epistles, and died a martyr for the faith. In Bingham's "Antiquities," Book 20, chapter 5, this historic belief in the resurrection is clearly shown right down to the council of Nicea, A.D. 325.

No one denies the historic fact that the Christians ceased to observe the seventh day of the week and kept the first day of the week, because it was the day of the Lord's resurrection.

The apostle Peter anticipates objections when he says, "we have not followed cunningly devised fable" (1 Peter 1 : 3 and 2 Peter 1 : 16). And so does John when he writes, "That which we have seen with our eyes, which we have looked upon, and our hands have handled—declare we unto you" (1 John 1 : 3).

IV.—Pres. E. Y. Mullins, D.D., LL.D., Louisville, Ky.

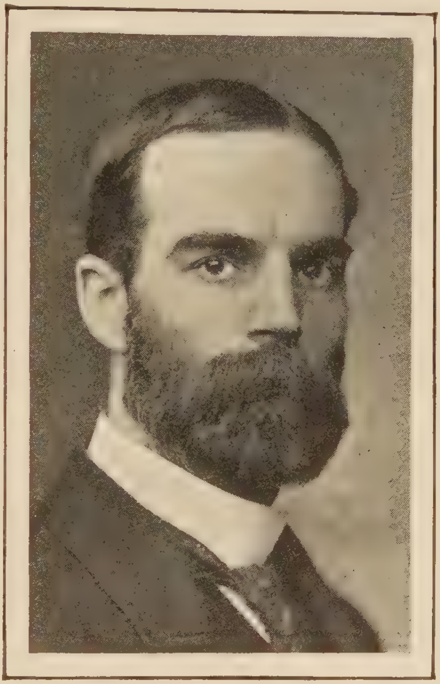
The center of the controversy about the resurrection is the resurrection of Jesus Christ. The question of the resurrection of the bodies of others is a minor question in comparison with the question of Christ's resurrection, from the point of view, at least, of Christian teaching. The hope of the resurrection cherished by Christians is built upon the belief in the resurrection of Jesus.

Let it be noted at the outset what is the real nature of the debate. It is well to keep in mind that it is not a lack of testimony as to the fact of the resurrection of Christ. The testimony is ample and abundant, regarded merely as testimony. It should also be kept in mind that the sort of testimony which we have regarding the resurrection of Jesus Christ would be accepted as sufficient for the establishment of any ordinary event. The real difficulty grows out of the nature of the event to which the testimony is borne. This point is often overlooked in discussions concerning the resurrection. It is of course assumed constantly that there are contradictions and discrepancies in accounts of the resurrection of Jesus given us in the four Gospels, and it must be confest there are some difficulties which it is impossible for us to solve in a satisfactory manner with the light we now have. This lack, however, may be, and I believe is, due, not so much to the existence of radically contradictory points of view in the narratives as to the fact that we have only selections from the facts bearing upon the event given to us in the gospels. Many events in history are accepted as historical with reference to which the historical evidence is contradictory at certain points. The fact that all the documents do not agree in all details, or even the fact that they flatly contradict each other at certain points, is not taken as evidence that the event to which testimony is borne did not occur when the event is an ordinary one.

It should also be borne in mind that there is nothing in the event itself, from one point of view, to which testimony is not borne and accepted every day in the week by all those to whom the testimony is presented. That is to say, the testimony to the resurrection of Jesus may be stated thus: it is evidence that a man died. Such evidence we have every day in the week and accept it without hesitation. Another part of the testimony is that a man was alive. This evidence we have every day in the week. There is no difficulty in accepting such evidence. We do not, however, have every day in the week evidence to the effect that the same man was first dead and afterward alive. This is the extraordinary feature which constitutes the crux of the difficulty concerning the matter in question. But it is interesting to reflect that by separating the facts as above it may be seen at once that the evidence to the resurrection of Jesus is evidence which has been accepted and is accepted every day as valid and reliable.

There is not space within the limits of this article to marshal the evidence for the resurrection of Jesus. It is usual to begin, and I think it is proper to begin, with the testimony of Paul. His undoubted epistles, Romans, Corinthians, and Galatians, and especially Corinthians, bear testimony to the resurrection of Christ. Paul, in the fifteenth chapter of First Corinthians, appeals to more than two hundred and fifty living witnesses to the resurrection of Jesus. He asserts that he himself saw the risen Christ. With practical unanimity, criticism accepts these epistles of Paul. It would have been foolhardy in the extreme for Paul to appeal to two hundred and fifty living witnesses unless he was absolutely certain as to their testimony regarding the resurrection of Christ.

Another significant fact is that the resurrection of Jesus was not disputed among the early Christians. There were opponents to the gospel, who come before us in the New-Testament records in one way or another, but nowhere do we find a question raised as to the fact of the resurrection of Jesus, which is of serious moment. Some Christians seem to have doubted as to the resurrection of their own bodies, but the point of Paul's argument in Corinthians turns on the resurrection of Christ, which was accepted with practical unanimity. Paul's testimony is in harmony with that of the Synoptic and Johannine records. It has often been stated, and I believe can be asserted with the utmost confidence, that no event in history is authenticated to us more convincingly, if we have in mind simply the mass and quality of the evidence, than the resurrection of Jesus Christ. If anything can be believed at all on the strength of evidence, this fact can be believed. Of course the resurrection of Jesus was the cause of early Christianity. It was the dynamic behind the whole movement. The hopes of believers collapsed when Jesus died and were revived only upon His resurrection. All writers to-day recognize that the fact of the resurrection, or the belief in the fact of the resurrection, explains Christianity. It is utterly inexplicable otherwise.



PRES. E. Y. MULLINS, D.D., LL.D.

The question is pertinent, therefore, why the resurrection of Jesus has been so persistently denied in spite of the abundance and cogency of the evidence, for it is continued to-day and has been continued through the ages with the utmost vigor by those who refuse to accept evangelical Christianity. If the event is authenticated to us in the most abundant manner on the basis of historical evidence, why this stubborn resistance to the fact to which testimony is borne? Why this disposition to deny an event which, if of a different character, would be accepted without hesitation upon the basis of the same testimony? The answer to this inquiry lies in the supposed demands of science or philosophy. Men refuse to accept the resurrection of Christ because their world-view does not admit of such occurrences; that is to say, events of the nature of the resurrection are ruled out of court by the fundamental assumption of these men. It is true, they claim to base their world-view on the authority of science. The real issue, therefore, is on the question whether or not science is capable of determining our world-view. It may be asserted with confidence that science has no such function. The function of science is not to determine for us world-views, but to observe and classify and systematize phenomena. To make perfectly clear what is meant, it may be stated that science has no function in connection with the ultimate realities on which religion builds. For example, science can not prove nor disprove the existence of the soul; it can not prove nor disprove the freedom of the soul or the immortality of the soul; nor can it prove or disprove the existence of God. This is due to the limitation which science imposes upon itself. The more rigorously and exactly the scientific man applies the canons of science, the more vehemently does he assert that science can do none of the above things; the more vehemently, in other words, does he limit science to the observation and classification of phenomena and the deduction therefrom of the general laws of phenomena. Now, let it be noted that religion begins with the soul, and freedom, and immortality, and God. Religion begins exactly where science leaves off. And while science may and does observe religious phenomena, and may deduce the laws of those phenomena, science can not go behind the phenomena to the ultimate realities involved in religion.

Now, the above fact of the distinction between the sphere of religion and that of science warrants the religious world-view as distinct from a scientific world-view, or rather that distinction warrants the assertion that the ultimate realities of existence belong in the sphere of religion rather than in the sphere of science. Now the assumptions of religion are that man has a soul, that the soul is free, and that God exists. Religion assumes, not that the universe is mechanical, but that it is personal. Religion assumes the possibility of fellowship between persons in a spiritual kingdom. Religion assumes that the interests of personality are superior to the interests of the mechanical universe merely. It is, therefore, to be noted and emphasized that the belief in the resurrection of Jesus Christ is a part of the religious world-view, and it becomes the more intense as the religious experience is more profound.

At this point an approach is made on the side of religion to a point of view which is analogous to that which is demanded by science, tho not identical with it! The resurrection of Jesus Christ was claimed by Paul and the other New-Testament writers as the cause behind the spiritual experiences of believers. Men appeal to the risen Christ and He responds to them. By a process of spiritual verification the risen Christ becomes increasingly vivid and real to them. Here the religious cause becomes operative as a historical force. But it is only on the plane of Christian experience that the action of this religious cause becomes reasonable and acceptable to men. That is to say, the resurrection of Christ assumes the action of the divine personality over and above, tho not necessarily contrary to the natural order. Christian experience, therefore, becomes, so to speak, a spiritual cosmos with its own laws and successions and phenomena in the Church and in the moral kingdom. It is true to-day, and has always been true, therefore, that religious experience invariably renders belief in the resurrection of Christ easy. The difficulties connected with the resurrection do not appeal with any convincing force to those who have had actual experience of the power of Christ in their religious lives. The Christian, therefore, says to-day, and has ever said, that others have no right to deny the reality of his experience, which involves the action of a cause which is constant and definite and concrete in its results and morally and spiritually transforming in its effects.

It is at this point that the real answer is to be made to the argument of Hume, who asserted that miracles are incredible because contrary to experience. As a matter of fact, miracles are exactly in harmony with the experience of millions of people. I do not, of course, refer to miracles in the technical sense of the word; that is to say, to outward events manifesting the presence of the divine power, but I refer rather to the divine energy working in the sphere of the spirit. A power from without enters the soul and transforms it, and while this is not a miracle in the technical sense of the word, it is a miracle in essential meaning. It is evident, therefore, that the real issue lying behind the whole question of the resurrection lies in the region of world-views and religious experience rather than in the region of historical testimony to a fact. I do not, of course, mean that the testimony is not sufficient, nor that to those who are willing to accept testimony adequate and sufficient for ordinary events, this testimony is not abundant to prove the resurrection of Christ. I only mean to assert that the man who doubts the resurrection of Christ doubts it from the point of view of his fundamental assumption rather than from the point of view of the testimony. If a man is morally and spiritually hostile to the conception of the resurrection, and insists that empirical science is qualified to mediate all religious truth and all religious belief, and that nothing is worthy of acceptance not thus mediated, then of course he will reject the resurrection. The resurrection can not be demonstrated over and over again as chemical processes may be demonstrated. It can not be exhibited as a phenomenon to convince the doubting scientific man, and if a man insists that the only evidence that is worthy of credence is the sort of evidence that is available for the proof of propositions in chemistry, he will never accept the resurrection.

It follows, of course, that if Jesus arose from the dead, we also, who believe in Him, will be raised from the dead. The resurrection problem is solved with the solution of the problem of the resurrection of Jesus.

WHAT the heart of man was craving for, that is guaranteed to it by Christ's resurrection. What all ages were shrinking from, namely, the grave, is now made glorious by the Easter message. The Christian festival of Easter ought of right to be the festival of the human race. Its message should strike a sympathetic chord in the heart of every man. In its joys all can share. The whole human family may exclaim in joyous ecstasy: "Oh, death, where is thy sting? Oh, grave, where is thy victory?" Christ is risen, and triumph as a final part of life is demonstrated.

MGR. P. F. O'HARE.

RELIGIOUS OUTLOOK ABROAD

Our London Correspondent

In the High Andes

Some of the most enthusiastic of evangelists among primitive tribes are the intrepid Christian men and women who are laboring in Bolivia, the Gran Chaco, and other regions of the "Neglected Continent." Mr. and Mrs. George Allan send word from San Pedro, Bolivia, high up among the Cordilleras, that they have recently been blamed by the large half-caste population for the want of rain. The long drought has distrest the people, and the tropical heat has added to the trouble. A mob threatened to kill the preachers and the police had to rescue them. Suddenly a thunder-storm ensued, heavy rain came on, and the superstitious people were quieted.

Under the Rising-Sun Flag

Is the Christian faith really finding a permanent foothold among the Japanese? Will Japan in measurable time abandon idolatry? This question is dogmatically answered in the negative by many superficial critics; but those who know what is proceeding under the surface declare that Japan will, before this century is ended, be one of the Christian empires. The former base their negation on the polytheistic Buddhism covering the land with idols and on the Shintoism which fills the minds of the people with faith in spirit-gods. Images of foxes, horses, dragons, birds and fishes, devils and men, are worshiped everywhere. But quietly and solidly Christian churches are dotting the land. Notable persons are among the members. Steadily their influence is spreading. Vice-Admiral Uriu, who fought the first naval battle in the Russo-Japanese war, and who graduated from Annapolis in 1881, is an earnest Christian, as also is his wife.

Signs in China

So much is heard of the changes in China, social and economic, that the religious side of the movement is somewhat ignored. But in the London *Times* recently appeared a most significant account from an Oriental correspondent, on the "Stirring of the Waters" in China. The writer says that Christianity is spreading with increasing rapidity among the lower classes. The long-sustained labors of missionaries in connection with education are thus at length producing a wonderful result. The harvest is springing forth after the period of sowing the gospel seed, and *The Times* correspondent does not omit to point out with emphasis this great development.

An Exiled King

An interesting incident is the recent baptism of Kabarega, the ex-king of Bunyoro, in the Uganda Protectorate. This potentate was a savage who was dethroned for his intolerable cruelty as far back as 1899. Banished to the Seychelles Archipelago, he has been forgotten by the great world; but three years ago he asked that a Christian teacher be sent to him. His conversion has proved the sincerity of his request.

A Great Australian Ministry

An extraordinary career is that of the Rev. Llewellyn Bevan, D.D., who has just resigned the pastorate of College Street Congregational Church, Melbourne, to become principal of the Park Training College in Adelaide. This popular minister has perhaps had a more varied series of experiences than any living pastor. He commenced his public life as assistant to the famous Dr. Thomas Binney, at King's Weigh House Chapel, which stood near London Bridge. Dr. Bevan then became pastor at Tottenham Court Road, at Whitefield's Church. He next removed to New York and flourished there, but returned to London in 1882 as minister at Highbury Quadrant, where he succeeded admirably. Called to Australia he has ministered with great power for twenty-three years in Melbourne.

A Chronic Problem

The Australian Churches are lamenting that "the eternal and pitiful problem," as they style it, of the relation of the native races to the State, has again loomed up. This time the occasion is caused by a militant movement on the part of the Presbyterian Church. Burning questions are involved. The Presbyterians have established a native mission in the Northwest. The Government has given a substantial territorial grant, but not any monetary grant, although Anglican and Roman Catholic missions are generously subsidized. As Presbyterianism is a growing spiritual power in Australia, and has done much for the aboriginals by its Christianizing and humanizing agencies, the dissatisfaction with the Government policy is great.

Strange Events in Spain

Iberian restlessness grows apace, but tho the tendency to persecution by the Ultramontane section does not abate, there are some signs of good spiritual omen. One of the most patriotic and popular of reformers, Señor Lerroux, after a period of exile in England, recently returned to his native land and has been placed in a triumphant position. At the municipal elections in Barcelona he has been returned at the head of the council, and twenty-eight candidates who share his views have been elected with him. All through Spain strenuous efforts are being made to secure reforming majorities on the municipal councils. The object is more religious than political, for the reformers aim at a limitation of the arbitrary exercise of power by the agents of the Vatican.

England's Religious Dilemma

The results of the General Election in the United Kingdom are likely to be momentous, not only politically and economically, but religiously. The Liberal Government is, of course, greatly disposed to favor the Free Churches in their progressive program, which includes schemes for a great educational bill and for disestablishment and for disendowment of the State Church. But the obstacles are very serious. For the Liberal majority over the Conservatives, tho substantial, is not overwhelming enough to force through Parliament a religious-education bill satisfactory to the Nonconformists, headed by such men as Dr. Clifford, Dr. Silvester Horne, and Dr. Edward Leach. The latter two ministers are in the new House of Commons. A tremendous struggle is ahead, for the Free Churches are determined, and righteously so, that popular education shall be emancipated from sacerdotal shackles. But the high churchmen are equally determined to fight for privilege. We have lively times in store for Britain.

The Running Fight in France

The situation created in France by the implacable dispute concerning religious or nonreligious instruction is exceedingly singular. The State and the Church have not separated quietly, as they did in Italy after the triumph of the Cavour and Garibaldi parties. On the contrary, while there was no peace before the separation law was enacted, likewise there has been none since. The national idiosyncrasy of the French seems to preclude repose. It is impossible to read Cæsar's "Gallic War" without being struck with the fact that two thousand years ago the Gallican temperament was the same. The French Government has just been constrained to amend the education law which permitted parents to call teachers to account in the law courts for violating the parental conscience by speaking more or less openly against the beliefs and practises of the Church. A new edict now relieves the teacher from all responsibility to the parents. Thus the teacher in a State school is placed like any other functionary under the protection of the Prefect. But another and different conflict has been virulently renewed between M. Briand and the bishops; they having issued a circular assailing the school manuals. M. Briand declares that this is an illegal attack on the State. The outlook is stormy.

Crowding into Palestine

A wonderful result is following the opening of Palestine to Jews by the proclamation of the Turkish Constitution. The influx now in progress is enormous. Jews are reckoned by tens of thousands in Tiberias, Jaffa, Safed, and Haifa, while the Hebrew population at Jerusalem now numbers at least one hundred thousand, or four-fifths of the whole. Thousands are flocking from Persia and Russia. The Jordan Valley, which was the personal property of the ex-Sultan Abdul Hamid, is being bought up by Jewish syndicates. So is the large and beautiful and fertile plain of Esdraelon. The value of land is already quadrupled. One day, ere long, the world will wake up wonderingly discovering what has quietly been in progress.

THE PREACHER

WHENCE SERMONS COME

Third Letter.—The Contrasts of Scripture

Dear Lawrence:

I have often said that one of the proofs of the Bible's inspiration and authority, for me, lay in its contradictions. The remark savored of rhetorical exaggeration perhaps, but there is truth in it; so much truth, that I venture to warn you against joining the company of good people who are so anxious to eradicate all difficulties and harmonize all discrepancies in Scripture that they sometimes throw sound exegesis overboard altogether. There is so much truth in it, too, that I urge you to search the Scripture with a view to discovering the way-marks of revelation's progress in its contrasted texts. You will find many and moving sermons in them.

I am not referring, of course, to the discrepancies which unquestionably exist here and there between parallel accounts of the same event. These, as it seems to me, are to be neither emphasized nor denied. There is a sermon in their existence which may perhaps be preached now and then; tho not so often as to give undue prominence to merely incidental things. The sermon is to be found in the fact that God never disdains the use of imperfect human instruments in carrying out His great designs. He could find place for Jacob and for Peter. He could use the songs of men like David, with their occasional note of cruelty. He could use the fragmentary sermons of the prophets. Is it too much to believe that He consents to use the traditions and occasionally even the legends of a peculiarly gifted people, as these traditions, despite their occasional departure from the plane of history, set forth the hunger of man's heart for God, and God's offer of the bread of life to meet it? Be sure, my dear Lawrence, that the real discrepancies of Scripture, when set in their right place, are no bar or obstacle to faith.

Its frequent contrasts, on the other hand, are full of inspiration to the preacher of to-day, just as they were to the unknown preacher of old time who wrote the "Letter to the Hebrews." His Old Testament was written; his New Testament was partly written and partly still in the form of living epistles. He was very conscious of the worth of the old; and he was equally convicted of the necessity of the new. Hence the text of his epistle is, "A new and living way." You have but to read the Old and New Testaments and note their points of contrast in the spirit of the "Letter to the Hebrews," to find texts and themes thronging upon you. Help your people to see such great subjects as the family, sin, the treatment of enemies, sacrifice, and death, as these appear first in the light of the law and then in the light of the gospel, and you will make an unfailing appeal to the minds as well as to the hearts of your hearers.

Another set of contrasted texts which are very dear to me find illustration when you set the Twenty-third Psalm and the Ninetieth Psalm side by side. How great the Bible seems as it gives fearless utterance in the same psalter to texts like "Surely goodness and mercy shall follow me, all the days of my life"; and "All our days are passed away in thy wrath; we spend our years as a tale that is told." Put those two texts in the back of your mind, and plan to preach about them, not next Sunday, but six months hence. Such words as these, whose contrast involves the deeps of experience, need time to ripen before they are set before your people. But their appeal to the thoughtful is sure. Jowett used to say that every life ought to be large enough to find room for these two psalms side by side. You see what he meant. They represent not merely two moods, but two experiences of faithful men. One looks back over the varied way along which he has gone and pronounces it to be good. His fellow is in the midst of conflict and tremendously conscious of the brevity of his days on the one hand and the intricacy of circumstance on the other. They come together only when each lifts his experience up to the plane of faith in God in whose hands are his times and ways.

A similar contrast appears between texts like "God is love," and "Our God is a consuming fire." Something of a different sort is suggested as we set "I came that they may have life, and may have it abundantly," over against, "If thy right hand causeth thee to stumble, cut it off"; while now and then the contrast is packed into the compass of a single verse as, "In the fear of the Lord is strong confidence."

Your own study of Scripture has very likely revealed certain passages which, tho standing wide apart, yet plainly belong together, the latter complementing and fulfilling the former. Perhaps the most moving instance of this is to be found in 2 Timothy 1 : 12 when set beside Acts 9 : 5. In Acts, Paul asks the wondering question, "Who art thou, Lord?" In 2 Timothy, the latest extant letter written by him or assigned to him, this question is explicitly and beautifully answered. "For I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." Between the question and the answer lies one of the most nobly adventurous careers in history. Ponder it, Lawrence, and you will find it yield not one but many sermons for to-day. Those two texts represent the sort of apologetic that appeals to the hearer of scientific habit. Here was a man of keenest intellect, framing his doubtful hypothesis, entering ever more heartily into his experiment, and utterly convinced at last that he had found the Truth and the Life, not in abstract form but incarnate in a divine Friend and Savior.

I must add one more word to remind you of the way in which Paul himself supplements the doctrinal by the practical section in almost every epistle; and how suddenly he sometimes passes from one to the other. The magnificent "O grave, where is thy victory," is followed immediately by the prosaic, "Now concerning the collection for the saints"; yet no one ever thinks the transition rude or forced. Why? Ah, my dear fellow, there is a sermon in that "why?" Your affectionate,

Elder Brother.

SOME ESSENTIALS OF PREACHING

Second Article—The Sense of Message

Prof. Arthur S. Hoyt, D.D., Auburn Theological Seminary, N. Y.

The preacher is the man with a message. It is a message of God. God's presence and working in human life. It is a truth that is felt as God's word to the life of the preacher, and must be spoken to the lives of men. It is an absorbing, possessing, impelling word; it is a "fire in the bones," a "wo is me" in the heart, a "love constraining" on the lips. All great preachers have had the sense of message, their very greatness due to the positiveness and dominance of the message. It is the prophetic element in preaching. How can one preach unless he be sent! How can one preach unless he have a message of God to give!

So of all the questions about preaching nothing is more important than this:

How shall the preacher have the sense of message?

The preacher must speak so much, he gains facility by his much speaking, that he of all men is most in danger of idle words. Tennyson waited twelve years for a home of his own, that he might be true to his calling, find his own message, and give it a worthy form. That is a keen criticism of George Eliot on George Dawson of Birmingham, that "he had the misfortune of speaking too early and too easily upon the greatest themes."

The sense of message is no natural endowment of a sensitive and magnetic personality. It is no gift of fluent speech. It is deeper and harder than this. In fact, natural eloquence may be its greatest hindrance. "Eloquence," says Dr. R. F. Horton, "is a prancing palfrey that the Son of man rarely rides." Many a false prophet has been eloquent, and many a word of God has come through stammering lips. The sense of message is intellectual and moral in its source.

It comes from such a study of the Bible and the questions of religion that the great message of Christianity shall be simple and clear. Dawdling over polite literature will never give it. Strength consumed in parish machinery will never give it. Only the steady effort to master the great books of religious experience will help a man to see truth clear and see truth whole. A preacher's library is the index of his attitude toward the message: his intellectual methods the revelation of his shallowness or the depth of his spiritual life. Many things may be unknown. His foible will not be an easy omniscience. His strength will be the expert knowledge of the supreme question of life. Nothing but honest, hard, self-denying study can give a man the grasp of the central, essential truths of the gospel. We should have more prophets in the pulpit if men took more time to find the word of God.

The sense of message comes from a knowledge of life, from what men are doing and thinking to-day. It will be a present message and not the faint echo of other voices, the scribes' dull repetition of yesterdays. There can be little isolation to-day. So the preacher fails of the nobility of his work who speaks to a fragment of men, or to a narrow group of natures and conditions. The pulpit sometimes fails to know the real difficulties of life, the many obstacles and ways of faith, the real processes of the human soul. The preacher may not go beneath formularies and creeds to what is actually taking place in the soul. He may not have a message to life. To have this touch with life, this sense of message to the men of his own age, he must be alive to the thoughts and interests of men. Whatever will interpret the age—the air that all men breathe and in which they see and act—whatever will unlock the secret of any heart, that he will strive to know. Philosophies, sciences, poems, the day's work—these may be vital to his message as well as his Bible and theology. The one will help the other.

On his voyage to Australia, for his college evangelism, Henry Drummond took a complete set of Browning. He wrote to a friend: "None can approach Browning for insight into life, or even into Christianity." A young country pastor who is getting a strong grip upon men recently said: "I am studying agriculture as much as theology." The prophets of all ages have had this spirit. The Bible is the book of life, and its interpreters must know life.

Not until the knowledge of truth and life becomes the personal possession does it have the moral quality of message. The preacher must be a witness before he can be a messenger. Not until he finds the truth precious can it be a word of life to other men. Study gives it form, experience fills it with life. Experience is the element that makes truth transforming, that gives it the accent of certainty, the spell of authority. Such a man will have something to say. He speaks out of his own life the message he has received, with the profound sense that what he has to speak men need to hear. The great message will be known and felt and applied every time he speaks to the actual life and need of men.

What will this sense of message do for the preacher?

It will be the teacher of effective speech. There is nothing like the sense of message to give definiteness and purpose to the work of the pulpit. And purpose is the fashioner of style—clear, vivid, personal, practical. Nothing is suffered to interfere with the purpose. Nothing is of use that does not convey the message. There is nothing vague and diffused like the electricity of the atmosphere; truth must be brought to the point of light and power. It is the discipline of sincerity and reality. The sense of message will give singleness of thought and purpose—the distinguishing mark of Chalmers and Liddon and McLaren; of Bushnell and Beecher and Brooks. Alexander McLaren said to the writer that the subtlety and vagueness of certain younger preachers, he felt, was due to the weakening of the sense of message.

It is the very secret of influence, on the manward side. Men will forget everything save the truth when the preacher is bent on giving nothing but that. Such speech is signed by the cross and has its attractive power.

And then when the fire burns low and the work drags heavily, as it will sometimes with the best of men, the sense of message will keep a man at his task and shed the light of a higher world upon it and connect it with the final victory of the truth.

THE PASTOR

REVERTING TO MY TYPE

MERLE G. JACOBUS, D.D.

I AM in my seventieth year. I am a minister. I preached my first sermon forty-six years ago. I am pastor of a church. This can be said of only one other of the twenty-eight who were in my class at the divinity school. As parishes are estimated I occupy a humble place. At the close of my last undertaking, which was a very important and arduous one, I did not intend to again become a pastor. Health and vigor returned. I allowed it to be known that I would take a parish. These were my prerequisites: it must be a small one. Did I make a virtue of necessity? I had had churches which had numbered six hundred and often faced congregations of over a thousand. For nearly all my public life I had each year done two years' work owing to the peculiar conditions of the parishes that I had served. I wanted now a parish which a man of my experience could serve faithfully and have time also to retain an interest in the larger church interests in which I had become engaged. The second prerequisite was a comfortable manse, accessible to the clan. The wife of my youth ought to be comfortably housed. Together we had borne the heat and burden of the day. Children had been given us. We had given them each a liberal education, God only knows how. They had founded homes; there were nine grandchildren. Owing to peculiar conditions hitherto we had not been able to have the clan under our roof. My third prerequisite—a garden. And here it is that I have reverted to my type.

The frogs began it. I had not heard their vernal chorus for fifty years. City din had drowned the music which by disclosing the fact that the frost is out of the ground is a "call to the soil."

I can not recall any season during my boyhood when this harbinger of spring did not awaken a longing for farm life. Happily, my father, altho he was a clergyman and the son of a clergyman, appreciated the value of life on a farm. At length an excellent deacon, who had a typical New-England farm, was persuaded to employ the minister's son. The fulfilment of my childhood dreams was at hand. I went to that fine school for any boy living—life on a farm.

Providence saw fit to make the term short. Accidents and a serious case of typhoid made a return to the manse necessary. A wise father persuaded the convalescent son that so long as he could not inherit a farm it was far wiser to secure an education opening the way to a profession and escape being a farm-hand all my life.

But now the frogs have done their work. After fifty years "the call to the soil" is heard. My parish can be called upon in two weeks of pastoral visitation such as I have hitherto been accustomed to. My "barrel" is well filled with sermons which my people enjoy fully as well as the new ones that I occasionally write. What is to hinder my reverting to my type?

Day and day I looked at the greensward which occupied the place set apart for the garden. The spirit was willing but the flesh was weak. I could not spade the sod that had been accumulating hardness all the years that the manse had been occupied. Worthy yeomen were besieged to turn the furrows. Their own undertakings demanded all their time. At last the happy day came and the sod was turned, and thus the first expense was incurred. It was not the last. The minister's garden must be a quick grower. His sermons and prayers would be gaged by the height of his corn and the length of his cucumbers. He must not spare aids to nature which are sold by the pound and are expensive in proportion to their odor.

I have had thrilling experiences. I planted my beans and peas parallel to the western side of my garden, my tomatoes and corn to the eastern side. To my dismay, as I approached the middle of the plot my western rows were not parallel to my eastern ones, for behold! the plowman had not made my garden a rectangle. What was I to do? The seeds were in the ground, each hill carefully fertilized. My nights beheld visions of the parson's garden the butt of the neighborhood. I dreaded the appearance of the tender shoots. As is often the case, the realization fell short of the anticipation. By careful manipulation, removing the surplus shoots of the left side of one row and the right of its neighbor, a result was reached that has prevented any one saying to the parson, "as you sow behold your row."

Then came a cold night. There was no frost, but, alas! my squash vines silently folded their tents and had stolen away. Later came week after week and no rain. Showers went down river and up river. No droppings fell on my parched garden. I became a carrier of water.

Fall is here. The garden is bare. The last sweet corn was eaten on the first of November. Tomatoes still grace our table. I am content. My neighbor farmer confided to me that he had told the wife of his bosom that his minister knew how to farm, and in fact that he had determined that when winter came on he was going to visit the manse to learn about farming.

One thing is lacking, as is true of all things terrestrial. I have not gone to my garden barefoot. Is the contact of mother earth with my pedal extremities alway to be denied me?

I have known but one minister who dared lay aside his footgear in his garden. He was a man of might in his pulpit. So long as my head is not as well equipped as was his dare I indulge in the delectation which called forth the poet's line:

"Blessings on thee, barefoot boy"?

The "call of the soil" is mighty. If in the course of human events an old man is reported to have lost his parish, let all know that he heeded mother earth, laid aside the covering of his feet, and gave up his parish that he might completely revert to his type.

ON INDEXING

The Rev. A. P. Logan, Bedford, Nova Scotia

1. The preacher's own sermons:

I need not spend time in dwelling upon the advantages of having one's own sermons so that they can be found easily. I have known preachers who discovered that certain of their old sermons had one characteristic at least of the will-o'-the-wisp. They have gone after them, they knew they were very near them, but they could not just get hold of them. The method given in this article will save time, temper, and trouble. Every preacher should have a book in which he records the text, the subject, and the number of his sermon. In addition to this he should have some method to enable him to lay his hand upon an old sermon, just as readily as a business man finds a receipt that was given him five years ago.

One method among many is, get large envelops to suit the size of your sermon paper, and large enough to hold at least five sermons. The envelops I use are made of strong paper and are 9 x 7½ inches. With a blue pencil print the letter E on the top left-hand corner and put the number of the envelop after the letter. The envelop before me as I write is E 27. After you have delivered your sermon place it immediately in the envelop you have for it. At the same time write upon the outside the text, the subject, and the number. I number my sermons simply to know how many I have delivered. Then take down the Bible you use in indexing and opposite the text you have just filed write E 25, viz., the number of the envelop in which it is filed. Your Bible will enable you to find that sermon at any time you wish it in the future. It will also enable you to tell whether you have preached before upon that text.

But there are some preachers who write their sermons in small books. I would, in this case, substitute the letter B for E and proceed with the books as with the envelops.

As to the filing of the envelops, there are several methods: they may be set in a row upon a shelf, they may be piled according to their numbers in a corner, or what is better, have a paper box made the shape of a book, with the tops open. Have it made large enough to hold several sermons, then place on the back the numbers of the envelops placed in each box.

I have no doubt these methods may be improved upon, but after much experimenting with many methods I have found these the best.

2. Preacher's sermon-books. In a book I have been reading lately I met with these words: "From books of sermons I think you can not directly get much material. It seems to me that in sitting down to write a

sermon you will make better speed if you refuse to look at any sermon on the same topic."

I am among those who differ from this author. To read sermons on the text you have taken will suggest thoughts of your own which you probably would not have had if you had refused to read sermons on the same text. Certainly, see what you can make of a text without help. After that read all your helps. Do not copy, but with pencil in hand, take note of all your own thoughts. New thoughts will be sure to come to you.

We will suppose then that you believe in using helps to stimulate thinking. You have in your library two hundred volumes of sermons. If they have no index of texts, as most of them do not, how can you find in a moment the texts you desire?

Let me give a simple method. Number each book upon the back with white paint. Buy a Bible with wide margins, on which index the texts under the proper chapters and verses. For example, "Our Best Moods," by David Gregg, D.D., is number 108 in your library. The first text in this volume is Luke 24 : 32. In your Bible turn to Luke chapter 24 and on the margin opposite verse 32 place 108–9. The 108 is the number of the volume, and the 9 is the page in the volume.

In addition to this you will find it very convenient to index the subjects of the sermons in your ledger.

But there are sermons in your magazines and religious papers which you wish to preserve. You can index them in this way. Have a large envelop with "Sermons" written upon it. Have these texts also indexed in your Bible by writing S. E. on the margin. S. E. meaning sermon envelop.

Sometimes you will need more than one envelop to contain such sermons. The envelops can then be numbered, and the entries in your Bible margins will be S. E. 1 or S. E. 7 or S. E. 12 according to the envelop in which the text is. Thus you will easily find the envelop containing the text you wish.

This method of indexing will give you the use of all the sermon helps you have in your library on any text.

THE MIDWEEK PRAYER AND CONFERENCE MEETING

Spiritual Messages from Whittier—Feb. 28–March 5

Matt. 3 : 1–12

THE following plan was successfully tried in the Central Union church prayer-meeting, Honolulu, last year. Dr. Doremus Scudder, the pastor, published on his prayer-meeting topic-card the following list of books that would be helpful on the topic: "The Life of the Spirit in Modern English Poets," "John Greenleaf Whittier," "Whittier in 'Makers of Literature.'" He put a star in front of the titles of books that could be found in the Honolulu library, and an asterisk in front of those on sale at the Hawaiian book-store, naming also the price. I may add that he marked with a dagger such books as were in his own library, not only in connection with this topic, but other similar topics. Each of these books was assigned to a person who was to glean from it something on the topic.

A different method might be followed, thus: Assign to one of the teachers in your public schools Whittier's collection, "Voices of Freedom," and ask that one to bring to the meeting in her own words, or (if very brief) quotations, Whittier's messages on human freedom, and a reminder of how they emphasized Christ's teaching.

Select from Whittier's complete works such poems as: "The Angels of Buena Vista," "The Chapel of the Hermits," "The Swan Song of Parson Avery," "The Preacher," "The Two Robbins," "Nauhaught, the Deacon," "St. Gregory's Guest," or any other that may suit your taste better.

Assign one of these to each of half a dozen persons who will agree to be present in the meeting, and to try to interpret the spiritual message in the poem, in a few sentences. After each message, have some one prepared to offer a prayer, that all may catch the message aright, and transfer it to their own lives.

It may seem wise to have one poem, as "Worship," read entire by a good reader.

Let there be at least one prayer of thanksgiving for the gift to the world of such a sturdy, devout singer. Most hymn collections include some of Whittier's lines, and it would be well to sing these.

Christ's "New Thought" for Worry—March 7–12

Matt. 11 : 25–30

In James Oppenheim's story, "The Unborn," in the *American Magazine*, good "Dr. Rast" is made to say to "Ruth" and "David," who come to him with their burden of distress, because "David" has developed tuberculosis, and they can not marry, "David—Ruth—children! Why don't you socialize your love? Turn it away from yourself—turn it onto others—you, David, on the lonesome brother of yours—you, Ruth, on the old mother."

It was Christ's "new thought" for worry, "Take my yoke upon you." Is there not a vital message here that a prayer-meeting may pass on?

1. This is Christ's panacea for those who mourn lost ones and find the emptiness of their lives unsupportable. They must fill the vacuum. They must take Christ's yoke; find His "little ones," and give the cup of cold water. After a season of prayer for those who worry for lost ones, point out the need of church visitors to minister to the sad and sick and to welcome strangers.

2. There is rest in cultivating the simple, child-like trust. "I thank thee that thou . . . didst reveal them unto babes." Those who are worrying about the loss of childish faith, in this day of limelight criticism of the Bible, may still have the childlike faith—the faith that goes ahead and does all that it can comprehend of Christ's commands. There may be some present who can testify how they have found surcease from worrying doubts, in plunging into service of others. Dr. Grenfell's "Use Your Faith," *in extenso*, might be helpfully quoted here.

3. Christ's "new thought" for worry about our imperfections and failures is to put ourselves in the learners' class. How many of those who think they can not make a prayer in the meeting would lose their dread of it if they would but take the attitude: "Lord, teach us how to pray"! How many would not shrink as they do from leading a meeting, or teaching in the Sunday-school, or doing other church work, if they would "learn of me." After prayers for these, and all classes of worriers, that they may catch Christ's "new thought" and be comforted, the pastor may think it well to distribute card blanks to be filled out by those willing to undertake some form of church activity, or willing to enter a "learners' class" in the Sunday-school, to study further Christ's "new thought" for worry.

How to Fit the Old Sabbath to New Times—March 14–19

Matt. 12 : 1–14

1. The Sabbath rest and our culinary department: Give out this series of questions in advance, requesting very brief answers: Are Sunday feasting and entertaining in keeping with the spirit of the Sabbath law? How may we simplify the Sunday dinner, and yet satisfy the "men"? How may Saturday be made to contribute to "getting the children ready for church"? And other similar queries if thought best.

2. Fictitious necessities in the way of Sunday labor: The pastor has an opportunity for enunciating some general principles by which real and fictitious necessities may be distinguished: the saving of life, the saving of property, the conservation of health; as against the gratifying of appetite, the accumulation of gain, or the selfish seeking of pleasure.

3. Sabbath ministering: Is there danger that the quiet home Sabbath may be destroyed by crowding in church services, by utilizing the "rapid transit" or the automobile for a day of "gadding," by unsuitable reading? Call for three prayers in succession, invoking wisdom to meet such conditions.

4. Is business encroaching on the day of rest? Do we want Sunday mail deliveries, "wide open" Sunday in the saloon, the grocery, the news-stand, etc.?

5. Are amusements encroaching on the Sabbath—baseball, concerts, cheap excursions, open libraries, and art galleries?

Shall we try to regulate the Sabbath-keeping of others, or only of ourselves? What about investments in trolley lines that earn dividends on Sunday, etc.? Shall the church condemn the use of the Sabbath for fresh-air "excursions," or shall it try to show a more excellent way by conducting "Pleasant Sunday Afternoons," after the English fashion, or "Sunday Symphonies," such as some Y. M. C. A's conduct?

These later questions might be put, not in expectation of answers, but to provoke thoughtfulness, and stimulate prayer for wisdom to adapt the "old Sabbath to new times."

The Easter Lily's Message—March 21–26

Matt. 6 : 28–30

THE message steals on us fragrant and inspiring: "Let us trust, just trust!"

If possible have lilies on the leader's desk. Have written on the blackboard, or on paper, in Old English text, "Trust—Just Trust!"

Speak of anxiety about the future, here and hereafter, and its disturbing effect. How may we escape it? Hold up a lily bulb, or a handful of them, and ask: "Would all of you like to experience such a transformation as took place between this bulb and that lily? Let us to ask the lily to teach us how to realize it, without fret or fear."

Engage, beforehand, some one who has visited Bermuda, or who has read descriptive articles, to give a five-minutes' word-picture of a lily-farm and the way in which the market for Easter lilies is supplied.

If the speaker fails to do so, let the leader lay emphasis on the fact that all through the process, from the bulb to the bud, the responsibility and care are always the farmer's, and never the lily's. The one word is, "Submit!" "Submit to the process."

The one word for us is, "Submit to our Gardener, and cooperate with Him!"

Call for several short prayers, that we may be willing to submit when His hand shuts us in darkness, and cooperate when He showers on us the sunshine.

Some minister may feel like asking: "What would you do when you called for prayers, and there was no response?"

I think that I should be ready, the second time, to avert such a castrophe by having prayers written out—Bible prayers, prayers from devotional books—which I would place in the hands of some one willing to read them. All might not indorse this, but it has helped in prayer-meetings where it was necessary to resort to it.

The Founding of the Church—March 28–April 2

Acts 2 : 41–47

SING, "The church's one foundation."

1. Founding implies foundations. The following Bible reading is suggested for presenting this phase of the topic:

CHRIST THE FOUNDATION

The Son of God. Matt. 16 : 13–28.
Made an atonement. Acts 2 : 38.
Pardons sin. Acts 2 : 13.
Transforms lives. Acts 4 : 13.
Raises the dead. John 11 : 25.

2. Founding calls for growth. After the three thousand, "the Lord added to them day by day." But growth implies: (1) Stedfast continuance in sound doctrine, v. 42; (2) close fellowship, v. 42; (3) prayer, v. 42. After the leader has named these conditions, or placed them on the blackboard, he might have three members name each one element that prevents growth: (1) Loose doctrines, (2) church bickerings, (3) neglect of prayer.

Sing, "Prayer is the soul's sincere desire," or, "Sweet hour of prayer," or, "The mercy seat."

3. Favor with the people. Will a church that sticks to the old truths have "favor with the people"? Not the rulers, perhaps, or the rabbis; but with the people who are looking and longing for a reign of righteousness, surely a church that is warm in its fellowship, and generous in succoring the needy.

Sing, "Blest be the tie."

Distribute slips of paper, and ask for written answers to the questions: "How may we deepen our fellowship? Do we need new committees for visiting, or more socials, or a men's club, or anything else? How may we extend the ministry of this church to the people that need us? Should we raise more charity funds? Do we need schools, nurses, any institutional features?"

After reading the answers, sing, "Throw out the Life-Line," or "Soldiers of Christ, arise." Close with prayer for wisdom and grace to seize the utmost opportunity offered.

THE TEACHER

INDUSTRIAL BETTERMENT IN BRAZIL

JOSIAH STRONG, NEW YORK

[Dr. Josiah Strong is now on a world tour with the object of establishing Institutes of Social Service in each important country. He is now in South America. In May he returns to the United States, but in September starts westward for Asia, Africa, and Europe. We publish in this number the first of a series of articles from him on his observations on the tour.]

BANGU is a suburb of Rio de Janeiro, about twenty miles distant, which to any one interested in industrial betterment well repays a visit.

Soon after leaving the city our train passed near the late Emperor's former palace, which was connected with his capital by a splendid avenue lined on each side with a double row of majestic royal palms.

We skirted along the base of a picturesque mountain range, a few miles distant, until we arrived at our destination, a manufacturing community of 8,000 inhabitants, located at the foot of the mountains, which afford an excellent water supply of 2,000,000 gallons daily.

A considerable acreage in front of the factory buildings is devoted to lawn, shrubs, and flowers. The grounds are beautifully laid out, well kept, with broad walks and tasteful flower beds. The generous tropical climate is utilized to create the most beautiful approach to an industrial plant I have ever seen. In the flower garden and elsewhere appears a notice illustrative of the policy of the managing director; it reads, "In care of the operatives." "We trust them," said our guide. "They never take a flower."

The buildings are substantial and at the same time not lacking in that taste which is so marked a characteristic of the so-called Latin races. They are equipped with English machinery, and Englishmen are at the head of the various departments. There are 1,300 looms and 34,000 spindles. There are employed 1,600 operatives, who produce 40,000 yards of cotton cloth daily.

To look after the health of the community a physician is employed. In his pharmacy we saw the file of morning prescriptions, 35 in number for a little city of 8,000 people. Every employee gives three per cent. of his wages to a fund, which provides for sickness, treatment, and burial. Whatever is lacking to meet these expenses is made up by the company.

In recognition of physical needs much attention is given to athletics. Very fine grounds are provided for football, lawn-tennis, and cricket. Opening on the athletic field is a club-house where house games are played, and where facilities are afforded for baths.

Sanitary conditions are looked after, well-kept lavatories, tile lined, are provided. Here as elsewhere we found the notice, "In the care of the operatives."

A two-story recreation hall has been built. It includes a stage, excellent dressing-rooms, an auditorium with gallery, a library, and a committee room. This is the home of a self-governing association. Here we saw the instruments of a brass band of forty-nine pieces.

Near by was the new church which was just being completed. It had been erected by the cooperation of the company and the work-people at a cost of $60,000.

There are day-schools for the children of the operatives, and night-schools for the operatives themselves. When we entered a schoolroom all the children immediately arose and continued standing while we remained. The walls of the schoolrooms were hung with maps, excellent charts, and appropriate mottoes like the following: "To read without reflection is to eat without digestion."

In one of the rooms was a small industrial museum, showing all the processes through which cotton passes from the raw material to the finished product.

We saw a weekly paper published by the teachers and pupils.

The number of scholars in the several schools was 520.

We were informed by an Englishman who had been there eighteen years that when he came probably not forty persons in the place could read and write. Now there are none under twenty-five years of school age, who are illiterate, and very few of any age.

There is an art department in which a number of young people have been trained to make the designs for their prints. We saw some very good free-hand drawing, and very creditable specimens of wood- and copper-engraving.

For the entertainment of the children and of the adults as well, there is a small zoological garden containing animals of Brazil, some of which we had never seen before, among them the sloth, which takes hours to live a minute.

There are two types of houses—the old and the new. The former are thatched, and belong to a time when there was a much lower standard of living. As no one is permitted to repair these houses, they are being rapidly supplanted by neat and comfortable modern cottages.

These cottages are owned by the workmen. When a holiday comes—and they have about ten in a year, besides a week at Christmas—the workmen often lend a hand and help a neighbor build.

We visited a number of these homes, and found them all neat, though our visit was wholly unexpected.

These cottages all have electric lights, for which they pay five milreis (about $1.50) per month.

For four milreis a month a bit of land, seventy feet by one hundred and forty feet, may be secured for cultivation.

The factory hours are from six to ten A.M., and from eleven A.M. to five P.M. When the ten o'clock bell struck the machinery stopped and the sixteen hundred operatives poured out of the mills and streamed down the walks to their homes, to get their "breakfasts." They certainly looked like healthy and contented workmen.

When we asked the managing director, Señor Ferrer, whether industrial betterment paid economically, he replied that it had improved the health, intelligence, and morals of his people, and hence had improved the quality of their work; and added, "The contented workman is the best workman." He has never had a strike.

The amount of capital invested is about $2,600,000; and the smallest annual dividend ever paid on this investment was twelve per cent., the largest was forty per cent.

The effect of the policy pursued, as shown in the character of the people, is very marked. The master weaver, an Englishman who had been there eighteen years, said, "It used to be an awful place on account of drunkenness and fighting. There has been great improvement since athletics were introduced, and now there is no trouble at all."

We were sorry to see young children at work in the mills. Brazil should learn the effects of child labor from the experience of England rather than from her own.

Notwithstanding this mistake, Bangu is an example of wise and successful industrial betterment which ought to be invaluable to Brazil and to all South America. Such a working-model at the beginning of the industrial revolution in this great continent should do much to establish a high standard for conditions of labor.

When employers in general aim at the service of society and the highest welfare of their employees, the number of infirm and diseased, of criminals and outcasts, will be vastly reduced, and the new humanity will begin to appear.

STUDIES IN THE GOSPEL OF THE KINGDOM

March 6—What to Do for the Infirm and Diseased—Matt. 8 : 2–17

A very large share of Christ's public ministry consisted in what He did for the infirm and the diseased. He "went about all Galilee teaching in their synagogs and preaching the gospel of the kingdom and healing all manner of sickness and all manner of disease among the people" (Matt. 4 : 23). In the present lesson we have the story of two of His wonderful works of this nature. It is an epitome of His whole public life. He healed every disease (Matt. 9 : 35). He also sent out His disciples to preach and to heal (Luke 10 : 9).

To consider by what divine powers these works of healing were performed would lead far. We may only say that what Christ did every Christian may do and by the same power. "Greater works shall he do," He said of the believer, "because I go unto my Father" (John 14 : 12). Christian or mental therapeutics is one of the profound questions of the day. We are undoubtedly on the threshold of vast discoveries of potentialities in this direction.

But thus far this field has been entered by individuals only. Society as a whole scarcely knows that it has spiritual powers. We are here concerned with what society can do. We must content ourselves with pointing out the best which has been done, with hints as to what may be done next. Society certainly can not ignore the diseased and infirm.

The subject is of vast sociological importance. In a study made in 1894 by Professor Warner, in which he tabulated the results of investigations into the causes of thousands of actual cases of poverty in the United States, England, and Germany, and which still remains the most extensive statistical study of this subject, he attributes 23.6 per cent. of poverty to sickness or death in a family, and 14.9 per cent. more to physical infirmities or old age. Mr. Charles Booth, in his invaluable studies of poverty in London, declares that, as causes of poverty, old age stands first, sickness next, and drink third. His findings on this subject largely led to the adoption of the recent Old-Age Pension Act in Great Britain. He attributes, it is true, a considerable amount of poverty to unemployment, but a very large proportion of unemployment is due to infirmity and disease.

The United States: The United States with its 1,493 hospitals, 156 dispensaries, and 166 nurseries (1903), with its old people's homes, manifold asylums, and institutions for every kind of bodily infirmity, spending, it is estimated, $95,000,000 in 1903 in private charities alone, seems to have little need in this direction. Yet the very multiplicity of these institutions conceals the situation, while they often overlap and leave many cases of need unprovided for. Dr. Zacher, for many years head of the German State insurance for old age and sickness, declares that, while in the United States vastly greater sums are spent, better results are reached in Germany with less expenditure, because, over all institutions, private and public alike, is the German State, which unites them all into one systematic whole, and sees that no case is overlooked.

One other element complicates the situation. We are told that we do not need such public provisions for old age and sick relief as are being developed in Europe, because American wages are so much higher than European wages, that here men may care for themselves, while American savings-banks and various benefit societies largely help. The fact, however, seems to be that, while American wages are higher than those of Europe, differences in prices are such that there is not nearly so much difference in wages as is commonly supposed, while all classes of workers undergo continual periods when they receive no wages at all, and the intensity of American life sets them aside earlier than in Europe. The high wages of a comparatively few skilled operatives mislead. Dr. Peters Roberts says that 60 per cent. of the workers in the anthracite coal region do not average $450 per year. Robert Hunter declares that the mass of unskilled workers in the North receive less than $460 per year, and in the South less than $300. The revelation of the Pittsburg Survey, where so much has been said of the high wages paid the steel workers, showed that these were paid only to the few, with appalling conditions for vast numbers. Cheap labor from Europe is coming in, too, to compete with American wages, while prices are rising very much more than wages. Savings-banks and benefit societies afford some relief. Trade-unions, connected with the American Federation alone, spent $1,300,000 in sick or death benefits in 1905. Fraternal organizations claimed in 1907 to have 9,656,000 members. But investigation has shown that the savings-banks are used by the wealthy more than by those of moderate means, and that their funds do not largely represent the savings of labor, outside possibly to some extent of domestic servants. In New York City (Manhattan), ten per cent. of those who die receive pauper burial. Mr. Hunter has shown on good evidence that 10,000,000 of people in the United States are in poverty. We can well go to other countries to learn what to do for the sick and infirm, because elsewhere the subject has been more fully developed.

Germany: Germany's old age and invalidity state insurance dates from 1889, and subjects to compulsory insurance all persons under sixteen years of age regularly working for wages, including officials and commercial assistants with salaries up to $500. The insurance fund is formed by equal contributions from employers and employed, with an imperial subsidy of $12.50 per annum for every annuity. The work of insurance is carried on by insurance societies in cooperation with state administrative bodies, and under the imperial government. Upon these bodies employers and employees must be represented equally. Under this law, by 1903, sixty million persons had received an indemnity of one billion dollars, and the system is now considered to be an assured success.

Great Britain: Great Britain has been very much later in moving in this direction, but in 1908 she adopted an old-age pension act which is by many considered revolutionary. All persons of 70 years or over, except for a few disqualifications, are entitled to a pension of 31 pounds and 10 shillings per annum. The cost of these pensions and their administration is met out of the general exchequer. Many people think that this is but the beginning in Great Britain of a program of very widely extended public relief. The British Colonies have done more than Great Britain in this line and grant more aid.

Denmark: Denmark in 1891 laid a tax on beer, and applied a portion of the revenue to old-age pensions. All persons over 60 years of age receive an honorary pension, provided they have not received poor relief, have lived in Denmark at least ten years, and are of good reputation. The law is believed to have worked well, tending to keep people from committing crime, and from applying for poor relief, in order to receive their pensions. The cost is said to be saved by the reduction of expenses for poor relief.

Other Countries: Belgium has had a pension fund of some sort since 1850 in connection with the State's savings-bank, and since 1900 the State has added a premium to those who have endowments in friendly societies. In France, since 1905, a fund for pensions has been created, divided between the State and the communes. Other countries have done even less than this, but all European countries are now agitating plans modeled more or less after the German system.

What to Do: These systems by no means solve the problem. The payment of 31 pounds and 10 shillings per year ($3 per week) does not support even those above 70. This was argued in defense of the act. It does not make saving and aid by relatives unnecessary; it only gives encouragement and hope to efforts to avoid the poorhouse. The German system goes further, but after all only a little ways. These systems are only mentioned, therefore, as showing the best yet done, and indicating in what way society may act.

Here in America the next step is probably a more rigid public control of institutions. Many States, notably Massachusetts and New York, have State boards of charity, but there is still large room for improvement. Many States also need more varied institutions for the various classes of the needy. The poorhouse should not be the common home of the aged, the infirm, and the deficient.

The call for the individual is to do his part as a citizen in establishing, supporting, and conducting proper institutions in his city or county, and, even more, to give that personal interest and helpfulness to individual cases which no system can ever make unnecessary.

QUESTIONS. How many of Christ's miracles can you recall that were not for the healing of the infirm or diseased? How many that were? If a man has brought disease or infirmity upon himself by drink or other evil courses, is he therefore not to be helped? Did Christ ask the cause of the diseases and infirmities He cured? Do not bad social conditions cause some diseases? *i.e.*, over-crowded, ill-ventilated tenements (especially among children), overwork and unhealthy occupations, unguarded machinery, exhaustive labor on railroads, etc.; impure food; contaminated water? Can you mention other such causes? What causes of disease can be remedied? *i.e.*, bad homes, unhealthy occupations, lack of sanitation, and provision against accident, vice? Should Government conduct sick-insurance systems? Is this needed in the United States? Which country has the best? How about old-age pensions? What hospitals has your county? What other institutions for relief? What are you doing for the infirm or diseased?

SUBJECTS FOR STUDY.—Germany's State insurance against sickness and old age ("Enc. of Soc. Reform," p. 617). Old-age pensions ("Enc.," p. 849). Institutions of relief in different countries (p. 875). Hospitals (p. 578). Poorhouses (p. 915).

BIBLE READINGS. Ps. 41: 1–3; 112 : 9; Prov. 11 : 17; Matt. 4 : 23 and 9 : 35; 8 : 16, 17; 10 : 8; Mark 1 : 32–34; 6 : 55, 56; Luke 4 : 40; 9 : 2; 10 : 9; Acts 5 : 15, 16; Jas. 5 : 14.

March 13—*What to Do for the Criminal—Matt.* 8 : 23–24

Undoubtedly the supreme thing to do for the criminal is to prevent his becoming a criminal. This was what Christ did. He inculcated and introduced principles of life which, if adopted, would prevent the development of crime. When He did come, too, into direct contact with evil-doors, He, above all others, befriended the sinner while condemning the sin. He was the friend of publicans and sinners. His treatment of the woman who had sinned is well known. His words to the dying thief will be remembered. Jesus Christ reserved His condemnation not for the criminal, but for the hypocrite and Pharisee. His aim was thus the rescue and the reformation of the criminal. In the passage studied for this week's lesson, we find Christ driving out the evil spirits from those whom the ideas of the time considered as possest. They were undoubtedly recognized criminals, or outlaws. Crime was then considered the result of evil spirits working in the lives of men. How far Jesus indorsed or accepted such ideas is a subject probably of more interest than practical value. We may be content here to find that His effort was to rescue the criminal. Jesus, however, by no means minimized moral evil. Everywhere he taught that God's laws can not be mocked; that what a man sows that shall he also reap; that evil life produces its evil result in this life or another, and is its own worst punishment. He thus put every man on his own moral behavior.

In all these steps of prevention, reformation in place of punishment, and putting men on their own moral behavior, penology to-day is beginning to follow in Christ's steps.

In the study of what to do as respects the criminal, we do not have to leave our own country to find the best suggestions. America in this respect leads the world.

Prevention: This must be the first aim. This includes provision of healthy homes for children and right moral instruction in our public schools.

It has been shown that even in our country, with people of many religions, or of none, morals may be taught, and even fundamental religious principles, without dogmatism or proselytizing. Economic reform comes in next for a very large share of preventive importance. Men provided with and trained for well-paid labor, under healthy conditions and with proper hours, are not likely to develop crime. It is the sense of injustice in industrial and economic conditions that often goads or leads men to crime. When men see or read of millions made by speculation, of corporations laughing at or ignoring the country's laws, of public graft and private greed, they come to feel that moral laws have little efficacy, and the man who can not steal a railroad will break a railroad's bank. Justice to-day in America can not be said to favor the wealthy, but is often expensive. In Europe justice is cheaper. Cheap justice is one of our needs in preventing crime.

Juvenile Courts and Probation: The juvenile court and the probation system are doing much. Their aim is so to treat the juvenile beginners in crime that they may be rescued from present evil, and, above all, prevented from developing into confirmed criminals. A brief study of these will be found in our "Studies" for October, 1909.

The late Dr. Samuel Barrows, Commissioner of the United States on the International Prison Commission in 1904, called children's courts "the most notable development in judicial principles and methods in the United States within the last few years. The probation system begun earlier, in Massachusetts in 1878, is possibly, however, even of greater importance. In Massachusetts, in 1903, 65 per cent. of the persons placed upon probation were saved for good citizenship and moral character. The Big-Brother movement, where strong men pledge themselves to help some one in need, shows what friendship can do. The success of Judge Lindsay in Denver shows what can be done with the juvenile Arabs of our modern cities. The same efforts equally wisely conducted over the United States would probably largely empty our reformatories and penal institutions.

To teach a trade, to call out ambitions, activities, and interests should be the aim. The success of the George Junior Republic, and of similar industrial schools and farms, is undoubtedly mainly due to the following of this principle.

Reformatories and Prisons: Here the great typical success is that of the New York State Reformatory at Elmira. By the adoption of the "indeterminate sentence" according to which the length of time for which a prisoner is detained is determined not by the court, but by his behavior, by studying each individual, building him up physically, mentally, and morally according to his needs, teaching him a trade and a love of good work, making his treatment in the reformatory dependent upon his conduct, and paying him even a small wage for work produced, the Elmira Reformatory system claims to reform 80 per cent. of its convicts. A brief study of the Reformatory will also be found in our issue for October, 1909, p. 301. Crime is considered a disease, physical, mental, or moral, and the criminal treated accordingly. The penal institution may be said to be a hospital for diseased morals. Strict treatment rather than coddling, absolute justice, development of good rather than repression, are the principles to be aimed at.

The Ex-Convict: Probably a very large proportion of the successes of the Elmira Reformatory are due to the fact that before being discharged the Reformatory undertakes to secure employment for those who leave its doors, and then sends them out upon a year's parole before they are finally discharged. If all ex-convicts could go to positions of employment, few but the very hardened would probably return to crime. The condition of the ex-convict is often most deplorable. Here the Church, church brotherhoods, and laymen can be of immense usefulness in giving the ex-convict, who desires to leave his evil ways, friendship, opportunities, and, if possible, employment.

What Christian Men May Do: Activities of Christian men in regard to criminals may be broadly said to be of two classes: first, good offices done or friendship shown in deterring people from evil courses, or in rescuing them from evil when evil habits have been developed, and, secondly, in doing our part as citizens to establish, support, and maintain proper public institutions of reform and of justice.

QUESTIONS. What social causes of crime can you mention? How far do good homes save children from evil courses? How far do proper outlets for activities and play prevent evil habits? How far do appeal to the better nature and calling out interest and ambition prevent them? How far do wrong economic conditions produce crime? How far does drink produce crime? How far do wrong economic conditions lead to drink? What is the probation system? What the indeterminate sentence? To whom have you been a "Big Brother"?

SUBJECTS FOR STUDY. Statistics of crime ("Enc.," pp. 333–341.) Intemperance and crime ("Enc.," p. 637). The development of penology (pp. 883–886). Juvenile courts (p. 668). Probation system (p. 957). Elmira Reformatory. Reformatories (pp. 1054–1055).

BIBLE READINGS. Levit. 24 : 17–22; Numbers 35 : 6–15; Deut. 1 : 17; Matt. 5 : 38, 39; Matt. 9 : 13; 11 : 19. Luke 23 : 39–43; John 8 : 3–11.

March 20—What to Do for the Outcast—Matt. 9 : 1-13

Jesus Christ cared for and served every class of suffering humanity. In the message for this week's lesson we find Him healing the man sick with the palsy, calling the unpopular tax collector to be His disciple, and sitting at table with publicans and sinners. He found him who was "cast out" (John 9 : 35). He was the friend of those who had no friends, and found His companionship mainly among the lowly and the despised.

In our day this class is mainly represented by the unemployed and the vagrant, and to these we shall devote this lesson.

John Burns, in England, wrote, eighteen years ago in the *Nineteenth Century*, "Disguise it how you will, hide it tho we may, looming up is the great, the all-absorbing question for all countries and governments to face—how can the honest worker be provided with work uncontaminated with pauperism's degrading taint, and charity's demoralizing aid?" To-day all Europe is struggling with the problem, and more favored America is beginning to recognize that it can not be avoided here.

The Problem: The number of the unemployed no man knows or can know. It depends, in the first place, upon what one means by the term. Statisticians sometimes lower the number by including under it only those out of employment who in ordinary times would find work. Carroll D. Wright in his investigations so used the word. But in ordinary times large numbers are out of work. Many occupations have seasonal periods of inactivity. The invention of a machine, the shutting down of mills, the termination of an important contract, the failure of some crop, the over-stocking of the market, the caprice of fashion, the strike of a few, all throw men out of work. Some are out of work through their own fault. The unemployed are usually the more or less inefficient. This must be. When an employer discharges men, he naturally discharges the least valuable. But they are none the less unemployed and in need. Not a few will not work even when they can. But they are still unemployed, and must be dealt with, sternly probably; yet perhaps the more to be pitied if they have fallen so low that they do not want to work. Nor are they always wholly personally to blame; they are often social products of bad homes, or of none, or very ill environment. Ordinary experience with the unemployed is misleading. Inevitably the public, and especially the wealthy and the charitable, come into contact with the worst unemployed, because it is these chiefly who apply for help, or darken the rich man's door. The best unemployed will not do this, at least till all else has been tried. Usually they are already far along in demoralization from idleness before the public knows of them at all. Thus the ordinary experience misleads. Few students of facts say much of unwillingness to work. It is inefficiency that constitutes the problem, and this is inevitable to the situation. Nor, strange to say, will mere making them efficient solve the problem. It may solve *their* problem, but if they have been discharged because there was not work for all, making them efficient would only cause others to be discharged, and the social problem would remain the same.

Using the term unemployed in this full sense, it is impossible to say how many are unemployed. According to the New York Department of Labor (Bulletin of March, 1907), from 1902 to 1905, some 15.1 per cent. of the workers in New York State in manufacturing, mechanical, and transport trades, or in hotels and some other leading occupations, were, on the average, out of work at any given time. But this means an average for the whole year. In January and February unemployment runs much higher. These statistics, too, cover mainly only the better and more established industries. Unemployment in the unorganized trades is very much more common. Of the number of the vagrant class we know even less. Mr. O. F. Lewis (National Conference of Charities and Corrections, 1907) estimated the number of vagrants in the United States at 500,000.

How to Meet the Problem: The first thing to do in the problem of unemployment is to discriminate between the various classes of the unemployed. Said John Burns years ago, "Until the differentiation of the laborer from the loafer takes place, the unemployed question can never be properly discust and dealt with. Till the tramp, thief, and ne'er-do-well, however pitiable he may be, is dealt with distinctly from the genuine worker, no permanent benefit will result to any of them." To attempt to meet the problem of unemployed without such differentiation is to court defeat at the start.

The unemployed may be divided into three general classes: (1) The employable; (2) the unemployable, and (3) the vagrant, incorrigible, and more or less vicious class.

Employment Bureaus: For the unemployed who are employable the main need is, of course, to find them work. In the way of public employment bureaus, Germany has undoubtedly taken the lead. Beginning in 1895 with the Stuttgart Municipal Employment Bureau the public employment bureaus have developed with almost phenomenal success. They are so organized and associated together that persons applying to any one of them for situations are at once put in touch with any opportunities that may open in almost any portion of Germany. These bureaus are almost always conducted by public committees, sometimes private, though usually governmental, but in all of which it is the universal rule that employers and employees be represented alike. These committees include among their number some of the most influential men in the community, and also men elected by the trade-unions, so that confidence and fair play seem guaranteed at the start.

Relief Stations: Another important element in the system in Germany are the relief stations, which are also now found in all portions of the Empire, where men seeking employment can go and find lodging and food for a few days at the price of a few hours' work. These stations, too, are connected by telephone or telegraph, so that one arriving at any station can hear of conditions throughout the Empire. They are built within walking distance of each other, so that men hearing that work can be found in any direction can walk from station to station, and find lodging on the way. Government railroads, however, carry the unemployed often free, and always at a very low price. The whole system is under the strict supervision of the police. Every man who applies for work at these stations is required to have a book showing where he has been last employed, and in what line he desires work. He is then sent in the direction in which chances for work seem the best, and if he is found by the police going in any other direction, he is arrested as a vagrant. The system probably does not lend itself to American traditions and possibilities, yet it does show the advantage of connected and systematized employment bureaus. Agitation for a systematic connection of State labor bureaus in this country has been favored by the United States Commissioner of Labor.

The Unemployable: For the unemployable the best provisions that have thus far been developed are the so-called labor colonies also largely developed in Germany, but in some ways more successful in Switzerland. Pastor Bodelschwingh in 1882 established the first at Wilhelmsdorf, Westphalia. As practically no wages are paid, men who can get work do not come to it, so that the colonies become virtually colonies of the unemployable. This is modified by the fact that there are those who can get slight jobs, perhaps in harvest, though for the rest of the year they can not, and are therefore for that period unemployable. The result is that such are forever coming to the colony in the winter, and leaving at harvest time, or when conditions make work possible. The colonies are thus run under the worst economic conditions for being profitable. They do not pay expenses; yet they support a very needy class free from evil, under the best moral conditions, and at a cost much less than the state otherwise would have to pay for poorhouses or colonies of forced labor. They do not appear to have been a success in changing the character of many who go to them, and in this sense are a disappointment, but they do afford a home for the homeless, and taken in connection with the employment-bureau system, are said practically to have rid Germany of tramps. There are now thirty-two such colonies in Germany. In Switzerland, the Swiss colonies have better differentiated between different classes of the needy. Switzerland, too, has attempted municipal insurance for the unemployed, but thus far with practically no success.

The Vicious or Incorrigible: These must be dealt with under some form of enforced labor, but under conditions also which will tend to reformation and development of character.

For the physically unfit, epileptics, and the like, epileptic and other colonies have been established, and often with very great success. Pastor Bodelschwingh's great colony at Bethel is the most successful of these.

The General Need: It may be said in general that the way to solve the problem of the unemployed is to develop a connected system of employment bureaus for those for whom work can be found, and labor colonies of various kinds for the various classes of those for whom work can not be found, or for those who for one reason or another will not work.

QUESTIONS. What parable did Jesus teach about the unemployed? Is it just to pay men who have worked little as much as those who have worked much, provided both have done their best? Is it true that any man who wants work can find it? If men are unemployed because of incapacity, are they not deserving of more help and pity rather than less? What occupations have regular periods of enforced idleness? Are there unemployed persons in your city now? What are the tramp laws of your State?

SUBJECTS FOR STUDY. Unemployment ("Enc. of Soc. Ref.," pp. 1243–1246); Vagrancy (1255–56); Labor colonies (678–685); Relief stations (1055); Bethel (110).

BIBLE READINGS. Ps. 82 : 3; Neh. 8 : 10; Matt. 5 : 7; 25 : 31–46; Luke 10 : 29–37; 14 : 12–14; John 9 : 35; James 2 : 1–9.

March 27—The New Humanity —Rev. 21 : 1, 2, 23–27

OUTLINE OF A LESSON FOR EASTER SUNDAY

The gospel of the resurrection reveals an eternal spiritual life unconquerable by death. This applies to society as well as individuals. Society's life should be spiritualized and conform to eternal life and law. These spiritual forces should be used now. Some oppose spirituality and religion in reform because the Church has so long identified these with the life to come. But in this the Church has really been unspiritual, because to identify spirituality only with the life to come is to be unspiritual now. What we need is spirituality now in social reform, using its great powers for human uplift. Every city and every country must be a heavenly city, divine tho on earth.

The resurrection teaches hope. This, however, must not be a weak optimism that recognizes no difficulties, nor a false optimism which declares there is no reform needed. Such false optimism is the foe of progress. But true optimism believes in the future and the possibility of large reforms. The true reformer criticizes his country and his times because he loves both and desires to make them better. But this must be in the spirit of hope. Hope is contagious and moves men.

Lastly the resurrection means victory over sin and evil. Death is the result of sin. God giveth us the victory through Jesus Christ our Lord.

QUESTIONS. Was the body in which Jesus Christ appeared after his resurrection a physical or a spiritual one? If the latter, has it any teaching as to the spiritual in connection with this life? Is there any real divorce between the natural and the spiritual? Is all life to be spiritualized? Does this include the social? In what ways can spirituality be applied to social reform? Is there now going on a resurrection of spiritual life in social activity?

SUBJECTS FOR STUDY. Review of previous Lessons.

BIBLE READINGS. Matt. 28; Mark 16; Luke 24; John 20–21; Acts 1 : 3; Isaiah 51 : 16; 65 : 17; 2 Peter 3 : 13.

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THE BOOK

STUDIES IN MATTHEW'S GOSPEL

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I. Jesus the Healer. (Matt. 8 : 2–17.) The work of Jesus consisted mainly of teaching and healing (Matt. 4 : 23). The Sermon on the Mount, the new law of the kingdom, is the evangelist's first illustration of the teaching; he now comes to illustrate the healing. In this lesson he tells the story of three representative healings, but the historical connection of them in his own. In Mark, the story of the leper is all that survives of Jesus' first circuit in Galilee (Mark 1 : 35; 2 : 1) from and to Capernaum. It is evident that in a common source from which both Luke and Matthew drew the story of the centurion's servant followed immediately on the Sermon on the Mount. The healing of Peter's wife's mother, which stands last in Matthew, is earliest of all in Mark, and belongs to the memorable Sabbath Day on which the wonder-working power of Jesus was first revealed by the cure of a demoniac in the synagog at Capernaum. To such historical detail Matthew is indifferent; all he wants is to show the kind of thing Jesus' healing ministry was.

1. The Leper: What comes out here is the sovereignty of Jesus—"I will: be thou clean"; and His sympathy—"he put forth his hand and touched them." Leprosy defiled all who came into contact with it, but it could not defile the Healer. The command to tell no one is curious, when we read of great multitudes apparently being present (vs. 1); but both great joys and great sorrows are sometimes dissipated in chatter, and Jesus did not wish the man to lose the spiritual benefit of his cure. The command to show himself to the priest and offer the sacrifice Moses commanded is of interest to the evangelist, because it shows Jesus' attitude to the law. He was no violent revolutionary. Perhaps by this time He was suspected of hostility to the national religion; the appearance of the leper at the temple would be a "testimony" both to the wonderful power and goodness of Jesus, and to the falseness of such suspicions. We speak of men who have been blest by Christ giving their "testimony" or of holding a "testimony" meeting; it is the best testimony when a man can obey His commands. "Say nothing to any man" and "Go, show thyself."

2. The Centurion's Servant: The centurion would probably be in the service of Herod Antipas, the Galilean prince in whose reign the gospel history is transacted. Luke has a version of the incident varying widely from Matthew's; the centurion does not come, but sends to Jesus; elders of the Jews intercede for him, and give him a high character as a friend of their nation and religion. What Matthew emphasizes in the story is his humility ("I am not worthy," vs. 8), and his extraordinary faith. Faith in the synoptic gospels means an attitude of the soul to Jesus which is confident that God's saving help is present in Him. The centurion had unbounded faith. He knew himself what it was to command and to obey, and he ascribed to Jesus the same absolute authority over the powers of health and disease as he himself exercised in his little company of soldiers or over his domestic servant. He had only to speak the word, and his wish was done, and it was the same with Jesus. The invisible forces which cause health or sickness are ready to speed at His bidding. No wonder Jesus was astonished to find in this heathen man—a heathen, tho, according to Luke, he prized his servant and loved the Jews, and had built them the synagog in Capernaum, the remains of which can probably be seen to this day—a faith such as He had not found in Israel. It was prophetic, and, as far as Israel was concerned, ominously prophetic. It spoke for those who had ears to hear of the time when many would come from the east and the west and sit down with Abraham, Isaac, and Jacob at the great feast of the kingdom of God, while the sons of the kingdom—the Jews, who were born to it, and had, so to speak, a natural right to be there —would be shut out. "The outer darkness" —outside the lighted hall where the blest are feasting. The weeping and gnashing of teeth mean anguish and despair. All is told in figure, but figurative of reality; how tangible

must the reality be which needs such terrible figures to suggest it! The supreme faith of the centurion was rewarded by a supreme manifestation of the healing-power of Jesus. Without the mediation of personal presence or contact, He simply spoke the word of power, and it took effect immediately (vs. 13) across the interval of space. (In Luke, the words of Matt. 8 : 11, 12, are given in another connection, but they are among the most indubitable words of Jesus, and are of peculiar interest as showing both the great sorrow of His life—the unbelief of His own, and the far-reaching compensation and consolation for it which dawned upon His sorrow—the faith of the Gentiles.)

3. Peter's wife's mother. This is the most domestic, as the centurion's servant is in some ways the most exalted, of the healings. Nothing is said in it of faith, or even of compassion; there is no memorable word either of Jesus or the sick woman; all is simple, homely, unstrained, down to the last words —"she rose, and ministered to him" (or to them). When the Sabbath sun set, and it was not unlawful to bear burdens, crowds of sick were carried to Peter's door, and Jesus healed them all (Mark says many). He cast out the demons "with his word"—not with incantations or ceremonies or magical rites like Jewish exorcists: He spoke, and it was done.

What Matthew means by vs. 17 is that Jesus felt the weight of every burden He lifted. Tho He healed with a word, He did not heal easily or unfeelingly. In love He took upon Himself the pains under which others suffered; it cost Him this to bring them relief. The key to His miraculous works of healing is not the skeleton key of mere omnipotence; it is the vicarious suffering love of the Servant of the Lord in Isaiah 53. That is why healing exhausted Him so that He slept deep in the storm (vs. 24).

II. Two Mighty Works. (Matt. 8 : 23–34.) Matthew is still illustrating the healing ministry of Jesus, tho there is something here even more wonderful than healing. Jesus is starting to cross the lake of Galilee to the eastern side, when He is interrupted by two men offering to become His disciples (vs. 18–22). After disposing of them in words of astonishing severity, He enters the boat with His disciples, and, exhausted with the labors of the day, falls asleep. (In Mark it is the day of parables—Mark 4; in Matthew, it is not expressly dated, tho it is natural to connect it with what precedes.) The disciples, alarmed by the violence of the storm, awaked Him: "Lord, save, we are perishing." The appeal to Jesus to save is proof of some kind or degree of faith; He was not a sailor, like some of them, but a landsman, yet they felt they would be safer if He were awake and prepared to exert Himself for them. But when He awoke, He rebuked them for their cowardice and want of faith. The interest of this is the light it throws on faith; in the gospels, faith is a kind of courage. "Be not afraid, only believe." Faith carried to its height makes fear impossible. It enables men to look death in the face and say, I am persuaded that not even this shall separate us from the love of God in Christ Jesus our Lord. Jesus seems to have expected that the disciples, having Him in the boat, would know that no harm could come to them. God's cause in the world was bound up with His life, and His life must be safe till His work was done. We can hardly tell what is meant by such words as "He rebuked the winds and the sea." He spoke to what we call inanimate nature as if it were alive, or as if there were conscious spiritual beings behind it; He addrest the elements as He did the demons, and there was a great calm. Many people find this kind of miracle harder to believe than the miracles of healing. In the miracles of healing there is an exercise of sympathy, of personality, perhaps of suggestion; there are analogies to phenomena of which we have experience, and which bring the miracle within reach, so to speak, of our understanding; but here every analogy fails us. Yet this miracle is as well attested as anything in the New Testament, and belongs to the oldest stratum of gospel tradition. It teaches the absolute subordination and subserviency of nature to God and Christ and to the interests of God's kingdom; the faith which answers to it is the faith that all things are ours—the world, and life, and death. Often the boat is taken as a symbol of the Church, tempest-tossed in the world, yet a safe place—an ark—for all its members, because Christ is in it.

Jesus and the disciples had no sooner landed on the eastern shore of the lake than they encountered a second tempest—a raving, uncontrollable storm of madness. "There came to meet him two, possest with demons." In

Mark there is only one; Matthew, who does not give independently the cure of a demoniac recorded in Mark 1 : 23, seems to combine it with the cure of the Gadarene, and to tell of both together at this point. This would explain why he does not give such details about the Gadarene demoniac as Mark does ("my name is Legion," etc.); the whole story is condensed and simplified. Whatever possession was in the case before us, it was at least violent and dangerous madness. Possession by evil spirits was the current explanation of this: a modern doctor would explain it differently. But however it is explained, the fact remains that Jesus controlled and cured it. He did so habitually by His word and by the power of His personality.

It was in Him to do it, and that is all we can say. He Himself attached great importance to this power. He recognized in it the redeeming presence and power of God at work for man's deliverance from Satan and for the establishment of His Father's sovereignty. "If I by the finger of God cast out demons, then the kingdom of God has come upon you." The mention of the swine and their fate has been much ridiculed, but surely there is nothing incredible in it when we think of the situation. All that any one present could have seen was that at a certain moment the frenzy of the man ceased, and an uncontrollable panic broke out in the herd of swine. The connection between the two things is a matter of inference, and the telling of it in the form that the demons came out of the man and entered into the swine is a matter not only of inference but of the theory that the man's state was due to possession by evil spirits. If some frenzied act of the man, some wild shout or rush, started the panic among the swine, it would be natural for the story to assume this form; and the credibility and importance of the facts are quite unaffected by the consideration that our theory of them would be different. One soul was cheaply saved at the cost of a herd of swine, but the Gadarenes did not think so. They besought Jesus to depart out of their territory, and He departed. It is one of the most melancholy lines in the gospel which records it, and it is a melancholy fact that the Gadarenes have their successors in every place where money is weighed against the redemption of men from the oppression of the devil.

III. **A Paralytic Forgiven and Healed.** (Matt. 9 : 1–13.) When Jesus was driven from Gadara He returned to His own city, Capernaum. The memory of His earlier works had not passed away, and a great crowd had gathered, to whom He was speaking the Word when He was interrupted by the paralytic and his friends. Mark tells graphically how the paralytic was let down through the roof at Jesus' feet. It is a vivid scene, but all the interest of it is in its invisible elements and in the perception of them by Jesus. He saw their faith. Their faith means their confidence that the power of God was present in Jesus to help them. He saw their faith in its working, in the determination they showed to get into contact with Him at once and at any cost. Faith is that which makes its way through everything to Jesus. He saw also the paralytic soul, disheartened and sin-burdened in spite of faith, and He spoke first to his deepest need: "Courage, child, thy sins are forgiven thee." These words are the beginning of this mighty work of Jesus. To forgive sins, actually to lift the weight from the conscience and to give hope and elasticity to a broken moral being, is as miraculous as to heal the sick by a word or a touch. No doubt the heart of the paralytic leapt at the word, and realized in it the almighty grace and power of God. It was more than even his faith had looked for. But the enemies of Jesus were on the alert; in Mark, this is the first of a series of collisions with them extending from 2 : 1 to 3 : 6 of his gospel—and in their hearts accused Jesus of blasphemy. In forgiving sins He was profanely assuming to Himself what belonged to God alone. No doubt their thoughts were reflected on their horror-stricken faces, and Jesus read them as clearly as He had read the heart of the paralytic and his friends. It was a challenge addrest to Him as He was engaged in doing the very work the Father had given Him to do, and He met it boldly. "Which is easier, to say, Thy sins are forgiven, or to say, Arise and walk?" They are equally easy to say, and for ordinary men equally impossible to do. The difference is that in the case of forgiving sins the spectator can not tell whether anything happens when the words are spoken, but in the other case he can. Jesus submits Himself to this test. He says to the paralytic, Rise, take up your mattress and go home, and the man does so. He uses the physical miracle, as we call it, to confirm the spiritual one, the latter being known in the first instance only to him who experiences it. But in reality the two miracles are one; they are parts or stages of the great miracle of redemption—"who forgiveth all thine iniquities, who healeth all thy diseases." They are prophetic of that happy place where the inhabitant shall no more say, I am sick, and where the people that dwell are forgiven their iniquities (Isa. 33 : 24). The bodily healing is here a proof or demonstration of the spiritual one to the unbelieving onlookers; but to the paralytic himself it is a kind of sacrament of it. The pardon of Jesus is not impotent, it is regenerative; it is sealed with power.

The golden text is the great word of the passage—the Son of man hath power on earth to forgive sins. This is the first place where Jesus uses this title, and in the gospels it is found only in His lips; apart from the gospels it occurs only in Acts 7 : 56. The name goes back to Dan. 7 : 13, where one like a son of man—that is, a human form—represents the kingdom of God, and is contrasted with the wild beasts which represent the pagan kingdom. The name, therefore, always suggests Christ's humanity, as we call it. But it is not humanity as opposed to divinity—these two are not opposed—but humanity as opposed to brutality. In other words, it is humanity not in the metaphysical but in the ethical sense. The kingdom of the Son of man and the kingdom of God are in no way contrasted, they are identical. What Jesus teaches here is that the destined King in the kingdom of God, He who is yet to come on the clouds of heaven, akin to us tho He is, a lowly man upon the earth, has nevertheless authority to forgive sins. It agrees with his humanity, in the ethical sense, that He should feel with men, in their sins and their sufferings, and that He should relieve them. And this miracle in its two stages shows how completely and effectively He can do so.

The story of the call of Matthew is another illustration of the redeeming humanity of Jesus, as well as of the Pharisaic criticism of it; and probably for both these reasons it stands here. Matthew seems to have been the name borne by the publican after he became an apostle; in the parallel passages he is called Levi (cf. Simon or Peter). Publicans were hated as extortioners, as in the service of a foreign power, whether the Herods or Rome, and as a class whose very business made it impossible for them to keep the Jewish laws of purity. That is why they are so often classed with sinners; they were conspicuously not of the pious class. But Jesus looked at them humanely, as sick people in need of a healer and not past healing; and in going among them in this spirit He felt He was acting more in accordance with the mind of God, who says mercy is what I want, not sacrifice, than if He had been punctilious about ritual piety but wanting in humanity, like the Pharisees. As for them, He dismisses them with the pathetically ironical word, "I came not to call the righteous, but sinners."

IV. **Review.** (Matt. 4 : 23.) "Jesus went about in all Galilee, teaching in their synagogs, and preaching the gospel of the kingdom, and healing all manner of disease and all manner of sickness among the people."

The Gospel according to Matthew is in some ways the easiest to review and to fix in the memory, for it is the one with the clearest and most conscious plan. Passing over the narratives of the birth and infancy of Jesus which are peculiar to it, we find it begins where Mark does—with the baptism of John. The only difference is that it gives (like Luke) a fuller account of John's preaching than Mark, and that in its record of the baptism of Jesus it alludes, at 3 : 14 f., to the difficulty which Christians had in understanding how a sinless person could be baptized with a baptism of repentance which looked to remission of sins. Equipped by the baptism and tested by the temptations, in which He once for all turned aside from all false ways of winning ascendency for God among men, Jesus returns to Galilee to begin His work. At this point there is one of the notable divergencies between the synoptic gospels and John. John has two returns of Jesus to Galilee from the south (1 : 43; 4 : 3), which seem to be foreshortened and coalesce into the one return of Matt. 4 : 12; Mark 1 : 14. In both Matthew and Mark the Galilean ministry begins, in effect, with the call of Peter and Andrew, James and John. It is only from the time they join Jesus that we begin to have any detailed account of His words and deeds. Professor Burkitt thinks the ministry of Jesus can not have lasted less than four hundred days, and calculates that the days of which anything is recorded may amount to about forty. It is part of the miracle of inspiration that with so small a quantity of material to go upon we should know Jesus so well, and even be able to say, as Paul does, "We have the mind of Christ." We do not know all about Him—His height, His appearance, the color of His eyes and His hair, and so forth; but with the gospels in our hands we know His mind; it is no exaggeration to say that we know it better than we know the mind of any one who has ever lived. The Gospel of Matthew, in particular, is so arranged that we may have the mind of Jesus explicitly put before us with reference to great departments of our life as disciples. The Sermon on the Mount is not unfairly described as the new law of the kingdom of God; it is the royal law (Jas. 2 : 8), the law of Jesus our King; the beatitudes with which it opens celebrate the felicity of those who live under it and by it, and can best be illustrated by pointing to Jesus Himself. It is pervaded by the sense of the sovereignty of the Speaker, which comes to a climax at the end, when He explicitly speaks as the final Judge of all. But it is not merely in His new law that we have the mind of Christ. We have it as clearly in the long series of healing miracles and in the intercourse of Jesus with publicans and sinners. True goodness, goodness like His, is redemptive. It does not stand aloof from the unhappy, the suffering, even the vicious. Jesus is in the world unmistakably as the Physician who is to heal its wos, as the Good Shepherd who is to gather its lost sheep into the fold. It is in this character we are to know Him, to believe in Him, to be fellow workers with Him. And in all the lines on which He acts Jesus is shown by the evangelist to be equal to His task. The extraordinary miracles in Matt. 8 : 23–34, and again in Matt. 9 : 18 ff., perhaps stand where they do for this reason. They show the power which Jesus exercised over nature (the stilling of the storm), over the spirit world (the Gadarene demoniac), and over death (Jairus' daughter). He is the strong Son of God, Immortal Love.

Thy Will be Done

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IMRUOO EL KEIS, a famous Arab poet and warrior, stood before the deity of his tribe, while the divining priest, by means of rods and stones, etc., tried to ascertain for him whether it was the will of the deity that he should go to war and take revenge upon those who had murdered his father. The *cohen* duly and plainly announced the revelation; it was to the effect that it was not the will of the deity that Imruoo el Keis should take revenge. The warrior-poet then took the divining-stones and threw them at the head of the idol, in a rage, vociferating: "If *thy* father had been murdered, thy will would have been different, thou wouldst have willed that his blood should be avenged."

Of course, not many others have defied the deity to his face, as did Imruoo el Keis, but the general feeling of Oriental tribes was that the will of their idols was adverse to their interests, and hence the worshiper's constant effort was to change that will, to alter it, to cause it not to be, and hence the sacrifices which sometimes included human life and gifts of melted butter, fruits and flowers, etc.

Even to-day, the death of a child, of a parent, of a dear friend, as well as the worst disasters which may befall a person or a tribe, are declared to be the will of God; and human conduct, moral and otherwise, is left out of account. The third petition, therefore, in the Lord's Prayer, "Thy will be done," must have sounded in the first ages of Christianity as strange as the address, "Our Father," with which the prayer opens.

The Maronite's official and lofty creed, which is recited many times each week, opens with the sublime words, "I believe in one God and Father controlling all things," and yet the same Maronite prays to hundreds, if not thousands, of human and angelic beings, to lend him their influence and change the will of God concerning him.

Official and public Mohammedanism is proclaimed five times a day from the tall, towering minarets, far above the heads and homes of the people, that "there is no deity but God," and yet the average Mohammedan, when he makes his offerings, asks the saints to make God change His will and become favorable to him. It would seem clear, therefore, that the origin of this prayer is no more Oriental than Occidental, it is from heaven, heavenly.

No man hath seen God at any time, the only begotten Son, which is in the bosom of the Father, He hath declared Him.

PAUL IN VARIOUS ASPECTS

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The successive scenes in the life of the apostle Paul reveal him as a man of wonderful adaptation. At Corinth, plying the trade of a tentmaker, he is the busy man of affairs; at Athens, before the learned scholars of Greece, he is the man of opportunity; in prison at Phillipi, he is the man free; shipwrecked in the Mediterranean, he is the man anchored; looking back over his past at Miletus, he is the man with a record; looking forward to the future from prison at Rome, he is the man of victory.

Paul at Corinth—The man of affairs. Acts 18 : 3.

"The same hands that wrought miracles at Lystra, sewed cloth at Corinth." He evidently enjoyed his work, for he often speaks of it. He transfigured toil by using it:

I. As a builder of reputation and character for himself.

II. As an example of industry to others. Corinthians idle and lazy.

III. As an opportunity of service for God. A channel by which he reached men.

Paul at Athens—the man of opportunity. Acts 17 : 22–34.

In Athens by chance, for a few hours, on way to Corinth, he meets with opportunity.

I. His opportunity. 1. It was unexpected. 2. It was fleeting. 3. It was an opportunity for service. 4. A difficult opportunity.

II. How he met it. 1. He eagerly seizes it. 2. He meets it with principle. 3. He meets it boldly. 4. He meets it tactfully.

Paul at Philippi—In prison, the man free. Acts 16 : 13–34.

Paul in prison is the type of a free man:

I. The character of his freedom. Rises above circumstances; citizen of higher realm, he sings.

II. Proofs of his freedom. 1. His voice not stilled. 2. Has perfect self-control. 3. He is master of others (his jailer). 4. His heart is free from fear.

III. Privileges of his freedom. 1. He can sing. 2. He can pray. 3. He can receive God's comfort. 4. He can still be about his work.

IV. The secret of his freedom. 1. A clear conscience. 2. A margin of purity to work on. 3. A trust in God. 4. A Christ within him.

Paul shipwrecked—the man anchored. Acts 27 : 21–25.

The same storm and danger oppress him, but he is distinguished from his companions by:

I. His craft. A body not weakened by sin and indulgence; a mind at peace, a faith in the soul that can ride storm.

II. His Pilot; who knows the sea and storm—Jesus the "Pilot of Galilee."

III. His anchor. The Christian "hope, sure and steadfast and entering into that within the veil."

Ridge of the mountain wave, lower thy crest,
Wall of Euroclydon, be thou at rest.
Sorrow can never be, darkness must fly
Where saith the Light of Light, "Peace, it is I."
—Anatolius.

Paul at Miletus—The man with a record. Acts 20 : 17–27.

Paul here appeals to his record. It is a good record:

I. The joys it brings. 1. Can look old friends squarely in face. 2. Can invite all eyes to scan his past. 3. Can look with confidence to the future.

II. The fidelities it demands. 1. To God. 2. To men. 3. To the truth.

III. The life it produces. 1. Strong in faith, yet ready in action. 2. Meek in heart, yet bold in deed. 3. Stern in belief, yet tender in love.

Paul at Rome—The man of victory. 2 Timothy 4 : 6–8.

Paul is in Rome in prison. His stormy life is about ended.

I. He looks backward at his past. He sees life: 1. As a race that he has finished, "I have finished my course." 2. As a battle he has fought, "I have fought a good fight." 3. As a trust he has kept, "I have kept the faith."

II. He takes a glance around him. He is shortly to die. His death is: 1. An offering, "I am . . . to be offered." 2. A departure, "The time of my departure." 3. A thing for which he is prepared, "I am now ready."

III. He looks on to the future. His reward is: 1. A crown. 2. A crown of righteousness. 3. A crown laid up. 4. A crown given by the Master.

SERMONIC LITERATURE

THE LIFE EVERLASTING

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For our citizenship is in heaven, whence also we wait for a Savior, the Lord Jesus Christ, who shall fashion anew the body of our humiliation, that it may be conformed to the body of his glory."—Phil. 3 : 20, 21.

And the witness is this, that God gave unto us eternal life, and this life is in his son.—1 John 5 : 11.

The resurrection of the body and the life everlasting."—Creed.

NEARLY all men believe in immortality. There are few anywhere who are convinced that death ends the whole story. When Colonel Ingersoll's brother was dying, he whispered, "I am better now," and, commenting upon it at his funeral, the great agnostic said, "Let us believe in spite of doubts and dogmas, of fears and tears, that these dear words are true of all the countless dead." Standing by the open grave of his brother he gave utterance to this: "In the night of death hope sees a star and listening love can hear the rustle of a wing." But while mankind in general believes in immortality, and while the vast majority readily subscribe to the phrase, "the life everlasting," there are multitudes in the church and out of the church who either doubt or deny the "resurrection of the body." It seems to them a very material doctrine to wrap up with a spiritual life, and they feel that it should be expunged from the creed altogether.

Now, there are two or three things here, which need to be cleared up in our thinking upon this subject. Go to the gospel narratives of the resurrection and read them once more. Follow the story with critical attention and see how careful it is to affirm not once, nor twice, but repeatedly, that Christ's *body* rose again from the dead. In Jerusalem, when He appeared to the eleven on the morning of the third day, and they were affrighted, supposing Him to be a spirit, He said: "Behold my hands and my feet, that it is I myself, handle me and see, for a spirit hath not flesh and bones, as ye see me have." There was something about Him immensely different from what they had been accustomed to, and yet there before their eyes was the old familiar figure. Eight days after this, to Thomas, the doubter, who declared, "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe." Jesus said: "Reach hither thy finger and behold my hands, and reach hither thy hand and thrust it into my side, and be not faithless, but believing." Later on by the shores of Tiberias, He emphasized the fact of His bodily resurrection by dining with His disciples on the beach. It is not easy to believe that a spirit can eat bread and fish. For my part I do not see how any one can deny that Christ rose in the body from the dead without denying the gospels.

Besides it should be remembered that it is manifestly absurd to talk of a spirit resurrection. The very word resurrection implies the rising again of that which has died, and as the spirit is not subject to death, it is of course a misuse of language to say that the resurrection is spiritual. Jesus said: "All that are in the *graves* shall hear His voice and shall come forth," and, as the spirit is never put in the grave, this can only refer to the body.

But I thoroughly appreciate the difficulty with which many are troubled here, and I shall try to deal with it candidly and sympathetically. When I say "I believe in the resurrection of the body," many honest and thoughtful people immediately ask, "Which body? The body a man was born with or the body he died with? The body of his youth or his maturity or his age? Which body?" It is a well-known fact of science that these bodies of ours are constantly changing. In the particles which compose them they are entirely different from what they were a few years ago. The material constituents of these bodies to-day will all be gone in seven years from now and other material constituents will be in their places. It is as tho the house should be wholly rebuilt while the shape remains the same. And yet that is not a good illustration, for in the case of the body more than the shape remains; the very scars remain. You may be three-score years and ten. If so your body has undergone ten complete changes, it has been built over again with new material ten times, but the mark left by a wound received in your childhood is there still.

The truth is we wear certain articles of clothing longer than we wear our bodies. It is something like this: Here is the river flowing by, it was flowing by a thousand years ago; it will be flowing by at the end of another millennium—the same river, yet not the same. The drops of water which are in it to-day are not the drops that were in it yesterday, and those which it will carry in its bosom to-morrow will be new and different from any which it ever carried before, but always year in and year out the river retains its identity. It is so with our bodies. The stream of material particles flows on; they come and they go; but in spite of all changes our bodies are recognized as the same.

You see, then, what we call identity is something entirely independent of sameness of substance. When we say, "I believe in the resurrection of the body," we are not affirming that the new body will be composed of the very dust that was laid away in the grave, but that it will be the same organism, informed by the same vital principle. All that the scriptures teach, all that we avow when we repeat this article, is that we are to have a body after death, and that it will be identical with our present body. Men may raise questions and they may load them down with ridicule. They may ask whether the babe is to rise a babe; whether the tottering old man is to rise with his decrepitude; the cripple with his lameness; the fat man with his obeseness; the thin man with his leanness, and by such questions they may imagine that they have shown the Christian belief on this subject to be untenable and absurd. But when they do that they are only reading into the Creed and into the Bible their own foolish and preposterous interpretations.

Here is our position, and it is the position of all who intelligently subscribe to this ancient document which we have been considering: As my body to-day is identical with the body I had fifty years ago, so my resurrection body will be identical with the body I have now. It is not a question of material particles, but a question of organism. The vital principle, the organizing principle, which gives me my identity here and preserves it absolutely through all changes, will give me my identity there and preserve it forevermore.

Read pagan literature, if you would see what the future meant to the polished old heathen of Greece and Rome. It meant a world of shades, of disembodied spirits, a joyless, miserable existence, from which the unhappy victims longed to escape and return to the realm of the earthly life. Without bodies, unclothed, flitting about as mere phantoms,—

"Thin as the idle breezes and like some
dream of the night,"—

as Vergil puts it, they passed their days in a sort of shivering despair.

Higher than this the best thought of paganism could not rise as to the life beyond. No wonder they shrank from it with fear and felt no inspiration of a lofty hope as they looked over the border. If we may believe their great poets the very anticipation of it chilled them with a sense of dread. It was awful to think of existing without bodies, without shape or form, as insubastntial specters or shadows.

How immeasurably grander and more satisfying is the teaching of Christianity. It assures us that there is a "spiritual body" as well as a "natural body"; that we shall not be "unclothed" when we pass within the veil, but "clothed upon"; that when "the earthly house of this tabernacle is dissolved," when the material investiture of our present life is stript away, we shall have a building of God, an investiture suited to the new environment into which we have been transferred; that the Lord Jesus will "fashion anew the body of our humiliation that it may be conformed to the body of His glory."

As human beings we should never forget that we are constituted, not of mind alone, or spirit alone, but of body, mind, and spirit. These three make up the man, and if you will read the eighth chapter of Romans, you will see that the body, not less than the immaterial part of our nature, is included in the redemptive work of the Son of God. "Know ye not that your bodies are the temples of the Holy Ghost," and if at dissolution these temples are taken down it is only that better ones may be reared for His indwelling. It is our bodies that determine our identity here, that differentiate us, that make us cognizable, and it will be our bodies that will identify us there.

But the bodies of our resurrection life will be glorified bodies. They will be immaterial, and yet not so sublimated and ethereal as not to be substantial entities. They will be without the physical organization of flesh and blood, all mere animal functions will be left behind, they will be free from all disease and waste and decay; they will be incorruptible and immortal, in a word, they will be what the apostle calls spiritual bodies. These spiritual bodies will be like the body of the risen Christ, superior to material law, living above it, always the obedient servants of the spirits they enshrine. When Paul thought of it and spoke of it, he said, "Behold I show you a mystery." He was modest enough to say that he knew in part, that he saw through a glass darkly, but for him and for us across that mystery there falls light enough from the lamp of revealed truth to warrant us in repeating with an accent of hope and of triumph this article of our creed: "I believe in the resurrection of the body."

And now the final clause—"the life everlasting." To this summit we have come, and standing there we feel the tonic, the invigoration of the world beyond. Standing there and looking out over the landscape that stretches away across the divide into the sunrise that makes the horizon radiant with the coming glory, we see the things that are made possible for us, and get some glimpses of the grandeur to which we may yet attain: "The life everlasting." It is a great ending to a great creed. I feel that it were better sung about than spoken about, for on heights like this music is always more at home than speech. The singer can do more for us here than the preacher.

Take the word "life" as it stands alone and put the emphasis there for a moment. It suggests brightness and hope and joy and purity and strength and overflowing vigor and health. Simply to exist, to be, to eat and drink, to wake and sleep, to perform certain animal functions, is not to live. To dig and delve, to make bargains and sell goods, to swing like a pendulum from home to office and office to home, to wear out one's years accumulating substance for other people to spend; to drudge and toil and consume one's energies, in the monotony of business and of the various professions, is not to live. Much less is it life to give one's self up to sin, to drink from the cup of iniquity, to wallow in the mire of vice, and to eat the juiceless husks of the swine. The harlot exists, the roué exists, the bloated debauchee exists, the hard-hearted tight-fisted miser exists, but existence is not life any more than a decayed and leafless trunk is a living and beautiful tree, or than a bundle of dried-up thorns is a bunch of lovely roses. Existence is a dry river bed with banks destitute of verdure and with channel strewn with offal and débris; life is the bounding mountain stream, singing down the valley, rejoicing in the sweet purity that sets the sun and the stars as jewels in its breast.

Something infinitely more than mere existence is meant when we say, "I believe in life." It lifts the thought to the high, the holy, the satisfying, up to God Himself. Jesus said, "I have come that ye might have life and that ye might have it more abundantly." To see what that means we must look at the speaker. He did not own a dollar. He did not have a roof to cover Him. The pleasures of the flesh, the pleasures of the table, the pleasures of society were nothing at all to Him. The things for which men struggle and contend and compete never gave Him a thought. Not that He was an ascetic, or sour anchorite, or dyspeptic solitary, for He often mingled in the social circle and was glad to do what He could to promote innocent social joys.

But at the same time His life was not there. He had meat to eat and inspirations to enjoy of a vastly higher sort than these. How full of life He was! He was like a river that is always overflowing its banks. In His breast there was a peace that passed all understanding. In Him was life. Out through every avenue of His nature the life poured. Wherever He went, in whatever company He moved, men felt the touch, the thrill, the power of the life that pulsed through Him. And it was powerful, it was resistless, because it was so unselfish, so heavenly, and so constantly played into by the life of God. Now it is the life imparted by Him in which we believe.

And this life is everlasting. "God hath given to us eternal life and this life is in his Son." It is going on now, it will be going on to-morrow, and going on forever—going on as the stream goes on, gathering breadth and depth and volume as it flows. Beginning here, by the conception of the Holy Ghost, it will be continued, without break or interruption, as long as Christ continues. Because He lives we shall live also. Everlasting—there is no coast line to that; no danger of ever running upon the shallows of the other side, for when we have sailed for a million years we shall only be starting. Everlasting—imagination in her wildest flights can never get beyond its border-land. I think of it and am staggered. My brain reels. I am bewildered. I send out my fancy and send it out as Noah sent the dove from the ark and it comes back exhausted, with wings drooping and weary, from the long, long flight, only to say that the life everlasting stretches on and on into the infinite.

And yet if the thought falls faltering on its very threshold, there is something wildly intoxicating in the very conception of a life that is to last forever. Nay, not simply to last, but to grow, to unfold, in knowledge, in capacity, in love, and in holy endeavor; forever moving along a pathway of light; forever expanding in excellence and glory; forever receiving new accessions of power; forever adding to the fulness of my manhood. That is what it means. Stars will fall, the sun wax dim, the fashion of the world will pass away, but still, as God's child, I shall be climbing. Ages, and millenniums, and cycles will come and slip away, but still I shall be climbing, mounting up, passing from summit to summit in the eternal progress. That is what it means—this life everlasting.

Here we are hurried. The days are too short to carry out our plans and accomplish all we have in mind and to realize all our dreams and desires. There are a thousand things we would like to do, but we lack the time. Some of us would like to give a century, or a millennium, to the study of astronomy and to finding out the secrets of the stars, but we haven't time. Some of us would like to spend a few hundred years in the study of physical science and in acquainting ourselves with all the manifold laws and forces of nature, but there isn't time. Some of us would like to master all languages and all literature and all art and all mathematics and all philosophy, but there isn't time. Some of us would like to give ourselves for at least a thousand years to music that we might learn its possibilities and get nearer to its sources of power, but we haven't time. So of theology. What a world there is there to be explored! So of countless other subjects, if only we were not so prest for time.

But there will be time enough by and by. The day will come when we shall no longer have to count the hours and watch the clock and the setting sun and hurry home before the shadows fall. We shall not feel that in five years, or ten years, our powers will fail and our work be done, but we shall wake up some morning to the fact that ours is the life everlasting and that before us stretches an eternity of fadeless youth. Then we shall sit down with other ransomed souls like ourselves by the crystal river and talk and plan and think till our hearts are satisfied. Time enough for every study, every journey, every love! Time enough to acquire every accomplishment, to cultivate every friendship, to develop every power, to bring every faculty to perfection! That is what it means—this life everlasting.

THE REPENTANT MALEFACTOR

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And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us. But the other answering rebuked him, saying, Dost thou not fear God, seeing thou art in the same condemnation? And we, indeed, justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in Paradise.—Luke 23 : 39–43.

THREE men are crucified upon Calvary, One who gives salvation, one who receives it, one who scorns it. In the midst the author of mercy, on one side a criminal who accepts it, on the other side a criminal who rejects it.

Two malefactors suffered with Him. Mark and Matthew tell us that, at first, both joined with the crowd in reviling Him. What! Outrage everywhere! On the ground of hatred for Jesus the most bitter foes become reconciled; Herod with Pilate, the Sadducees with the Pharisees, the nobles with the people, the Romans with the Jews, and, as if that were not enough, the victims with their executioners. Have you never questioned what provokes this universal conspiracy, and by what swift, by what fearful instinct all unite to blaspheme against Jesus Christ? It is because in Jesus Christ holiness has appeared; it is because it has laid bare the innermost recesses of our nature; it is because it has roused those powers of iniquity which slumber in the depths of the human soul. Of the human soul, I say, and not of such or such a class of individuals, for here all are alike. An Israelite once eloquently exprest his indignation at the fact of his race being charged with the crime of Christ's death. He was right; on this point we are all equally guilty; the passions which have raised the cross belong to every age and clime. Each time that holiness has appeared in the world it has called forth against itself an inevitable wrath. Suppose it as gentle, as lovely as you will, it can not escape hatred. This is only too easy to understand. Is there anything purer or more kindly than light? With what joy it fills the man who sees it dawn after the terrors of a long and gloomy night of anguish! How it delights the prisoner who has long been deprived of its sweet radiance! But let a ray of that light fall upon a diseased eye, it wounds it, it irritates it, and causes it to feel the most acute pain. It needs must escape its brightness and again return to darkness. Well, that is what takes place in the moral world. Our soul's eye is diseased, the sight of holiness offends us. The brighter it is the greater is the irritation it produces. Now, suppose this holiness, which appears in the world only in scattered fragments, should reveal itself in a Being who would set it forth in its full radiance; suppose this Being should come in the midst of a world such as ours, how, think you, He would be received? Ah! I do not hesitate to say that a secret but ardent and growing hatred would soon be stirred in all the souls whom His light would have offended, and that to-day, as of old, many a one, voluntarily blinded, would exclaim with the Jews in the court of the prætorium, "Away with him, away with him!"

The enemies of Jesus are not only on Calvary. They are wherever hearts are found whom truth offends, whom holiness provokes, hearts that wilfully give themselves up to sin, for were such hearts to be brought into the presence of Jesus Christ and condemned by Him, they would hate Him as did the Jews. Should there be in this assembly a man who, in the face of the gospel, lives in sin and thus prefers darkness to light, let him know that he is an accomplice in the crucifixion of the Savior, for as much as it lies in his power (it is the apostle who speaks), he crucifies to himself the Son of God afresh, and puts Him to an open shame. A converted African once said:

"When the story of Christ's death was read to me, I curst Pilate and the Jews, but when I understood it I curst myself, for I, too, have crucified Jesus Christ."

All, therefore, reviled Him; but, in this concert of insults, the voices which I am most surprized to hear are those of the malefactors. What! they too unite with the multitude! And what have they to expect from it? They also are the objects of its scorn, and yet they join with it against Jesus Christ. What wrong has He done them? What means that savage and hideous mockery, and how shall we explain it?

It is only too easy to explain; suffering has its temptations; the more it is deserved the more it leads to murmuring and complaint, and from murmuring to blasphemy there is often but one step. These men feel their end drawing near—earth has nothing more to give them. Nothing before them but the tortures of a frightful agony, and their despair breaks out in passionate expressions of anger. It is Jesus they curse, for Jesus has called Himself the Savior and now He is incapable of saving Himself by descending from the cross. They know not, the fools, that if He remains there it is that He may save their souls!

You thought that those who had most need of consolation would naturally love Jesus Christ. You thought that those who groaned most deeply beneath the weight of misery would look most earnestly for the coming of the Redeemer; that those upon whom the sun of prosperity had never shone here below, would yearn most ardently for the true fatherland; that those whose heart had most cruelly suffered upon earth, would long most impatiently for an eternal affection. It had seemed to you that, in the defection of the souls that turn against Jesus Christ, the afflicted, at least, should remain faithful to Him; for who has poured such treasures of sympathy upon them as He; who, better than He, has spoken to them the words of eternal life; who, like Him, has taken upon Himself their sorrows? Well! you will often see affliction revolting and blaspheming; you will see soured hearts railing at the gospel with its promises, and meeting all our appeals with I know not what gloomy and heart-rending irony, and turning into derision the tenderest expressions of divine love. Unhappy souls! and whither then will they go if they reject Jesus Christ, and who will comfort them if they scorn the words of the divine Comforter? Yes, unhappy and foolish! for, should some unknown prophet arise who would tell them that

Heaven is empty, that prayer is an unavailing cry to which naught responds, that everything is fed by chance, that the corruption of the grave is the end of man, you would see them, oh, grief! throng round him, cover him with applause, call him their friend, their liberator, and find an inconceivable and terrible delight in the somber prospect of an endless night; a faithful commentary this, upon the words of my text: "They that were crucified with him railed on him also."

But who can measure the action of mercy? Who would dare despair forever of the salvation of a human soul? Whilst the sound of blasphemy is ringing over Calvary, one of the malefactors becomes silent, and beholds Jesus Christ.

He sees that face over which the blood streams, and he discovers there a grandeur, a majesty which surprizes him; in His glance he discovers a love such as he had never before conceived of; amidst the clamors of the multitude, these words fall upon his ears: "Father, forgive them, they know not what they do." Then, in the gloomy depths of that man's soul begins a strange drama. It is as tho a divine light had burst forth and shone upon its darkness. For the first time he has seen holiness, he has seen love. Filled with a hitherto unknown emotion, he looks, and looks again, and to the eye of his soul the greatness of the Crucified appears more and more sublime.

But he can not keep for himself that truth which has enlightened him. Jesus has done no evil, he must proclaim this. True, he is a criminal, but what of that? He needs must speak. And he speaks. Have you reflected upon this? Jesus had taught during three years, and the multitudes had applauded His words, but upon Calvary there was none save this malefactor to proclaim His goodness. Remember this, ye timid Christians, whose faith is easily shaken at sight of the multitude deserting Jesus Christ. You can not believe unless you have the assent of the majority. Well, remember that in the solemn hour when crucified Truth was exposed to the gaze of the world, it found but one witness, and that witness was a dying criminal.

Whilst he contemplates Jesus Christ, his own misery reveals itself to him. Hitherto he had stifled the voice of his conscience, he had voluntarily hardened his heart; but now he begins to distinguish the crimes of his miserable existence, the light from above renders his own darkness visible to him.

"What! in such a short time!" exclaims the skeptic, and he will listen to this narrative with a smile of contempt. For the world, brethren, believes not in these sudden changes and how could it believe, to-day especially, when men pretend to explain all things by the simple action of nature, or rather by the fatalism of temperament? They will, at most, accept the possibility of slow and imperceptible transformations, the germs of which, they say, lie in the anterior character of the individual; or, in other words, they would eliminate all divine action from the history of individuals as well as from the history of the world. But, as to the fatalism of science we oppose our faith in God the Creator, so to the fatalism of mortality we oppose our faith in the God who converts. Doubtless, in ordinary circumstances, God brings into play the laws He has made, and in most cases it is by successive impressions, by multiplied experiences, by repeated calls that souls return to Him. The God of grace is a God of order, and tho it be not sudden, tho it be the result of a development which we call natural, conversion is none the less profound and radical. Believe in the God who transforms; to all the powers of evil oppose His power, and when the future of your soul is in question, never despair. The resources of God are infinite. Of a scoffer He can make a believer, of a blasphemer a model of true repentance and conversion.

But, if I admire the repentance of the malefactor, how much more surprizing does his faith appear to me! In Jesus crucified he has recognized his King; above His head he has seen the derisive inscription which Pilate had caused to be placed there: "This is the King of the Jews!" He knows that Jesus has called Himself King, and he sees and salutes this royalty in the very hour when all believe it to be destroyed. Beneath His crown of thorns he sees His glory shine; in His weakness he sees His power; in His abasement he beholds His triumph. That cross, which was but the vilest of the instruments of torture, is, in his eyes, what it will be when the world will have been conquered by it. Jesus is alone, curst by the people, denied by priests and scribes! What matters? For him He is none the less the King of Israel. Jesus can not act, His hands are nailed to the tree, His lips are parched by the fever of agony; in his sight, notwithstanding, He is still the Ruler; it is when His cause seems forever lost that he sees its first triumph. Such, brethren, is faith; such it is in all its simplicity, and also in all its grandeur. Behold it, without one visible proof, without one support upon earth, soaring into the infinite, embracing the future in its prophetic glance and outrunning ages. Everything was against Him: the multitude, the opposition of the great and the wise, the desertion of the disciples, the approaching and terrible reality of death. Yet he believed. Was he deceived? Now, if such was the faith of a brigand who had known Jesus only one or two hours at most, should we not exclaim with Calvin: "Curst be the cowardice of those who still doubt!" He had seen naught of Christ save His humiliation; we have seen His glory. He had seen naught but the ignominy with which men covered Him; we have seen His triumph. We have seen that despised cross becoming the power of God for the salvation of men, we have seen it raised in the midst of the ancient world, and from the depths of a corruption beyond remedy, calling forth a new humanity, raising to the life of faith and hope a people freed by grace. By it we have seen thousands of sinners snatched from their pollution, and forever won over to Jesus Christ; we have seen it come out of the tempests which seem destined to uproot it forever, stronger and brighter than before. We see it to-day, borne to the extremities of the world, and bringing forth in the soul of many a miserable heathen fruits of conversion, repentance, and holiness, which put us to shame. We have seen it struggling with, and triumphing over, the bitterest sorrows—those sorrows for which earth affords no consolation. We have seen it at the hour of death bringing sweet peace to souls whose eternal portion had seemed to be nothing short of despair. And we, too, have felt its victorious power. We, too, have lingered before that cross, and, on that eventful day, the love of God revealed itself to us in all its magnificence; on that day we, in our turn, were subdued and conquered. And yet we look toward the future with the anxiety of doubt. Whilst the malefactor affirms the reign of the Crucified hesitatingly and anxiously we pray that this reign may come; after eighteen centuries of progress and conquests, scarcely do we believe that victory is on its side.

"Lord, remember me when thou comest into thy kingdom." That is the prayer of faith, but of faith seeking mercy; the reign which he expects is that of grace. "Remember me!" He sees the eternal judgment approaching, for in a few short hours all will be over for him upon earth. "Remember me when I shall appear before the tribunal of the just judge, alone and without support. In that awful hour remember me!"

Such is the work of grace. Such are the transformations which only God can accomplish. Know you of any more beautiful? You have seen creation bursting forth into new life beneath the breath of spring; where winter had spread its shroud of death, where immobility, silence, and sadness reigned you have seen movement, life, and joy; under a radiant sky you have seen the fields covered, as it were, with an ocean of verdure, upon whose bosom the flowers, waving in the breeze, displayed their rich glow and the infinite variety of their colors, whilst, at the same time, they filled the air with their fragrance; you have seen the splendors of vegetation spring from that earth which seemed dead and frozen; you have hailed that prodigious power of life triumphing over death. But what are all these wonders in comparison with the transformation of a soul which passes from death to life, of a soul which had hitherto been the sport of vile lusts, but now opens to a new existence, of a soul which had known naught but selfish affections and now becomes penetrated by the love of God?

And Jesus answered: "Verily I say unto thee, to-day shalt thou be with me in Paradise." But, if Jesus opens Paradise to him, He allows him, nevertheless, to suffer and die upon the cross. He will not alleviate his present suffering, nor remove aught of his agony.

Retain this last lesson, you whom God calls to suffer. Oft have your sorrows troubled your soul, oft have they concealed from you the goodness of God. How could you believe that He loved you when He seemed to abandon you to your destiny, when no outward deliverance marked His intervention, when, like all others, you were forced to drink to the very dregs the bitter cup of His severity? The malefactor is saved, and nevertheless he suffers. Paradise is open to him, but he remains nailed to his cross. Eternity is assured to him, but his punishment continues. Yes, he suffers, for it is not earthly happiness that God has promised him, it is not deliverance from anguish; he suffers as if God loved him not! But have you thought of this? He suffers with his Savior. Ah! blessed suffering, would he be willing to escape it? He suffers, but his grief is transformed, for his dying eyes behold Him who immolates Himself for his salvation. He will soon reign with Him, is it too much to suffer with Him? Is it too much to participate in His agony, is it too much to be united with Him in one common shame, in the same humiliation? Such is the Christian's suffering; that is what explains the bursts of gladness and the songs of thanksgiving which we often hear from the lips of the most cruelly tried, in the midst of the most bitter sorrows. To-day with me upon the cross, soon also with me to-day in Paradise; but upon the cross, as in glory, with Him, ever with Him!

THE IDEAL AND ITS COST

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Teacher, rebuke thy disciples. If these should hold their peace, the stones will cry out.—Luke 19 : 39, 40.

Smug dignity is always being offended because some one makes too much noise. Specially that is so when religion is concerned. We can bear noise anywhere else. Enthusiasm, excessive expression, anywhere but in religion. The triumphal entry on that first Palm Sunday was a bitter trial to the dignified Pharisees. What does a mob know about religion anyway? Hear what they are crying: Blessed is the King that cometh in the name of the Lord—Hosanna in the highest—peace in heaven—glory in the highest!—all that sort of extreme thing—and all about this Galilean prophet. Some Pharisees simply shrugged their shoulders over it. If they had needed anything to confirm their faith that He was deluded or a deceiver, this would be enough. After all, He was like all the rest. He could not resist popularity. Other Pharisees were scandalized. It was blasphemous. These words were only the rantings of a crowd, but they ought not to pass unchallenged. He ought to rebuke the people.

And they were right, from their own point of view. Scores of men here would have said the same thing. If you heard that a popular religious leader were being hailed by his followers in any such terms, you would call it blasphemy. You have your own ideas about the proper conduct for a leader. Instinctively you blame him for what his followers do. If they say absurd things of him, you demand that he rebuke them or you challenge his integrity.

But there is one peculiar and marked feature in the case which arrests attention. Not only will He not rebuke the children and their friends, He has actually planned the most striking feature of the celebration. He is riding by His own arrangement. He has chosen His psychological moment for making the great impression. Rebuke the children? As well rebuke the very powers of nature. The children are not half conscious what they are saying. They are voicing a deep feeling in nature itself. The stones would cry out if they did not.

And in this incident there comes to view the self-consciousness of Jesus, His own view of Himself, His own high rating of Himself. He is not caught unawares, suddenly swept into the vortex of a crowd, off His feet. He is Himself all through it. As a laughing, cheering, exultant crowd comes round the shoulder of Olivet, and the city is in view below, those who are nearest find Him, not flushed with excitement, not with parted lips of triumph—but weeping. He is not elated; He is not excited. He is thoroughly in command of Himself. All this is as it should be.

We have few revelations of this side of Jesus' life. Common thought makes little provision for it. The popular words are the "meek and lowly Nazarene." Let some one phrase for us this scene—of One who comes meek and lowly, riding upon an ass, but who knows Himself such that He can feel the longing of the very stones to cry out in His honor, who takes the highest phrases a shouting crowd can devise as His right.

There was need for this evidence of His estimate of Himself at just this hour. As He came down Olivet, He could not have failed to see on the north side of the city a skull-shaped hill which would soon be the place of three crosses, His own central. No one else saw it that day; but within one week this shouting crowd would be silent and those crosses would have come and gone. He is being hailed as a King to-day—let the disciples remember that. He accepts all this praise as His right—let them remember that. But let them also wait to see by what path

He will ascend His throne. He will go up by no easy stair, cushioned for the feet. He will ascend on bruised feet, up by way of the cross. And all the while He will be a King. Aye, and all the while He will be going toward that skull-shaped hill because that is the way to be a King of men. Cry out, "peace in the heaven," children; call out, "Hosanna, hail Him who cometh in the name of the Lord"—but know that the way to all that is not as you think. He sees it clearly. He knows all that you say is His by right, but the way to gain it is by a hard road. It is a great prize, so great that He will pay the price for it.

The triumphal entry stands as an instance of the high rating which Jesus placed on Himself and of His readiness to pay the price for attaining His ideal.

Two facts condemn our age. One is, that we have not high ideals for ourselves or for society; or else that, having them, we are not ready to pay the price for them. Two facts approve our age: one is that our ideals are growing clearer and higher; the other that an increasing number of men are ready to pay the price for them. It is that we may be nerved to enter this increasing number of men that I am pointing out this universal phase of the triumphal entry. Jesus rated Himself a King—nothing less—welcomed the acclaim of children and pilgrims, and if the way to the throne was by way of the cross, as it always is, He was ready to travel that road.

See the need for that spirit in the personal life. A man's ideal of himself determines his sense of need for help, determines also the price he is willing to pay for attaining it. Before any man is ready to lay out his life course, he has two things to settle. For one thing, he must have a square look at what he now is. Knowing oneself is hard business. The more we know of other people, the more we think of them; the more we know of ourselves, the less we think of ourselves. And if we stopt there, we would do badly. Only egotists could get on. But the other thing which every man needs to settle is, what he ought to be, what he is meant to be. The facts and the ideal—those are the two things. Neither is complete without the other, but it is the ideal that governs a man's real life. It is what he knows himself to be when he comes to his real power that determines his conduct. Let the Pharisees say "peasant," "Galilean," "wandering prophet"—what they please. He knows Himself meant to be a King. That is God's plan for Him. He accepts the plan for Himself.

If a man accepts a low estimate of his own value, he will adopt a cheap course of life. If he feels that being comfortably good is enough, he will be content with minor changes in his character. But if he feels that he is meant to be a son of God, he knows something radical is needed. In one of Scott's novels, a swineherd learns that he is the son of a prince. Instantly there began to grow in him a new sense of shame, not of his position—a prince can be princely anywhere; not of his trade—a prince can dignify any trade. No, there grew in him a sense of shame of himself and his own defects: his quiet acceptance of needless filth, his ignorance, his low companionship. Rating himself a swineherd was one thing. These defects seemed natural enough on that rating. But being the son of a prince—that is another thing, and the defects glared at him. One of the surest signs that a boy is becoming a man in his own esteem is that certain neglects of personal appearance and conduct which no amount of scolding could correct become distasteful to him. They are not compatible with his new feeling of dignity. And one of the best signs that one has become a true Christian is that certain courses of conduct seem hardly worth one's following. A Christian is as awkward in some places as a sixteen-year-old boy feels in a party of kindergarten children. He is beyond them, and his dignity is a little outraged by them. When a man takes himself seriously enough, a large number of questions answer themselves. Whether things are right or wrong he does not discuss. They are incompatible with his ideal for himself. And you may know pretty certainly how any young man rates himself by the things he allows himself to do. If he will set out with the purpose to be a son of God here in the world, with all that implies of freedom and restraint, he will find some common things impossible to him, and he will find new meaning in other equally common things. He will enjoy his enjoyments as no other man can; and he will come out of them with no damage to his life. He will accept his restraints as part of the course that leads toward his ideals.

If Christ rendered no other service to men than to give them high ideals of personal character and to inspire them to pay the price for them, He would have done what no

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other has ever done. The reason He makes no appeal to some men is that His ideal demands too high a price. One of my young friends is not willing to declare himself publicly a Christian until he has reached a stage when he will look on the serious side of life. He is entirely right. No man can be a Christian who does not mean to look on the serious side of life. But no man can worthily put off that stage to some future date. Life always has a serious side, and for the approach toward the ideal which Christ sets there is always a price to pay. There are men here who know that their lives are not up to the standard which they ought to attain. As soon as one faces that, there is dissatisfaction. And there are only two paths to peace. One path is by a lowering of the standard, a deliberate or an unconscious letting down of the ideal. That will not lift up the life, but it will lessen the space between the ideal and the life. The other path is by a deliberate effort to bring the life up. The only reason any man adopts the first course is that he is not willing to pay the price. There is no man who could not be an active, earnest, efficient Christian, if he would pay the price. But it is vastly easier to let one's personal ideal come down, until one is actually content to live by an ideal which cost him no real effort. That is the weakness of the Church. We have high paper ideals. We are to be servants of the needs of men; we are to be unselfish; we are to be self-denying. But if any one points out the way to be all that, the specific thing that will make us that, we draw back. As tho Christ had accepted the title of King, but had declined the cross! As tho Christ had chosen Olivet, but would not accept Calvary!

All this while I have been speaking of this principle of the ideal and its cost in the personal life. It is as vital in the social order. You must have marked the great unrest of the past two decades in social matters. Once, political economy was called "the dismal science." To-day, the most fascinating study is sociology. Our book-shelves are loaded with volumes on various phases of social correction. Some people feel it is going too far, that we are apt to overlook the individual in our effort to correct society. That is always a danger. But when you remember that no individual can live except in society, that he is a product of society, and that he has claims on society and a debt to society, the danger does not seem so great. Comfortable people are apt to feel that the present system is about right. Any radical change seems to them undesirable. You observe that the people who complain are generally those who feel that something in the system of things deals an injustice to them. As long as things come your way, you will find them proper and right. Very well, then be prepared for the discovery that to great masses of people things never come their way. You can blame them, of course; but you must remember that you blame some one else in most cases when things go wrong with you. Governmental action, you say; meddling with trade, unwise agitation, a too strenuous president—that is the trouble when things do not come your way. But when men of another grade of society grow restive and complain about the order of things, about the arrogance and selfishness of wealth, and demand radical changes, why, that is only the discontent of the masses. We are reasonable when we complain; they are unreasonable when they complain. No, my brethren, put baldly like that, we will never agree to any such contrast. But what is the trouble? Deepest of all, the trouble lies in a lack of an ideal of the social order which is broad enough and high enough for all men. The ideal State is one which lets every man be righteous and happy, neither without the other; a State which lays down no canons of righteousness which forbid happiness, and which opens no ways of happiness which preclude righteousness. No State can make any man either righteous or happy. It can only open the way for every man to be so. It can clear the path. No social order is fine or ideal which makes either righteousness or happiness needlessly difficult for any class of its people. I give credit to your intelligence to know that if that is God's ideal of the social order, then something is out of gear with the present order. Under this order you and men like you have chance to be both righteous and happy, but there are classes of men which have not that chance. They are not natively efficient; they are not executive; they are not thrifty by nature. But they have worked hard, taken what places they can, and when circumstances press on them they go to the wall, and little by little they go to the ground. I heard it said in England that three-fourths of the population there live on the edge of need all the time, and that a comparatively slight change of circumstances would cause daily anxiety to four-fifths of the native population. With most of you, the struggle is not to live, but to live in a certain way, on a certain level. Do not lose sight of the fact that with a large class of people the struggle is simply to live, and that they come to the time when the struggle is desperate.

We are proud of our civilization. It is charitable and kindly beyond any that ever preceded it. Well, it needs to be. But it is only taking care of its own product. A little while ago there came a plea for help in founding and maintaining a home for the children of inebriate parents. It is a beautiful charity. And in order that we may always have a chance at so beautiful a charity we are seeing to it that the supply of inebriate parents is kept up. We are improving our jails, until they shall become real reformatories, and send men and boys back into society fit to take worthy places. But we allow conditions to continue which keep those jails well filled, so that we lose none of our improved equipment. We have fine charity hospitals; we support them at large cost, and they are exceedingly creditable to our civilization. But we let people live in such conditions in our crowded sections that we feed the hospitals with abundant patients.

Our civilization is charitable and kindly. It must needs be. But is it not well that we let our charity begin a little further back in a social process? It is not so spectacular but it would seem more logical to check the supply of inebriate parents, even if we need a smaller home for deserted children. If we would keep our streets and our air clean, and control congestion of population for those who will not control it themselves, we may have less to say about our fine hospitals, but there may be less need to say anything about them.

Thoughtful men are beginning to ask why all these charities should be required, and are suggesting to us where correction is needed. It is far more romantic to seize a mangled child after a runaway horse has passed over him and carry him into the nearest house and call the doctor and be thanked by a tearful mother; and if that is the best you can do, it is a fine service. But there is something fine in stopping the runaway before he gets to the child, or seizing the child before the horse reaches him. Thoughtful men are trying to stop runaways.

But they need from us two things: an ideal, and the willingness to pay the price for it. Any man who is satisfied with the present condition either does not know the present condition or has no ideal. Any man who pretends that things are now as the gospel of Christ would have them does not know the gospel or does not know things as they are now.

It is our special task to frame our ideal—to see that it is worthy the gospel that we profess. It is the special task of leaders to have a program for moving toward that ideal. I was interested to find the power of the socialist party in Italy. I learned that it is a very small party in the country and that it does not even hold the balance of power in Parliament. Yet it seems everywhere admitted that the chief laws which are helping to improve the condition of the people are the result of the work of the socialist party. They have secured the shorter working-day for laborers, have stopt all night labor for women and children, have ended business on the Sabbath, and so on. One of my friends explained it by saying that they are the only people in Italy who know what they want and why they want it, who see clearly what stands in the way of their having it, and what change will help to bring it. They have a program and an ideal. They work and preach both. And they get things done. That seems to me a reasonable explanation of one of the most striking facts in Europe. A comparatively small body of men with a high and worthy ideal, and a clear-cut program, can command almost any following.

But the price will have to be paid. If we accept an Olivet ideal we may as well do it in sight of Calvary. There is hard work for somebody; there is clear thinking, self-denying service for somebody; there is acceptance of the claims of other men when our own seem imperiled; there is a firm hand required in removing men and customs which stand in the way. Else, we shall never come to the social order in which righteousness and happiness shall be open to every man.

I have been preaching an ideal and a spirit which is willing to pay the price for it. The ideal of the personal life is that we may be sons of God in the world, paying the price of service. The ideal of the social order is of one wherein all men shall find righteousness and happiness opened to them, for which again the price is courageous, self-sacrificing service, brotherhood in Jesus Christ. One more word which applies to both.

That word is one of reassurance. We may fail the ideal. The ideal will never fail us. There come times when our ideal grows indistinct before us. Hard, remorseless facts crowd everything else out. What chance is there for being a son of God, what chance to be righteous or happy when we are harassed and prest by daily demands? Or, more ominous than that, our prosperity dazzles us with its near glory so that we can not see the far shining of our ideal. Why strive to be a son of God, why bother about righteousness *and* happiness? Why not just be happy? Either way, by adversity or by prosperity, the vision of the ideal grows dim. My brethren, that can be only for a time. Neither of these ideals is of our own making. We only accept them. And if, in the stress of passing conditions, they dim before us, there is sympathy with us in Christ Himself. Last week a disheartened man said to me that God seemed to have forsaken him. Those words are almost an echo of the voice of Christ Himself. He also, on the way of God's choosing, on the way to His ideal, came to a place where the dark so settled on Him that He could not see His Father's face. But the darkness broke, and the ideal was still there. And all through the dark, He held on His way, true to the path, tho He could not see the end.

And if the vision is dimmed by prosperity, still there come days when we see it again, and we can be loyal to it—or we fail it at our peril.

JUDAS ISCARIOT

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> *Then one of the twelve, called Judas Iscariot, went unto the chief priests, and said unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver. And from that time he sought opportunity to betray him.*
> —Matt. 26 : 14–16.

This man, Judas, was a friend of Jesus. He was one of His intimates. He belonged to the inner circle. He was the trusted treasurer of the little company. Jesus was sold out in the house of His friend by a man professing to love Him; by one who called Him Master, by one who accepted benefits at His hands.

Judas was not so unlike the other disciples. He is not unlike many people to-day who would be shocked if one were to tell them that their name is Judas, that they are traitors, that they are false and faithless, that they are selling their Lord, and at the same moment affecting great friendship for Him. Let us look at this story:

On Thursday evening, April 6, in the year 30 A.D., Jesus went with His disciples to the upper room to observe the Passover. Judas was there for awhile, but most of the evening Judas spent over at the high priest's house. There was a meeting of conspirators in the palace. They had been daily plotting for a long while against Jesus. Judas went in and drove a bargain with them. He said, "What will ye give me?" They fixt the price at thirty pieces of silver. It amounted to $18.60. It was the price of a slave. For that paltry sum Judas sold his Lord and lost his own soul. At the palace the plan was laid. A band was detailed and officers chosen to make the arrest. It was to be done at night to avoid tumult.

Jesus left the upper room between eleven and twelve o'clock Thursday night. It was a mile to the garden of Gethsemane. On the way Jesus tells Peter of the latter's fall. The garden was the property of John Mark; it was private and not public. Jesus was in the habit of going there. Judas knew it, and therefore knew where to find Him. Between twelve and one o'clock, in the wee small hours of Friday morning in the night time, in the moonlight, April 7, Jesus is in the garden. He leaves eight disciples at the gate on guard; He takes three and goes off to pray. It was here He had such bitter agony of soul that He sweat great drops of blood. Even His faithful disciples were physically overcome with fatigue and slept, tho the Master yearned for their human sympathy. Then came Judas, "one of the twelve, and with him a great crowd with swords and staves." It was a band with captains at the head of it, and a small mob of partizans behind it made up of chief priests. Altho it was the time of full moon, they came with lanterns and torches to hunt Him down like a dog, and now in Jesus' extreme hour, Judas arranged a sign—"whomsoever I shall kiss" that is He; take Him. Jesus went out to the gate. Judas went straight to Him and said "Master, Master" and kissed Him. Jesus said to Judas, possibly in a low tone, "Friend, wherefore art thou come? Betrayest thou the Son of man with a kiss?" Then Jesus said louder to the mob, "Whom seek ye?" and soon they laid hands on Him and took Him.

Judas conspired with the chief priests. What did that involve? Was he aware of their purpose? Did not all the disciples know, from the warnings of Jesus, and from the temper of the authorities, that they were going to kill Him? What did Judas agree to do? Did his act involve him in the murder of Jesus? Is he responsible for more than he intended? Besides sharing in the conspiracy, what else did he do? He led the band to the retreat of Jesus; he identified Jesus to the police, and he pretended friendship to Him by a kiss. Later on he repudiated his own act. Confessing to the betrayal of innocence, and this sorrow deepening into remorse, he went out and hanged himself.

The motives of Judas may be in part inferred. He was the only disciple who hailed from Judea. The rest were all Galileans; he may have been out of sympathy with them. He was chosen by Jesus as the others were, on account of a special fitness. It is silly to assume that Jesus chose Him because he had to have one villain in the company. Judas shared the ideas of the others. They all followed Christ, believing He was going to set up an earthly kingdom. James and John came to Him and spoke for the two chief places in it. They all disputed along the way as to who was the greatest, and they came once to Jesus with the question, "What shall we receive?" It was a shock of disappointment to them all when the reality dawned on them that the kingdom of Jesus was a spiritual one. A great many people left Him. The loyalty of His followers was greatly impaired by it. He asked the inner circle sadly, "Will ye also go away?" Judas felt all these influences. They all did. The shock of disappointment may have been too much for him. There was growing opposition to Jesus, especially in Judea, and Judas being the only disciple from Judea may have been more easily touched by this opposition. It would have an effect quite the reverse on the Galilean adherents of Jesus. To many it looked as tho the cause of Jesus was a failing cause, and it was a failing cause from a worldly point of view. The bottom seemed to be going out of it. Judas may have wanted to turn it to account for his own advantage, or he may have wanted to force the hand of Jesus, thinking that he knew better than Jesus did what ought to be done.

Judas was certainly a black sheep in this company. He was not a fellow countryman with the others. John says his treachery was seen from the first. One might say that it is easy to be wise after an event, but John spoke by inspiration. His language would seem to indicate that Judas was a suspicious character; that they all more or less distrusted him. Again, we are told, that in connection with his purpose to betray Jesus, Satan entered into his heart. His thoughts grew dark. In the 6th verse of the 26th chapter of Matthew we are told that Jesus gave Judas a public rebuke. It must have stung the man to the quick, for Matthew adds, "After this he (Judas) sought opportunity to betray him." It would seem as if his provincial antipathy to the Galileans was deepened into a positive aversion. Certainly from this time on, the element of premeditation is added to his act. It should be stated further that this public rebuke was administered only five days before the betrayal. John says that Judas carried the bag, and was a thief, and Jesus, less than three months before the end came, said, "one of you hath a devil."

What was the relation between Judas and Jesus? Sometimes we think of it as that between master and servant, but it was not so then. Jesus did not treat these men as servants, but as friends. Judas does not seem to have hated Jesus; he does not seem to have had any break with Him; the rebuke Jesus administered to Judas was a kindly one; there was not anything like the severity in it that there was when Jesus rebuked Peter. Was the crime of Judas that of murder, or of betrayal, or conspiracy? It is a fair question as to whether Judas knew that his act would lead to murder. He may have thought that the resourcefulness of Jesus would deliver Him. Does the greatness of Jesus make the crime of Judas bigger? Suppose Jesus had been an obscure person. Would the world ever have heard of Judas? Do we judge the deed by what followed, or is every act of conduct to be judged by the motive rather than by the consequences of the act? Is every betrayal of trust treason? Is every insincerity, every disloyalty, every infidelity of one's life akin to this treason of Judas? This address does not aim to whitewash Judas, nor to blacken the rest of mankind, but to point out that each person should search his own heart to see whether—in the secret recesses of his own soul—he may not be a good deal like Judas. In respect to Judas and Simon Peter, it may be said that the act of Judas was premeditated; the denial of Peter was impulsive. Judas committed suicide; Peter repented.

Was Judas responsible? Was it necessary for him to betray Jesus in order to fulfil Scripture? Did some fate or destiny urge him forward? Or is it an afterthought of men to apply every reference to treason in the Old Testament to him? There are some people who feel that Judas could not escape the tyranny of fate; that the act was not his act; that he no more could refrain from doing it than he could refrain from dying.

Was Judas absolutely unlike all other people or are we all possible murderers, adulterers, traitors, liars, thieves? He little understands the mysteries hidden away in human nature who does not perceive the subtle approaches of sin. All who share in our human nature share alike in its possibilities of weakness. These things may appear, one of these days, to our own undoing. We have varying standards of ethics. We excuse many things that may be wrong in themselves or that may have wrong tendencies. We need to search our hearts continually, and pray for the mercy of heaven. Are there traitors here among us—among husbands and wives, lovers and brothers and friends? Are there treasons in our lives—the little foxes that devour the grapes?—the little falsities that make men untrue, and that lead to great breaches of conduct?

It is fidelity in little things that counts. "He that is faithful in that which is least, is faithful also in much." Judas was not desperately bad at first. He became what he was by education. Every little falsity or insincerity in our natures may hatch like the python's egg until we have a serpent on our hands, full of deadly poison. Many a man has stood on the brink of some terrible temptation when it took but a little to push him over the edge or to pull him back.

One would do well to observe that the temptation of Judas came to him along the line of his gifts and work. He was a talented man. He probably had a knack for handling money. His temptation took the form of covetousness. "What will ye give me," he said. They baited him with gold. He was a planner and a schemer. He carried the bag and made ends meet. He was hungry for money.

It is worth while to notice also that some men go to the bad under the best of influences. Judas kept company with the Master, and yet betrayed Him. He listened to the fine words of Jesus; he witnessed His gracious deeds; he felt the charm of the Master's character and personality, and was in the inner circle—and yet went to the dogs. Other men with less than half his chance would have done well. He had sold out to the devil, and went to pieces.

Moral disintegration comes by degrees. Men do not go to pieces all at once. Some hidden lust takes root in their nature and grows until it destroys the individual. Many of those elements that work out our undoing we may be unconscious of.

Observe that the gains of sin are small. Judas was paid $18.60. He reaped another harvest, however, of shame, sorrow, suicide, and six feet of earth in the potter's field.

Let none of us who read the sad story of Judas sit in harsh judgment upon him. We may not be unlike him. "Who can understand his errors?" Thousands of men since Judas' day have sold their Lord for money; thousands have crucified Him afresh and put Him to an open shame; thousands have been recreant to their trust; thousands have been unfaithful in the discharge of their duties. "Let him that thinketh he standeth take heed lest he fall."

SHALL WE LIVE AGAIN?

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If a man die, shall he live again?—Job 14 : 14.

THAT is humanity's question. That question is old as literature; it is as old as human life. That is the interrogation mark which is stamped upon every individual heart. That is the question which men would rather have answered than any other question in this world. Can it be answered? Have we any definite reply to make? How can I know that a man shall live again after he dies?

How can I know that a man lives again after he dies? First, by man's desire. This past week you stood by the open grave, possibly, of one of your loved ones, and when the first clod of earth fell upon that casket it sent a shot through your very being and came like a thunderbolt against your already breaking heart and almost entirely crusht it; and in that moment—saddest of your life—this was the expression that found its way to your lips:

"He is not dead; it can not be; I must see him again; I will see him again—I know it. The contrary is unthinkable."

When a man stands by the grave which holds the form of his loved one, it is unthinkable for that man that death has ended it all. He says, "I know it, I feel it, it must be true."

Perhaps you saw a flower growing by the side of that grave, and, in your desire, you began to talk with the flower. You wanted an answer from some source to your heart's inquiry, and on every leaf of the flower you saw stamped that direct answer to your heart's question; every leaf became a page of revelation from God written all over with the testimony of His word. The flower said to you: "Why, *I* died in order to live again! My beauty and fragrance and form and perfection have all been dependent upon my death, for I lived in the life of a little seed, a narrow, contracted life, and that seed had to die in order that I might now live in my glory and beauty!"

Just then a bird flew across the grave and you turned even to the bird, as his song mocked you instead of helped you, and you asked the bird the same question. And the bird replied: "Why, there's an instinct in my heart's life that I have no explanation for. The scientific world has been struggling to find that explanation and it has not discovered it. Why did I go to the sunny land of the South this last fall when the winter's winds were upon me? Why did I come back from the sunny land of the South to this northern country and temperate zone, to these spring days?" There is no answer, only instinct.

Scientists make only this answer to the question, which possibly is true: Some birds, away back in the ages, got caught one winter's day in front of a blast which came upon them quicker than they expected and, with the force of a mighty wind, swept them on before it toward the Southland and they began to breathe that air of the sunny land of the South. They were swept on before the winds, and when they came to that other climate they lived there. Then when the heat began to be oppressive upon them, they returned to the northern country. Next year they started of their own accord to move southward and the wind swept them again, and at last, by going southward repeatedly, there came to be in bird-life a home-feeling for the Southland, and the instinct was born and kept in their life by not so much the "go" as the "come!" The Southland said "Come." There was something in that other country that drew the bird on, and the scientific world says to-day that that is the strongest part of the instinct. Some way or other, there was something in that other country that had the magnetic force to draw the bird southward; the instinct was there, and the bird replies with scientific explanation to your heart and says: "The reality is in the other country and the other world."

Why do you have this desire, this instinct, in you for another life? Why is that universal? The only reply is this: The home feeling is there; the reality of the other country says "Come" with more emphasis than your heart says "Go," and there is no other explanation for the universality of man's desire. It is in every part of your world; it is in every moment of time; it is in every human life.

The old Egyptians lived largely in the thought of that larger country to which they were all rapidly moving. The Greeks and Romans talked about the immortality of the mortal gods for mortal men. That was the prospect most pleasing in their life. The Japanese representative of this country told me only the other day that that mighty force was moving in the Japanese life continuously and was the making of their victories, for they believed, every one of them, in a future life and in a heaven to which they were going. Why, the savage, deepest down in barbarism, talks about the happy hunting-ground and the home of the Great Spirit. In every man everywhere, all the time, there is that deathless desire for another life. And when God planted the desire in a man's heart, he planted also the satisfaction somewhere in His universe for that desire. When He made my eyes He made the light to meet them. When He made my ears He made the air, with its waves of motion, to meet them. When He made the fin of the fish He made the water to meet it. When He made any condition in this world He made provision to meet it; and when He made this deepest desire in my heart He made the other world and the future life to meet it!

Some man replies: "Oh, if we only had somebody come back from the other world to tell us about the future life, why, we could find a certain answer!"

If ten thousand white ghosts came into our presence at this moment and declared a future life, how could we believe their testimony if we can not believe our own spirit and our own self-consciousness? Descartes said: "I think, therefore I am!" And I desire at this moment, and therefore I know the satisfaction for that desire; I have a self-conscious feeling concerning the truth, and I know it; it is reality.

Lord Tennyson said: "If there be a God who has given birth to this unquenchable desire in the heart of man and He has not furnished the satisfaction of it in a future life, I never can believe anything concerning man or anything else. There must be the answer to it; if there is not, then He is not God, but a fiend tormenting man, and I would lift my fist and shake it in His Almighty face and curse Him. And to-night I would bury my face in a chloroformed handkerchief and be through with it all!"

Said the great Tennyson in a better moment: "It's the reality of life! Where's Arthur, my heart's love, the greatest genius of the literary world, going out in boyhood? Where's Arthur? He lives!" Then Tennyson turned away from all question and began to sing beautiful music:

Sunset and the evening star, and one clear
call for me.
May there be no moaning of the bar when I
put out to sea.

I know a mother, who, fifty years ago, stood by the casket that held the body of her first-born. It was the first great sorrow of life and it crusht her young heart. I looked into her face. I mentioned that fact which occurred fifty years ago. The whole expression changed immediately. There it lived just as it lived fifty years gone by. In the night she wakes up and remembers her darling and waits for the morning hour, and she turns over in the darkness of the night, stains the pillow with her tears and kisses the pillow in imagination as kissing her first-born. That mother, after half a century, can not be separated from that great moment in life, and she is just living and waiting and chanting this to-night in her old age: "I wonder if she's changed! I wonder how she'll look! I wonder if she'll know me when she sees me! I wonder! I am getting sometimes over-anxious to see her!"

When you have taken that desire out of a mother's heart you have taken the very life-blood itself away, and the deepest thing in human existence is gone; for when everything else has disappeared the desire to live again is uppermost.

"If a man dies shall he live again?" Yes! By man's greatness I know it. They gathered in that marvelous gallery in Paris, the Louvre, through centuries of time, the great paintings and works of art from all over Europe and the world, at marvelous expense of time as well as money, and special interest centered in all France, as well as the world, in the Louvre, until they had accomplished the purpose; and the world traveled to Paris to see the wonders gathered there. Now breaks out the French Revolution! Great mobs are running mad through the streets holding torches and swords in their hands and cutting off the heads of their fellow men. The gutters of the city are running with human blood. The mob, insane, is moving on without any sort of reason back of it, to destroy the Louvre, to tear in shreds the paintings and break in atoms everything there—to destroy the marvels of the years! But that tide of moving humanity was stayed and the treasures of the Louvre were saved. You declare with me that if they had been destroyed, it would have been one of the tragedies of the centuries. More than that, it would have been nothing short of human madness and insanity.

I have seen Raphael's beautiful paintings; many of you have seen them, have stood before them in rapture and looked at them. Suppose you take Raphael's Madonna—look at it and let it live in you. Then you have learned to live it! That painting to-day is centuries old. The world is living in greater admiration for it than ever before. Raphael died when he was thirty-five years old, when he had just begun to live and to do his best. The picture is greater than the man, if Raphael was dead when he died. If you make a piece of canvas to live longer than the man who makes it live, then the canvas, according to that argument, must be greater than the man. That's folly. No man believes it. We can't believe it. Take a stone, have Phidias touch it, make the stone to live, move, and have a being. The stone lives for five hundred years in the world's life, and the man who cut it and made it live dies when he is just at the crest of the hill; a few summers—and he is gone.

Then I say to you that a piece of stone is better than the man, if it lives longer than the man who made it live. Here's your law of the survival of the fittest—the law which scientists teach and believe and which we all understand, in a measure. Nature has the process of the weaker disappearing and being cut off and the stronger surviving and living. They say that's evolution, or the survival of the fittest, recognized everywhere. Yes, that's true. But here is the fittest thing of all—man! Now when you come to that point here's the breaking of the law. A man can not survive; he disappears from the world even before he has reached any part of life at its best. Your law has been violated; and this is true. An oak-tree can live five hundred years, and that is better than a man! An elephant—that unthinking, cumbersome, lumbersome, thick-hided beast, lives four hundred years; consequently, an elephant is better than a man, for a man may live only thirty summers and be gone!

More than that is true—the best in the world's life, men just come to the being of their best and stand at the point of highest usefulness where the world can not spare them and then they are gone, they disappear. Almighty God never equipped a human soul with its present equipment to disappear in a few brief years of existence. Man's very greatness in the universe demands another life!

I went on board of a ship a few years ago in Boston harbor when that great ocean liner was ready to move out from the wharf. I went to the captain, and we will suppose this conversation passed. The captain told me just what that great ship was loaded down with, loaded to the water-line. You would not believe it possible. There were tons of this, cases of this, tubs of this, baskets of this, dozens and dozens of this, pounds without number of this, everything you could imagine, almost beyond imagination in that ship. I said to the captain: "Well, where are you going, captain?"

"Why," he said, "we are just going out to Quarantine Island! See it out there?"

I said: "Then every man on this ship ought to be taken off and put in an insane asylum before you leave Boston, and there ought to be a new crew. It is insanity to load this ship down in this way only to go out to Quarantine Island. Why, you could go out there in three minutes!"

He didn't say that to me. He said:

"I am going on a far voyage. This ship is provisioned for months. We are going all around the Mediterranean Sea, and I am going to take you to the Holy Land."

There you've got it! Almighty God has equipped and provisioned this ship of mine to take me to the Holy Land, not in five years or fifty years of existence here. I am prepared by divine equipment and preparation for an eternal life in the Holy Land!

"If a man die shall he live again?" Yes. In my university days I lived with one of the brightest young men I ever knew in the world. We roomed together, we ate together, we studied together, we lived together for four years. He went through his university course of four years with almost a perfect record in every branch—ninety-nine and a fraction for four years; there had never been anything comparable to it in all the history of the university. He was an intellectual giant as well as a great soul and a great physical organist. He was studying for the ministry. He was to give God his best. He had consecrated his life to God. After he had graduated from the university, and before he entered the theological seminary he died. Come with me to-night up in the heart of New York State and stand by a grave over which his old father and mother have shed life's bitterest tears, and are perhaps to-night in their country home talking over the dreams concerning that wonderful life of their boy. Where is he to-night? Dead? I will close the Book and I will close life if that is true! He had not yet begun to live, and God had equipped him as scarcely any other man I ever knew in the world was equipped, and before he had preached a sermon.

In my home last night I looked at a picture which reminded me of that tragedy in the death of Thomas Chatterton, eighteen years of age. He wrote such marvelous poetry that he had to deceive the publishers in order to get them to believe it, in order for them to use it. He said he had dug it out of some of the old archives in some of the museums, and the publishers marveled at it! Some great genius had had his name put to it, and they printed it. He was such a genius that he couldn't make them believe that he wrote it and was forced to say that it was the work of somebody else. He wrote poems—oh, such startling poems—but he just wrote a few, and in his lone room in a London garret the greatest genius England ever saw, at that age, starved to death, and in his despair he helped it on with a dose of arsenic!

Where is Thomas Chatterton? He is making poetry somewhere! Great, universal God, I know many a young man or young woman in this world of ours bright with the poetic gift, with the artistic touch, never having the possibility of any development, all their lives hedged up and imprisoned and compelled to live in that kind of environment without any opportunity or possibility! Here's a young man with splendid gifts, working seven days in the week and unable to come to church to-night. He has an ambition for an education. He talked it over with me. He writes most beautifully; father gone, mother—half-dozen children, all younger than he! For six years he has been slaving his life for their support, and every possibility has gone from him. One of the saddest expressions in human life is this one: If I only had a chance!

If there is a just God in the heavens, sometime, somewhere, you will have a chance! I say it with all reverence, but with a deep conviction in my soul, that if this life is all, then this world is the worst possible world that even Almighty God Himself could make, that sin has done as much for this world as Almighty God could do in human conception.

Oh, it breaks my heart! Sometimes it seems to me that I can not bear the visions of human life about me—these orphan children, these crippled boys and girls, these thwarted and imprisoned lives, these shackled and enslaved fellow men of mine, these one-talent folk who never even come to the point of the development of one talent! My God! What shall become of them if this life is all? There is no justice in the world. One man has all the money; ten thousand others starve to death! One man has all the opportunity, ten thousand others none! Incomplete life here demands future life!

I never preached a sermon to you yet. I've had visions and ideals and I've wakened in the night with thoughts which I failed to fasten and which have gone from me forever. I've had plans, but they all failed, and I never have preached a sermon yet. But sometime, somewhere, I will preach a sermon!

"If a man die shall he live again?" Yes; by man's risen Redeemer!

Here's Michael Faraday in Switzerland, who wanders from the house in which he is staying and discovers beside the mountain and under the brush of the years, with a broken fence partially around it, a little country cemetery. There is one fresh grave in it; all the rest seem to have been there for many years. He walks over to the city of the dead, sits down on a fallen tombstone, and says to himself: "I wonder if these bones and these ashes can ever live again! That seems an impossibility to me." And the doubts swooped down upon him until the great scientist was completely in the dark. Finally underneath a stone which had fallen over in the wreckage he discovered a bit of parchment on which there was writing—the name of the one buried there and a Scripture verse telling the story of the life to come; and on the under side of the parchment he discovered a chrysalis whereby the caterpillar had gone into the butterfly and flown away somewhere in the world; and the chrysalis helped the philosophy of life. And he said to himself: "Why, God has written it everywhere! It is on the parchment, it is on my heart, the chrysalis has it!"

"If a man die shall he live again?" Come with me a moment. Here's the open sepulcher of the Son of God; the stone is rolled back. I look into that open sepulcher and I find that there is the dawn of hope for which my heart has been seeking, and that Christ brought life and immortality to life. He didn't discover it, or make it; it was here, and He brought it to life. Here's my parchment. I turn and find that here is the revelation of God, His Bible the parchment on which He has written, without question, the statement—"Because I live ye shall live also. He that believeth on me hath everlasting life. He that believeth in me, tho he were dead, yet shall he live, and whosoever liveth and believeth in me shall never die."

Do I dread death, fear death? Why, the grave is the doorway of opportunity! I afraid of death? Do I dread it?

Ah, why should a man be other than a boy in the school-room on the hard bench and a harder lesson and a still harder day? It is the last day of school; vacation is on. Now the bell rings! See, the boy clings to his hard lesson and his hard bench? No, he will be a boy, he will jump and run, throw his cap in the air and enjoy himself. It is over; he is out!

Life is the school. I have a hard lesson and a hard bench, and when school is over I am out and am glad to go. That's death; that's commencing!

Here is a man who is sitting in the evening hour alone by himself, out in the beautiful environment of God's natural world. The sun has gone down in the western horizon. In his imagination he has come very near to the gates of the Golden City, when suddenly a beautifully robed person comes into his presence. There is something wonderful about the person who has interrupted him in his thought, and he turns to this individual and says:

"Why, I never saw you before, nor anyone in the world who looked just like you! If you are from any other world than this I would like to give you the warning. This is a beautiful world, with flowers and birds and all nature's beauty upon it, but there is a dark cloud covering the sun, there is a mark on every flower, there is a broken pinion somewhere on every bird. What does this mean? Why, there's an enemy called Death in this world and you had better hasten away, hasten away before our enemy—Death—comes to you!"

The beautiful form of his companion looks down upon him and says:

"Why, this is strange! I am Death—Death, God's angel messenger!"

TO A CONFIRMATION CLASS

William Hugo Dorn, B.D., St. Louis, Mo.

Enter ye in by the strait gate: for wide is the gate and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it.—Matt. 7 : 13, 14.

The sacred hour has come for you to renew the covenant of grace made at the time of baptism. Through love for you and through faith in their Lord and Savior your parents brought you in infancy to the baptismal font and dedicated you to the service of the Master. They have watched over you these many years and taught you how to be saved. I had the great pleasure of instructing you in our most holy faith and of speaking with you about the greatest and most important question which can engage the human mind, "What must I do to inherite ternal life?" To-day you have appeared before God your Creator, before Jesus Christ your Savior, before your parents, before this Christian congregation, with the saints in glory and the angels in heaven looking down upon you, listening as you make a public confession of your faith and as you pray,

"Take my life and let it be
Consecrated, Lord, to thee."

Joy is in heaven, our Lord told us, over a sinner that returns from wickedness and sin to the Father's house. How much more joy is to-day among the angels as you commit yourselves in the strength of your youth to the Savior for time and eternity. It gives me joy beyond measure to lay my hands upon you and to receive you into the fellowship of the saints.

As you enter upon life with all its privileges and opportunities, but with its temptations and pitfalls as well, bear in mind there are two ways through life. "Wide is the gate and broad is the way that leadeth to destruction." On this road are found the wicked, the careless, the selfish—men and women who break every law, human and divine, the greedy, the oppressors as well as the pleasure-seekers. Every one of them imagines that this road will bring him to happiness and satisfaction. They rush from sin to sin, from excitement to excitement in quest of happiness. Do they get it? Look into the vicious faces of the wicked, look into the calculating and discontented eyes of the greedy, look into the blank and weary faces of the pleasure-seekers and devotees, and you have the answer. Sin indulged in, in whatever form, deceives. It brings not happiness but remorse and shame. The satisfaction sin promises is like the optical illusion (*fata morgana*) of which the travelers in the desert tell us. After going through the burning sand for days they see a beautiful oasis spreading out before them. They see the luxuriant tropical vegetation, babbling brooks, hospitable towns and cities, orchards and fertile fields and wooded hills with happy people. They make haste to reach it. But, alas, it was the deceptive optical illusion. One who enters the wide gate and chooses the broad way is likewise doomed to disappointment here and to ruin hereafter.

But there is another way. "Strait is the gate and narrow the way which leadeth unto life." Over this gate Bunyan has written the words of Christ, "Ask and it shall be given unto you, seek and ye shall find, knock and it shall be opened unto you." This is the road which leads to happiness here and to the heavenly home above. It is not beset with deceptions, but heavenly manna will be given you, doors of service will be opened, and you will have joy and peace in the Holy Ghost. Choose then this way, enter into the busy life of this world at the strait gate. You will be then in the best of company, for the great Son of God will be your Guide and Shepherd.

It used to be said that each man has a guiding star through life. Whatever that may have meant I believe that every one should look upon life from the standpoint of the poet, idealizing and throwing a halo of glory over the common things of life. "The young man shall see visions," was one of the prophecies of old. The day has come when the Christian should see in all things divine love and wisdom. His daily work, the calling he follows, should have a charm and poetry about it, both fascinating and indescribably beautiful. The flower in the garden or on the wayside should preach to him of the heavenly Father's care, the birds in the treetops of the tender regard for us, the innocent children inspire him with tenderness, his home thrill him as tho it were the paradise, his loved ones fill him with thoughts of love and affection, and every one be to him a brother or sister. Our life should have one object—the glory of God. This is the road "which leadeth unto life." Make the common things of life sacred, then our whole life will be a holy sacrifice full of happiness and joy.

You are about to make the covenant with your Savior. You are doing it with a willing and cheerful heart. As children of Christian parents you desire to be received into membership of the Church of Jesus Christ and to become fellow heirs of eternal salvation. Never forget that the church is your home, that the people of God is your people and the Word of God your rule. To-day you promise to be true to the holy cause. The time will soon come when the responsibility of the Church will be placed on your shoulders and when you will be expected to render valuable service in the kingdom of God. We offer in the Lord's Prayer the petition "Thy will be done on earth at it is in heaven." If the will of God shall be done on earth as it is in heaven it must be done by you—the members of the Christian Church. The world will not ally itself with the work of the kingdom of Christ. But it is your work. It is your desire and your daily prayer that "the standards of the King move forward," so that soon the glad day may come when it shall be said, "the kingdoms of this world are become the kingdom of our Lord and His Christ." We depend upon you to strengthen the Church and support the holy cause that the will of God be done.

As you are about to be received into the membership by confirmation I beseech you to be faithful to your Lord and Master. You are coming into a royal priesthood. You are highly honored by becoming the sons and daughters of God. This should fill you with the deepest joy. Prove yourselves worthy of this high honor. Remember there is a great difference between saying and doing, for many call themselves by the sacred name of Christ and say "yea, yea" and "Lord, Lord," but in their daily life are denying Him. Enter in at the gate "which leadeth unto life." And if you should be fearful lest you fall ask the Savior to help you. I commend you to the great Shepherd of our souls who is able to keep us from falling and I will never cease to pray for you that you may be successful in your Christian life and be faithful unto death.

THE CURE OF THE CROSS

GOOD FRIDAY

The Rev. J. H. Sammis, Los Angeles, Cal.

Golgotha's piercèd wood distils
A sovran balm for all our ills;
It bleeds, the tree of death, to be
The tree of life, O Man, to thee.

Thence flows, ye sorrowing souls, a balm
The fevered pulse of life to calm;
Virtue to soothe sin's sorest smart,
And heal the sickness of the heart.

Oh why should penitence and pain
And anguish seek relief in vain,
When forth from this benignant wood
God's mercy flows to do us good?

Ho! all by labor overborne,
And ye with weary sickness worn;
Ye minds diseased, ye hearts that ache,
This cup of consolation take.

EASTER PRAYER

Our Father, we pray that thy victorious spirit may lift us up into the light of this day, as into the light of morning. Our life and immortality are revealed in thy Son, Jesus Christ. Help us to enter triumphantly upon our eternal inheritance. Forbid that we should walk thy world with the downward look, when the light of the knowledge of thy glory lies all about us and is within us. May our inner life be sustained and illuminated by the consciousness that we are now thy children, and it doth not yet appear what we shall be; but our birthright is to become like thee, and see thee as thou art. May every earthly experience be invested with this transforming light. May we accept with serenity the denials and sorrows of life, knowing they are but for a moment. Their brevity and shadow disclose, as they pass, the abiding strength and beauty of the spirit. Help us to take lightly into our hands the values of earth and time, ready at any moment to let them go. May our desires be attempted and chastened by the knowledge of our true riches. All things are ours, the life that now is and that which is to come. In the presence of the heavenly and eternal may we be ashamed of the cares of life which often bow us to the earth. We would not be servants but children. May the duties of life be to us, not the toil of a slave, but the service of an immortal child about his Father's business, so may our daily path lie always in the light of thy face and under the guidance of thine eye. We pray that we may not grieve for those whom thou hast taken to thyself. May we rather keep much in their company, entering into their joy and victory. We would be held back from pursuits unworthy of us and from pleasures which enslave us by an abiding sense that we belong to that heavenly company. Grant that this consciousness of a great cloud of witnesses, the redeemed and the glorified, may lift us to larger vision, gird our spirits for nobler purposes and steady us for endurance and sacrifice. If at any moment the light of eternal life grows dim and our hearts faint, turn our eyes to Him, the Captain of our salvation, who has led captivity captive. In His life death is swallowed up in victory. May His name be glorified in us now and evermore. Amen.

Homeward Bound

So he bringeth them into their desired haven.—Ps. 107 : 30.

A voyage on the great steamship. The management of the ship illustrates the management of the soul in the passage over the ocean of life.

I. The ship is impelled by steam. The fire of love within the soul.

II. It was also impelled by wind. God is always sending breezes for the soul.

III. It was guided by a rudder.

IV. It was navigated by a compass.

V. The needle ever points to the pole.

VI. A chart was needed.

VII. When in danger of rocks they sounded the depths.

VIII. They kept a daily log.

IX. When the sea ran high some were harassed with fears.

But we all reached the desired haven. Not one wanderer lost.

Only a Handful of Corn

There shall be an handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon; and they of the city shall flourish like grass of the earth.—Ps. 72 : 16.

We have here the promise of a handful of corn, planted in the most unpromising soil, bringing forth a great harvest.

I. The growth of the Jewish nation from the days of Abraham.

II. The helpless babe in Bethlehem becomes the founder of a great spiritual kingdom.

III. The spread of Christianity to such an extent that it is accepted by the nations of the earth.

IV. The great movements which have sprung from mere handfuls of corn.

V. The gradual growth of the spiritual kingdom in the human soul.

Our Christian Dignity

That we might receive the adoption of sons.—Gal. 4 : 5.

There is inborn in every human soul an unconquerable ambition for human glory. Let us consider what constituted the highest and noblest dignity of the Christian man and woman.

I. We have God as our father. Rom. 4 : 11.

II. We have Christ for our brother. Matt. 12 : 50.

III. We are the temple of the living God. 2 Cor. 6 : 16.

IV. We have an inheritance incorruptible. 1 Pet. 1 : 4.

V. We are God's chosen people. 1 Pet. 2 : 4.

Ministerial Pugilism

So fight I, not as one that beateth the air, but I keep under my body, and bring it into subjection.—1 Cor. 9 : 26.

The Revised Version more correctly renders the original Greek, "So fight I, not as beating the air, but I buffet my body, and bring it into bondage, lest by any means, after that I have preached to others, I myself should be rejected."

Observe this is a Text for the Parson

The Greek *ὑπωπιάζω*, *hupōpiazo*, only occurs in one other place in the Bible, namely, Luke 18 : 8. "Lest by her continual coming she weary me." It is used in Greek classics for the pugilist striking his adversary continually in the face until he is "black and blue" and becomes weary of the contest. Cicero writes "*Pugilis cœstibus contuso*," which Grotius says is the idea conveyed in the text.

1. The adversary. The minister's own self. His body which is the seat of the devil's temptations.

2. The discipline and training. The keeping of the body in subjection.

3. The pugilistic science. The continual mortification of the body. But not by ascetic exercises. See Col. 2 : 23, R. V.

4. The apostolic warning. "Lest after I have preached to others I myself should be rejected."

Jesus, the Way

Jesus said unto him, I am the way.—John 14 : 6.

President McKinley in his dying moments said, "It is God's way." The terms "Path," "Road," and "Way" are used in all Oriental religions for doing God's will. The words of the text were spoken to doubting Thomas. In the New Testament we have five "ways" mentioned:—

I. The way of God. Acts 18 : 3.

II. The way of peace. Rom. 3 : 16.

III. The more excellent way. 1 Cor. 12 : 31.

IV. The new and living way. Heb. 10 : 20.

V. The way of truth. 2 Peter 2 : 2.

The Resurrection

Come, see the place where the Lord lay.—Matt. 28 : 6.

This empty tomb witnesses to you in the most decisive terms:

I. The truth of His mission.

II. The sufficiency of His work and mediation.

III. The pledge of His power.

Address: (1) To unbelievers we say, Come and see; (2) to the humble believer Christ says, "Fear not."

(*Charles Simmeon of Cambridge, England,* 1759–1836.)

Alive in God

God is not the God of the dead, but of the living.—Matt. 22 : 32.

This was part of our Lord's answer to the Sadducees, who denied the resurrection. The question was put in evident profaneness, and our Lord's answer was quite obvious and natural.

I. The word dead is used in a double sense—those who are spiritually dead, and those who are dead naturally.

II. God not being the God of the dead signifies two things—(1) those without God are dead; (2) those who are dead are without God.

In the second Eden, in the book of Revelation, it is said, "God is in the midst of them." Rev. 2 : 7; Rev. 4 : 6; Rev. 5 : 6; Rev. 7 : 17.

III. All who are alive unto Christ live in God.

IV. Life and death are manifestly set before us. Those who are without God know much of the coldness, the loneliness, and the fearfulness of death.

V. With the Christian on every occasion of his life the warmth of God's love fills the soul with the joy of God's presence.

(*Dr. Thomas Arnold, master of Rugby School.*)

The Fact of Christ's Resurrection

But now is Christ risen from the dead, and become the first-fruits of them that slept.—1 Cor. 15 : 20.

Our faith rests on facts and the fact of Christ's death and resurrection rests on:

I. The publicity of the transaction.

II. The testimony of eye-witnesses.

III. The fulfilment of promises.

IV. It is the pledge of our own resurrection.

(*Bishop Matthew Simpson of the Methodist Church, Easter,* 1866.)

The Title on the Cross—Good Friday

Pilate wrote a title and put it on the cross. And the writing was, Jesus of Nazareth, the king of the Jews.—John 19 : 19.

I. Everywhere Good Friday speaks to us of God's universal love to His creatures, and that is why it is called "Good."

II. This fact is of peculiar force when we visit Palestine, for Jesus was the man of Nazareth.

III. He brought the glad tidings of God's love to the poor, the humble classes, the neglected classes, the dangerous classes, the friendless, the opprest, the unthought-for, the uncared-for.

IV. Whatever good this man of Nazareth did he did it with a preparation and a sacrifice. He trod the wine-press alone. He died the death of the cross.

V. At one time the very name of Nazarene was an offense to the world. Now it is its glory.

(*Dean Stanley in Palestine on Good Friday.*)

Christ Rejected—Good Friday

Not this man, but Barabbas.—John 18 : 40.

The scene is impressively represented in Doré's great picture. The incident made such a deep impression on the minds of the evangelists that it is recorded by the whole four: Matt. 27 : 16; Mark 15 : 6; Luke 23 : 18; John 18 : 40.

In some of the best manuscripts of the Gospel of Matthew the name of the "notable prisoner" is given as "Jesus Barabbas." Pilate placed the two Jesuses side by side, and then pointing to the Savior of mankind, clad in a gorgeous robe and crowned with a diadem of thorns, said, "Whom will ye choose, this man or Barabbas?" And they all cried out, "Not this man, but Barabbas." *Vox populi vox Dei*, so it is said; but the people rejected Jesus then, just as they reject Him now. The voice of the people is too often the voice of the spirit of evil.

They reject the Christ:

I. Because He is pure and good.

II. Because He condemns the ways of sin.

III. Because He stands apart from the world.

IV. Because He always speaks the truth.

Jesus in Gethsemane

Then cometh Jesus with them to a place called Gethsemane.—Matt. 26 : 38.

I. Let us view the heart of Jesus in Gethsemane.

II. We see how the "yes" and the "no" were in conflict.

III. The human "no."

IV. The divine deep-seated "yes."

V. What a struggle it cost.

> "'Tis not the skirmish of an hour,
> Sin yields not at a blow."

(*Dr. Friederich August Gottreu Tholuck, of Halle*, 1826.)

The Power that Raised Jesus

The eyes of your understanding being enlightened.—Eph. 1 : 18–20.

The resurrection of Christ as the standard of power. Three essential elements enter into man's full salvation:

I. The regeneration of the soul, "Ye must be born again."

II. The upward tendency of the new life.

III. The ascension of the new life—new thoughts, new principles, new aspirations.

IV. The efficient cause of it all, the Holy Spirit.

Application—Let the risen Lord touch your life.

(*J. F. Carson, D.D., Central Presbyterian Church, Brooklyn.*)

The Group Around The Cross

The scene at Crucifixion. What Jesus saw from the Cross. Compare Tissot's painting.

I. The Roman soldiers. The careless, indifferent, unseeing.

II. The faithful disciples. Sympathetic, seeing, loving, friends.

III. The curious watchers. The pleasure-seekers and intellectually curious.

IV. The persecutors, Scribes and Pharisees. Their taunts are testimonies to Him.

"What is *our* attitude beneath the Cross?

> "Beneath the Cross of Jesus
> I fain would take my stand."

THEMES AND TEXTS

For Easter.—Collated by the Rev. Frank B. Squyer.

Infallible Proofs of the Resurrection of Jesus. "To whom he showed himself alive," &c.—Acts 1 : 3. *Robert Bruce Hull.*

The Credibility of the Easter Joy. "Why should it be thought a thing incredible with you that God should raise the dead ?"—Acts 26 : 8. *William Boardman Wallace.*

The Fearlessness of Easter. "And the angel answered and said unto the women," &c.—Matt. 28 : 5, 6. *S. Parkes Cadman.*

Immortality and the Resurrection. "He preached unto them Jesus, and the resurrection."—Acts 17 : 18. *O. P. Gifford.*

Immortality. "If a man die, shall he live again? "—Job 14 : 14. *St. Clair Hester.*

Immortality and its Logical Inference. "If in this life only we have hope in Christ, we are of all men most miserable."—1 Cor. 15 : 19. *Newell Dwight Hillis.*

The First-Fruits of Them That Slept. "But now is Christ risen from the dead, and become the first-fruits of them that slept."—1 Cor. 15 : 20. *Nacy McGee Waters.*

Rational Faith in an Unseen World. "While we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal."—2 Cor. 4 : 18. *Clarence R. Skinner.*

The Impossible Death. "Whom God hath raised up, having loosed the pains of death; because it was not possible that he should be holden of of it."—Acts 2 : 24. *L. Mason Clarke.*

The Instinct of Immortality and God's Answer To It. "I am he that liveth, and was dead; and, behold, I am alive forevermore, Amen; and have the keys of hell and of death."—Rev. 1 : 18. *John D. Adams.*

Angels of the Grass. "If then God so clothe the grass, which is to-day in the field, and to-morrow is cast into the oven; how much more will he clothe you, O ye of little faith."—Luke 12 : 28. *T. DeWitt Talmage.*

Our Living Redeemer. "Why seek ye the living among the dead?"—Luke 24 : 5. "But now is Christ risen from the dead, and become the first-fruits of them that slept."—1 Cor. 15 : 20. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them."—Heb. 7 : 25. *Linten K. DeBevoise.*

Further Proof of the Resurrection of Christ. "And last of all he was seen of me also, as of one born out of due time."—1 Cor. 15 : 8. *Donald D. McLandry.*

Root and Flower. "Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die," &c.—John 12 : 24. *Albert Colliger.*

An Easter Message. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."—Rev. 22 : 14. *Lyman Abbott.*

What Easter Means. "Now when Jesus was in Bethany, in the house of Simon the leper."—Matt. 26 : 6. *Charles B. Chapin.*

The Risen Life. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth."—Col. 3 : 1, 2. *S. Lyon Caughey.*

Easter's Blessed Assurance. "And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you."—Luke 24 : 36. *D. A. MacMurray.*

The Tomb and the Garden. "Now in the place where he was crucified there was a garden; and in the garden a new sepulcher, wherein was never man yet laid."—John 19 : 41. *O. F. Bartholow.*

ILLUSTRATIONS

Lantern-Light

Rev. C. A. S. Dwight says:—During a damp, foggy evening along the New England shore, a summer resident who had been skirting the beach in a row-boat, was struggling at the oars, trying to drive his little craft through the waters despite the drag upon it of a heavy object towing on behind. It was a dismal evening, and he was tired and weary of his attempted task. But just when his depression was greatest he heard the voice of his little boy hailing him from the beach. Looking through the gloom he could discern the faint glow on the shore, while his boy called encouragingly, "Papa, I'll cheer you with this lantern!" The heart of the father was gladdened, and his work after that seemed light, for so great is the power of loving sympathy that it illumines all shadows and lightens all tasks.

Every Christian should be in the cheering-up business—and there is enough of that business truly to be done in the world! Keep the lower beach-lights of faith and hope and love brightly burning, for there is no telling what spray-drenched mariners may next need their cheer and comfort—and revealing radiance beckoning to the desired haven.

Silent Power

The invention described below is a human imitation of God's work in nature, where the great forces both constructive and destructive work noiselessly:

The noiseless gun is an accomplished fact, and a very deadly fact it will probably prove to be if its manufacture and sale are unrestricted. Hiram P. Maxim has perfected a weapon in which the noise is eliminated, very much as the gasoline explosion in an automobile is eliminated, by the use of a muffler which allows the gas produced by the explosion of the powder to escape slowly from the barrel of the gun instead of escaping with a rush all at once. The noise which ordinarily accompanies an explosion is produced not by the actual explosion—that is, generating of gas by the ignition or concussion of the explosive material, but by the sudden escape of the gas. In a test made indoors in the presence of a number of scientific men, the gun sent a 32-caliber soft-nosed bullet through a city directory, and yet made so little noise that some of the observers thought that the gun had not gone off at all.

The Divine Magnet

A short time ago, *The Youth's Companion* told of a remarkable old gun that had been transformed into a great magnet. The cannon was sixteen feet long and was wound with ten miles of copper wire and then connected with an electric battery. "The cannon ball that once whistled from its mouth, now by an irresistible force leaped toward it. It had a lifting-power of twenty-two tons, and was the most powerful magnet in the world. One of the most interesting experiments was to place a soldier about a foot from the muzzle of the gun and then turn on the current. Great iron spikes would jump from the ground and attach themselves to the silent soldier, who bristled with them all over like a metallic porcupine. There he would stand holding up a much greater weight than he could possibly lift, and with no conscious expenditure of strength on his part. For the power was not in the man but in the magnet behind him. It was simply working through him, and would always do so as long as he stood within the radius of its activity. When he moved away from the magnet, the iron would fall from his body, because there was no power in him to sustain it."

There is a beautiful analogy between this magnet and the great Teacher, who said, "And I, if I be lifted up, will draw all men unto myself."

The Holy Spirit

Jesus taught distinctly that the Christian should have the cooperation of the Holy Spirit in witnessing for Christ. The Spirit is to convict the world of sin and of righteousness and of judgment. There is all the difference in the world between preaching in the power of the Holy Spirit and simply in the power of one's natural ability. Preaching without the power of the Holy Spirit is like shooting with a bow and arrow. The strength that sends the arrow rests simply in the arm and the bow. But preaching Christ in the power of the Spirit is like shooting with the latest improved rifle. The power that sends the bullet rests in the powder that is set on fire behind it. You simply pull the trigger and the fire and powder do the rest.

The Power and the Instrument

J. Whitcomb Brougher, D.D., says: A short time ago I went through the cement caves of Southern Indiana. I saw the men drilling there. One man would hold the drill, while another beside him, with a great sledge hammer, would strike it. Thus one would place the drill and the other strike until the hard cement had been pierced and was ready for the blast. The Christian witness-bearer needs but simply hold the truth in place, and the Holy Spirit will drive it home. He is the convicting power. He gives life to the Word which will "pierce even to the dividing of soul and spirit of both joints and marrow, and is quick to discern the thoughts and intents of the heart."

Love in the Deed

It is not the deed we do,
Tho the deed be never so fair,
But the love that the dear Lord looketh for,
Hidden with lowly care
In the heart of the deed so fair.

The love is the priceless thing,
The treasure our treasures must hold,
Or ever the Lord will take the gift,
Or tell the worth of the gold
By the love that can not be told.

Behold us, the rich and the poor,
Dear Lord, in thy service draw near;
One consecrateth a precious coin,
One droppeth only a tear;
Look, Master, the love is here!

Christina G. Rossetti.

Short-sighted Destructiveness

An argument lately advanced against the wearing by women of the plumage of certain birds makes a strong appeal to philanthropic feeling. The marabou storks of India are that country's most industrious and useful scavengers. The good work in street-cleaning done by these birds is to a large degree preservative of the health of the people in the cities of India. Conditions in those towns are notoriously unsanitary, and under present circumstances it is necessary that the marabous be allowed to increase, rather than be diminished in number. The popularity of the feathers for the making of boas for women has caused havoc among the marabous. During the past two winters vast numbers of the birds have been killed for the sake of their plumage, so that the species has been threatened with extermination. Should this actually happen, the death-rate from fever in summer in India would mount with great rapidity.

Making the Best of Circumstances

A seed from one of a group of stately dark-red hollyhocks was borne by the wind to a spot under a dwarf cherry-tree.

The little seed spent the winter there and the next spring woke to life and put out two leaves.

The prospect was discouraging, for not only was the ground hard, but the spreading branches of the cherry were only three feet or so above. There was no chance for the little plant to develop the stature that was its birthright, but it did its best and when autumn came it had developed a crown of thick leaves and sent a tap-root deep down toward moisture. It had not bloomed, but it was patient and there was another year coming.

Spring came again and summer, and the little plant bravely sent up a flower stalk and by and by the buds became crimson bells which later changed to seed-pods—and a life had come to its fruition.

Dwarfed? Yes. It had reached only a fraction of the height and breadth it could have attained in mellow soil with abundance of sunshine, but it was straight and symmetrical; its blossoms small in size and number, but perfect and beautiful in shape and color. It had made the best of its environment.

Divine Providence

With God, all things together work for good:
Nor less through tears,
Than through life's purest, sweetest joys, we learn
To love the way we had misunderstood.
For through the years
He finds at length, who for the truth doth yearn,
And knows that Heaven answers in return.

I tread the path of mortals here below.
But here and now
The thorns that hedge me in are made to bloom,
And flowers of hope on desert places grow,
I know not how.
A light, moreover, lifts the distant gloom,
And what is now my aid, I thought my doom.

A power not my own doth shape my end.
I seem to be
Within the loving grasp of Wisdom's will;
The good and ill, the lights and shadows blend
In harmony,
And where I least had hoped, I find that still
The Unseen, somehow, doth the present fill.

And when, through shifting tides and lowering clouds
And hidden shoal,
I launch upon the vast and darksome deep;
When that, at last, which solemnly enshrouds
The helpless soul,
Shall o'er my drifting, fragile life-bark sweep,
Ah! then I'll trust Him still His child to keep.

J. F. Williams.

ASTRONOMICAL ILLUSTRATIONS

THE REV. FREDERIC CAMPBELL, SC.D., BROOKLYN, NEW YORK

Astronomical Facts for Homiletic Use in March

Planet *Mercury.* Invisible, buried in sun's light. *Venus,* brightest of all stars, in east before sunrise. Red *Mars* sets about midnight. *Jupiter,* next to Venus in brightness, rises about 7 P.M.; reaches opposition March 31; distance from the sun, 480,000,000 miles; diameter, 86,000 miles; orbit, 12 years; day, 10 hours; eight satellites, four easily seen. *Saturn* sets about 8 P.M.

Halley's Comet. Nearing the sun; March 7, crosses the earth's path overhead, where the earth was Oct. 19; speed 1,548 miles a minute; March 27, passes behind the sun, distant from earth, 165,000,000 miles; also crosses Venus' path; now enters morning sky and rapidly approaches earth and increases in size.

Spring begins March 21.

Conspicuous first-magnitude stars, northeast, *Arcturus;* south, *Sirius;* southwest, *Rigel.*

Vastness of Creation

WHILE space is infinite, the manner in which the universe is scattered through space seems little less. The Creator strewed broadly when He sowed worlds. Disregarding its satellites and asteroids, the solar system, our own little family, consists only of the sun and eight planets; yet these bodies are so spaced that tens of millions of miles measure the smallest gap, hundreds of millions the largest, and Neptune, the most distant planet, travels 2,770,000,000 miles from the sun. How the stars are spaced may be inferred from the fact that the nearest of them, Alpha Centauri, is 260,000 times as far as the sun, which is also a star. Yet, broad as the creation is, its infinite Author would have been equally competent to make it a thousand or a million times broader. "When I consider thy heavens, what is man?"

Life in Other Worlds

WHILE the telescope and the camera multiply the number of the stars immensely, it is altogether improbable that any instruments will ever settle the question whether other worlds are occupied by intelligent beings like man. But, as each star is a sun (the seven planets alone excepted), and as we certainly know that our sun warms at least one inhabited world, so we may reason that other suns or stars are doing the same. If, as in the case of the moon and some of the planets, and certainly in the case of every blazing sun, man as now constructed could not live, this argues nothing against other intelligent beings being adapted to their environments, as man is to his. Even in this world other forms of life thrive amid conditions that would be fatal to man, as fish in the water and the worm in the soil. The Bible plainly teaches that other rational creatures occupy other portions of the universe, and that we ourselves shall ultimately be transferred to other realms. As for the mystery of Christ's coming to this little world to die for sin, it is fully explained if we may believe that this earth is the only world that has gone astray.

Argument from Adjustment

THERE is no end to the instruction to be found in the mutual adjustment of man and his environment. So marvelous is this that Sir Alfred Russel Wallace argued that it could not be expected to be found elsewhere throughout the universe, hence that earth alone is inhabited. To illustrate briefly, such is a man's increased distance from earth's center when he is at the equator, as compared to the pole, and such the centrifugal force of the earth's rotation in that region, that he weighs one and one-half pounds less at the equator if he weigh 300 pounds at the pole. If the earth revolved rapidly he would weigh still less; if it revolved yet more swiftly, he would be thrown off into space, or could stay on the earth only by avoiding the equator. On the other hand, if the earth were of the same mass as the sun, one's bones would be crushed by his own weight, or, if strong enough to avoid that, his present strength would leave him helplessly bound to the earth by the overmastering force of gravitation.

The Source of Life

HAD the ancients the scientific knowledge of the present day without gospel light, they would have been even more devoted to the worship of the sun than we find them to have been. In the manifold activities of both nature and man we find none that are not due to the sun's energy.

The wind blows because the sun's heat has uplifted the atmosphere at some point. The clouds distribute the rain because they are wafted upon the wings of the wind. They were themselves formed by the sun's influence upon ocean and lake surfaces. Rivers and glaciers move relentlessly for the same reason. Man himself lies down, rises up, goes about his daily toil, because of energy derived from food. And his food was raised in the fields under the genial influence of the sun, or else was once an animal like himself, equally dependent. We do not draw a breath, have a heartbeat, move an eye—nay, nor even have a thought in our dreamiest hour, without the sun. "In him we live and move and have our being."

Science and God

THERE is in use by lecturers a revolving slide, whose picture, thrown upon the screen, shows the sun at the center, and the eight planets, with their satellites and the asteroids, revolving in their several orbits; as in nature, those nearest the sun move most swiftly, those most distant most slowly, while the various phenomena of conjunction, opposition, etc., are clearly seen. The room is darkened; a stranger enters without understanding what is being done. Observing the exhibition, he reasons thus: first, tho I know not what this is or is intended to represent, I am sure that some mind designed it; secondly, tho I see no one apparently responsible for its movements, not even the lecturer, whose hands are entirely free, I am sure that somewhere some one is superintending this beautiful and exact process. The reasoning is equally good for the reality of which the lantern slide is but an imperfect representation. It is not under the persuasion of priest-craft, but under the compulsion of both science and logic, that we argue that the universe has a Creator, and that the Creator rules.

Secret Things and Things Revealed

ONE of the brightest of the fixt stars is Lyra or Vega; seen in the spring in the northeastern heavens, two faint stars are seen near it, forming with it a neat little isosceles triangle; the more northerly of these faint stars is Epsilon Lyræ. An opera-glass or even a sharp eye splits this inconspicuous star into two; and a three-inch telescope splits each of these two, making four where at first but one was seen. These four are physically connected, and not merely seen in the same direction—four great suns in one system. About a general invisible center move the two pairs, and about a second and third center within the pairs revolve the individual stars. This stupendous fact was once of "the secret things" which "belong unto the Lord our God"; it is now of the things "revealed which belong to us and our children." But it yet remains a question whether inhabited worlds surround these blazing luminaries in such a way that "there shall be no night there."

Safety in Resistance

EVERY one of the eight planets is constantly subject to the tremendous attraction of the sun. Were there no counteracting forces, the sun would soon have them all consumed in his fiery bosom. There are two ways in which they secure safety. First, they keep at a distance; gravitation acts inversely as the square of the distance; those farthest are safest. The great comet of 1882 went so near the sun that it was literally torn into bits, tho it escaped the flame. Second, the planets are busy in hurrying around their orbits; this generates the necessary centrifugal force to keep them away from the sun. Any planet reducing his speed will at once be drawn toward the sun. Any planet stopping short will plunge to its fiery doom.

Christianity's Sunrise Line

FOR two weeks there is a line across the face of the moon where searching is most richly rewarded. Within a single evening its progress may be noted. There, better than anywhere else, the features of lunar scenery stand in relief, on the one side sparkling in the rays of the sun, on the other casting inky shadows back into the night from which they are just emerging. All along this line, after two weeks of darkness, "the morning light is breaking." The mountain peaks caught the first rays, and down their sides poured light like a flood, until at last full-orbed glory rides high in the heavens. The prophecy of this, "as a light shining in a dark place," was the first mountain summit tipped with light on a hemisphere hitherto in the shadow of death. The sunrise line is the battle line between light and darkness.

PREACHERS EXCHANGING VIEWS

What the Critics have Given Us

Editor of The Homiletic Review:

I have read and re-read the article in your November Review, on "What the Critics have given us," also the letters of your three correspondents in the January issue of the Review.

Any one who has read the article by the Rev. A. W. F. Blunt, and the letters of your correspondents, can not fail to see how futile have been their attempts to overthrow many of the premises put forth by Mr. Blunt.

I do not agree with many of the findings of the "higher critics," but I am ever prepared to lay aside any prejudices I may have in favor of something more substantial and logical. For instance, when a man begins to talk of the infallibility of the Bible, I want to know what he means. If he means that its spiritual teachings and truths are infallible, I can agree; but if he means, as your correspondent, H. C. Atrops, evidently means—that every statement made is the infallible word of God—then I ask for some enlightenment. Why should Moses, or any other writer of the Old Testament or New Testament, be credited with infallibility? Inspiration is not dependent upon infallibility. For instance, Euclid's propositions are infallibly correct, but many students will dolefully attest that Euclid is not inspired. The fact that the writers were inspired and moved upon by the Holy Ghost does not make them any less susceptible to error and human weakness.

Would your correspondents claim for the translators of the Bible from its very origin the same inspiration and infallibility as they accord to the Old-Testament and New-Testament writers? This claim is absolutely necessary, nay imperative, if we are to accept their view "That everything is infallibly correct."

I verily believe that Dr. Talmage, Spurgeon, and Moody were inspired men, moved by the Holy Ghost to preach the Gospel; but who would claim for these men infallibility, even while in the pulpit? Do your correspondents reply: "These men never claimed it"? Neither did Moses or any of the others.

If your correspondents will turn to St. Luke 1 : 1–4, they will find a plain, frank statement as to why Luke wrote his gospel, and it will be noticed that he does not claim infallibility.

I believe in the inspiration of the Bible as a whole, but not in the infallibility of the writers. Jesus Christ is the infallible Teacher. Again, I can quite conceive that David was inspired when he wrote the 23d Psalm, but who can say that he was divinely inspired when he wrote the 109th Psalm? Place the vindictive prayers and imprecations against one's own enemies in that Psalm alongside of Christ's own words in Matt. 5 : 44–47, and which are the inspired infallible words? Will your correspondents please tell us?

If we hold the theory that every verse is the infallible word of God, it will be easy for the saloon men to prove out of our own mouth that they are obeying God's command in helping the poor and the miserable to forget their poverty and drown their misery in drink (see Proverbs 31 : 4–7). When we read: "Jehovah hath put a lying spirit in the mouth of all these prophets," are we to take it literally? Is that infallibly correct? Will Mr. Atrops please apply his proof to these two parts of the Bible, and then tell us if they measure up to the standard of inspiration required by the Holy Ghost?

Hoping to have some enlightenment as to what extent this infallibility is accorded to the writers of our Bible,

H. B. Parnaby.

Walhalla, N. D.

Better Ministers

Editor of The Homiletic Review:

Will you permit me to express my approval of the letter in your December number signed by W. H. Leach. He understands the situation perfectly, I believe. "Not more ministers but better ones" are what we certainly need. There is a young man in my church, a lawyer, whom I would not think of trying to persuade to go into the ministry. What I pray is that he will some day be a stanch elder, assisting his minister to carry the burden. More laymen, consecrated to Christ's service we need; men who will hold up the hands of the minister; men who will back him in his efforts to win people to Jesus. Mr. Leach says, "There is hardly a village east of the Mississippi that could not stand the withdrawal of at least one pastor." This is true. The part of the city in which I live could very well stand the withdrawal of two pastors, and if it would mean the uniting of the three Protestant churches there I should be glad to go to another field.

Again, we need a spiritual ministry. Many men are equipped educationally who are very much lacking in spiritual power. I will venture to say that the average clergyman is quite as well fitted for his calling intellectually as Gipsy Smith. But he can not do the work that that great evangelist is doing. That may be an unfair comparison. Well, I do not think it is an exaggeration to say that a large percentage are not doing anything worth while. And when we become as anxious concerning the lack of spiritual power in the ministers we have as we are about the dearth of candidates for the ministry perhaps we shall have both power and candidates. The great need to-day is the spirit of Christ in men, not a multiplicity of churches and ministers. C. L. Mackay.

Cincinnati, O.

CHURCH TECHNIC

SOME NEGLECTED FEATURES OF CHURCH BUILDING

J. Cleveland Cady, LL.D., New York

Tradition relates that the entrances and outer courts of a famous temple of antiquity were contracted and mean, but when once passed, the great interior opened to view with its grand proportions and splendor, quite overwhelming the visitor by its contrast with the passages through which he came. The scheme has frequently been cited as a remarkable example of ancient art, and if its aim was to produce a striking dramatic result—a most impressive tableau—the means taken were doubtless effective. Placing the entire emphasis upon the room for assembly, however, did not cease with that ancient example, tho since that time less artistic motives have led to it. The churches of our Puritan ancestors consisted usually of one room—often a large one—where the services were held, but with hardly any accessory features of either a social or comfortable character, and these models have had a persistent influence to the present day. The worshipers come singly or in small groups, and passing through the very limited vestibules, are at once ushered into the church. The pew reached, the wraps must be disposed of in whatever way may be possible.

As far as male habiliments are concerned the usual custom is to make the humble pew door the bearer of the overcoats—until the aisles present the appearance of an old-clothes shop, while canes and umbrellas are so nicely stacked and balanced that some of them are liable to come down with resounding noise in the most solemn part of the service. Silk hats are placed under the seats, and those that are not put out of commission by the dangling extremities of the youthful members of the family, are hurled to destruction by the sweeping skirts of the feminine portion as they take their places. They, however, have their punishment in their inability to lay aside their wraps, or divest themselves of their immense hats, which to their deep regret are completely shutting out the view of the officiating clergyman from a number of people. If the day happens to be stormy, the damp and steaming wraps add to the depressing conditions. The climax comes at the conclusion of the service, when the resumption of the garments removed, gives rise to struggles and distortions which seem hardly congruous with the solemnity of the place. As the worshipers pass out, the vestibules are so filled that there is small opportunity for making those acquainted who have newly come to the fold; for expressing congratulations to those who are present for the first time after a long sickness; or sympathy for those depressed by great anxiety or trouble; or appreciation for one who has just accomplished some successful service; or perchance for seeking cooperation in carrying into effect the duties set forth by the preacher. Each must hurry on lest he detain and annoy those pressing after. It is little wonder that now and then the remark is heard in some of our large city churches, "I've been here two years or more and have not met any one but the pastor." This is largely because the church is only a worshiping-room without proper accessories, and it is the purpose of this article briefly to call attention to some of them, and their importance. As the portal entrance gives the silent but impressive invitation to pass within, it should be spacious and attractive—a most hospitable feature. This is not only a wise provision, but its spirit is in accord with the great invitation, "Whosoever will, let him come." Many of the important (and even the small) Christian churches of Europe have strongly and beautifully emphasized this feature. Not only the cathedrals, like Peterborough, Lincoln, Strasburg, and a multitude of others, have striking entrances, but parish churches have large porches devoted entirely to this purpose. Yet the spirit of "brotherhood" was not in men's minds or on their tongues then as now. Certainly more thought should be devoted to these features that they bespeak an unmistakable welcome.

Beyond the entrances, and the doors and screens for shutting out the sharp winds of winter, there should be a large lobby through which worshipers will pass on entering or leaving the church proper. This room should be spacious, attractive in design, harmonious and comfortable in its furnishing—a room evidently allied to the church, yet somewhat less formal. In some cases a large fireplace will be a practicable feature —not only adding cheer in winter, but positive comfort for those who come in chilled by the cold. An occasional writing-desk, well supplied with church stationery, will often meet a "felt want"—giving facility for a notice, memoranda, or communication. Finally, a few large palms or blooming plants will add to the attractiveness, removing any expression of stiffness, and giving grace and beauty in its place. Adjoining, or convenient to this lobby, should be rooms for wraps, so that all who desire may enter the place of worship without such impedimenta, nor be obliged to go through the process of disrobing and robing in the sanctuary itself. These "coat-rooms" may be provided with numbered lockers, and assigned to those who desire them, so that they will be quite independent in the matter. In many cases a very simple provision of hooks and umbrella-racks may answer; but whatever the means, one who has experienced the comfort and freedom of leaving what are most justly called "impedimenta" behind him on entering the place of worship will be unwilling to resume the discomfort again. Large churches should have a small room, conveniently located, for the reception of any one suddenly ill. It should have a window easily opened for air, a lounge, easy-chair, and a small case of the remedies most needed in emergencies. While such instances are not frequent, they will occur occasionally, and are sure to cause embarrassment and distress where there is lack of preparation for them. The poor patient if in a faint, or convulsion, is often stretched on the floor of the vestibule or passage, while some hasten to a drug-store, perhaps at quite a distance, for needed remedies. Meantime, curious and unhelpful persons gather around, obstructing the air and adding to the confusion.

Some time ago a beloved and prominent woman in one of our city churches hastened from her pew in the midst of the service, with evidently some difficulty, to a near-by vestibule. It was a church in which the medical men were organized for service, which in this case facilitated orderly promptness, for instantly two, who had surmised trouble, quietly followed her and at once took charge of the case. They were greatly aided by a trained nurse, also a member of the congregation. The sick woman was found in agony from the sudden outburst of a chronic malady, active only at rare intervals. For her immediate relief there was present the highest professional skill, but no facilities for a decent handling of the case, or remedies, without much delay. The situation, which was a very serious one, was at length relieved, but it made a deep impression on one of the attendants, who did not rest until he had instituted proper and sensible means for caring for those suddenly ill.

The shortcomings mentioned in hospitality and kind regard for the worshipers, as well as provision which stimulates Christian fellowship, have doubtless come largely from a conception of the building only as a place of worship, without that kindly consideration, and thoughtfulness for the comfort and welfare of the flock, which was eminently the spirit of the Master, who inculcated not only the worship of God, but love of the brethren.

RECENT BOOKS

The Autobiography of Sir Henry Morton Stanley, G.C.B. Illustrated. 8vo, pp. xvii–551. Houghton Mifflin Co., Boston. $5.00 net.

Stanley's achievements were great. What lends peculiar interest to them was his unpromising life from childhood. His life reminds one of a great river, the source of which is hidden in some obscure place on some mountain top, winding unevenly down the hill, gaining new momentum all the time, until it becomes large enough to bear up the great ships.

Stanley in 1885

To think that the man who discovered Livingstone, opened up the heart of Africa with its mighty forests, lakes, and rivers, and made possible the civilization and Christianization of that dark country, emerged from childhood fatherless, "spurned and disowned by his mother, beaten almost to death by his teacher and guardian," could do what he did, should put heart and backbone into every friendless and homeless soul. Stanley had the correct idea of life—that he was not sent into this world to be happy nor to search for happiness—but to do a special work. This philosophy, of course, belongs to his maturer years.

In his childhood he had to seek refuge in a workhouse, as the wives of his uncles declined to care for him any longer. In this institution he, with other boys, was brutally treated by the schoolmaster. A characteristic in Stanley's early life is noticeable through all his later arduous work, that whatever he did was done with all his might. The success of his many expeditions may be in large part attributed to this quality of thoroughness. Notwithstanding the rigorous treatment accorded him in the workhouse, he is not without hope. Indeed, he feels grateful to the institution (St. Asaph Union Workhouse) that he had learned to know God by faith, as the father of the fatherless, and that he was also indebted to this institution for the implanting of religious principles by Biblical education.

Stanley absconded from this place as a result of a fight which he had with the schoolmaster. He was then adrift in the world, and he discovered, in his pilgrimages, that the casual stranger that he met was more hospitable than his own relatives were. One thing he never could forget was the shameful treatment he received at the hands of his grandfather, who told him, pointing to the door, "You can go back the same way you came. I can do nothing for you and have nothing to give you."

As a boy he accepted a position as cabin-boy on a packet-ship, bound for New Orleans. Here he met with the roughest kind of experience at the hands of the ruffianly mates. To quote his own words, "He was damned aft and damned forward." From such a "floating hell" there was only one thing possible for one with a nature like Stanley's to do, and that was to bolt, which he did.

In New Orleans he found employment, gave satisfaction to his employers, and made excellent use of his spare hours by reading substantial literature. "What I am," he says, "I owe to example, nature, school education, reading, travel, observation, and reflection."

Now comes a time in the life of Stanley quite different from what he had hitherto experienced. It is a time when he finds a real friend and father, by the name of Stanley, whose kind and generous treatment gave the boy such a heavenly feeling. It all appeared like a dream. It was the only tender action he had ever known. "The long and the short of it," said this new-found friend to the youth, "as you are wholly unclaimed, without a parent, relative or sponsor, I promise to take you for my son, and fit you for a mercantile career, and in future you are to bear my name—Henry Stanley." As one can very well imagine, this created a profound impression on the youth. It was a new revelation of human love, something he had longed for and something he knew had been absent from childhood.

After spending some six years in mercantile life, at the age of eighteen he enlisted in the Confederate service. At the battle of Shiloh he was captured and made a prisoner, and taken to Camp Douglas. Here his health was undermined and he was discharged "out of the service—a wreck."

It is not clear why Stanley became a newspaper correspondent, but in August, 1864, he enlisted in the United States navy as ship's writer, and reported the first and second attacks on Fort Fisher. Three months later the war was ended and Stanley left the navy.

Journalistic work now commenced in earnest and occupied nearly all of his time. From this autobiography one gets some idea of his clear and vigorous style. His journalistic work commanded good remuneration.

"A Roving Commission" is the title of one chapter in this fascinating book; it comes from the New York *Herald*, and he is dispatched to the East. After much strenuous and successful reporting he receives a commission from Mr. Bennett of the New York *Herald* to search for Livingstone, wherever he might be.

That Stanley from boyhood to manhood, and through all his vicissitudes, felt that he was under divine guidance, is unmistakably clear from all that is told in these interesting narratives. Alone in my tent, he says, "I flung myself on my knees and poured out my soul utterly in secret prayer to Him from whom I had been so long estranged, to Him who had led me here mysteriously into Africa, there to reveal Himself and His will. I became then inspired with fresh desire to serve Him to the utmost, that same desire which in early days in New Orleans filled me each morning and sent me joyfully skipping to my work."

When Stanley found Livingstone, we get another glimpse of the discoverer. This is how he greeted Livingstone, "I thank God, Doctor, that I have been permitted to see you."

It was Stanley's ambition to succeed Livingstone in opening up Africa to the shining light of Christianity. After the burial of Livingstone at Westminster, Stanley steered over to the office of the London *Daily Telegraph* newspaper, and pointed out to the proprietor how much remained shrouded in mystery in Dark Africa. The proprietor of the *Telegraph* cabled to Bennett of New York, asking him if he was willing to join in the expense of the expedition to have Stanley go to Africa. The answer by cable was "yes." Here his monumental work commenced: the extirpation of the slave-trade, the founding of the Kongo Free State, the rescue of Emin Pasha, the discovery of the long-lost Snowy Mountains of the Moon, the sources of the Albertine Nile and Lake Albert Edward, besides an important extension of the Victoria Nyanza; and to him it was due that the first English mission was dispatched to Uganda.

These are stupendous achievements, considering all the hardships and disadvantages under which Stanley labored in early life, but these many disadvantages were made an incentive rather than a discouragement to this young man of virile character.

His remarkable poise, patience, perseverance, and self-control, were more to him in his difficult tasks in the Dark Continent than bayonet and gunpowder. He was a born commander, a great administrator, an indefatigable worker, a diplomatist of the first rank, and one of the world's great civilizers. His African work was, in a pecuniary sense, wholly disinterested. When the Kongo Railroad stock was paying very high dividends, he was asked why he did not take some of it, and he answered "that he would not have even the appearance of personal profit out of Africa." Yet this was the man who was denied burial in Westminster Abbey. The name of Henry Morton Stanley, called by the savages Bula Matari (Breaker of rocks), is secure in the world's hall of fame.

What is Physical Life, Its Origin and Nature? By William Hanna Thompson, M.D., LL.D. 12mo, 206 pp. Dodd, Mead & Co. $1.20 net.

This book sustains the author's reputation as one of the most timely and helpful writers on popular scientific subjects. Its table of contents is as follows: "The Darwinian and Other Theories about Physical Life," "Reproduction and Heredity," "The Unicellular Microorganisms the Oldest and Still the Largest Division of the Living Kingdom," "The Metazoa, or the Multicellular Forms of Life," "The Great Food Question," "Adaptation," and "As to Ourselves." All these topics are dealt with in a way at once intelligible and pertinent to many of the most urgent questions in current thought and living. The author's views may not always be perfectly unbiased, as notably in his review of Darwin's doctrine of natural selection, but they challenge earnest inquiry, and that is what is needed in these days of scientific and religious reconstruction. The style is unusual, and marks the writer as a possessor of literary gifts fully equal to his scientific knowledge and experience. Such books deserve the highest commendation. They serve to popularize the new and epoch-making facts and conclusions of science along lines of more rational comprehension of the nature of life and the conditions that underlie human welfare. Surely nothing is more urgently needed in a society which, with all its boasted education and culture, is grossly ignorant of fundamental things, and therefore lives a hand-to-mouth existence.

The Education of the Will: The Theory and Practise of Self-Culture. By JULES PAYOT, Litt.D., Ph.D., Rector of the Academy of Aix, France. Authorized Translation by SMITH ELY JELLIFFE, M.D. From the Thirtieth French Edition. 12mo, 424 pp. Funk & Wagnalls Co. $1.50.

Judging from the number of editions through which this work has passed in France, it must have made a strong appeal to the French people. There is every reason why it should make a strong appeal to the people of the United States. It is as true here as it is in France that the will has been neglected in our educational system. In the over-emphasis that has been laid upon intellectual culture in colleges and secondary schools, the culture of the will has been too much disregarded. The present revival of interest in religious and moral education throughout the United States is an indication that a reaction has set in against the excessive intellectualism of the schools. The book is divided into two sections—a theoretical section and a practical section. The first covers a discussion upon certain preliminaries to the subject, "The Psychology of the Will," and "The Internal Measures." The second covers "Private Meditations" and "The Resources of Our Environment." The author's psychology follows closely that of the distinguished psychologist, Ribot, to whom, indeed, the book is dedicated. It is essentially an off-shoot of the modern psychological and genetic views of mind. While the intellectual elements of will are not ignored, special emphasis is laid upon the feelings and upon physical action and conditions. Thus the modern note is struck in the following sentences: "The will and its highest form of expression, the attention, can not be dissasociated from a nervous system. If the nerve-centers become rapidly exhausted, or if, when once exhausted, they recover their vigor extremely slowly, no effort or perseverance is possible. Bodily weakness is accompanied by a weak will and feeble, wandering attention." This is far removed from the old metaphysical conception of the will, and it is in this fact that the book brings this really vital subject into relationship with current ways of thinking. The student of Dr. Payot has placed in his hands a *vade mecum* of practical guidance, wherewith he may choose his intellectual processes, create his feelings through organic control, and shape his actions so as to develop an efficient will. How practical and helpful this régime of will-training is, may be illustrated by the author's discussion of diet, the hygiene of respiration, muscular exercise, and the like. But the fine balance of the author's views is shown in the fact that he does not over-emphasize muscle-training, as some of our American writers upon the will are inclined to do. "Health and muscular strength," he tells us, "are two very different things"; and health as affecting the will means to digest food well, to breathe fully, and to have a strong energetic circulation. The translator of the book has done his part well, and the

JULES PAYOT, LITT.D., PH.D.

publishers likewise. It is a happy idea of Dr. Jelliffe and the Funk & Wagnalls Company to give such a book to the American public. It is needed, and there can be no doubt that its influence will be wholesome and far-reaching.

The Child and His Religion. By GEORGE E. DAWSON, Ph.D. 12mo, 124 pp. University of Chicago Press. .82 cents.

While most of the material in this book has already appeared in magazine form, the author has acted wisely in putting in more permanent shape the results of his study and investigation on the important question of religious education.

There are four chapters: "Interest as a Measure of Values"; "The Natural Religion of Children"; "Children's Interest in the Bible"; "The Problem of Religious Education." In each one of these illuminating chapters it is easy to discern the hand of an expert. He quotes freely from the great educational reformers in support of his chief contention that "if the subject matter and methods of instruction fall within the limits of a child's interest, he will give his attention to the instruction and assimilate its content," and there is good reason why he will do this, for it accords with his nature. The author calls it "biological responsiveness." This is very different from the old conception of instruction which made the child conform to certain outward forms and standards. Read the Bible anywhere and everywhere, we used to be told; it will do you good, for it is God's book. Of course, instruction after this order naturally produced men and women like unto it, with little or no reverence for human life. The reverence went out to the doctrine or the standard or the institution.

Chapter II. is given over to a consideration of "The Natural Religion of Children." Perhaps it would have been better if the author had commenced with this chapter, inasmuch as the doctrine of interest is a sequence of the proposition laid down in Chapter II. that the child is naturally religious. This altogether too brief chapter should be pondered deeply.

Pastors, teachers, and students should thoughtfully consider the investigations of the author on "Children's Interest in the Bible." They are not given as something final, but rather as suggestive and indicating the direction for instruction, especially as these studies are confirmed by results obtained from similar studies made by other experts.

The aim of religious education, the author says, "may be summarized as religious adjustment to a progressive environment," and by environment the author means "the things and forces that ultimately condition life. By 'progressive environment' is meant these things and forces under increasingly complex and perfected aspects."

With the aim clearly stated Professor Dawson adds that the material of religious education is determined by its aim. "If then the aim is to effect a religious adjustment between the child and his environment, the material should be any and all elements of that environment. That is to say, everything in a child's surroundings should be interpreted religiously or be made to yield religious education."

Religion and the Modern Mind and Other Essays in Modernism. By FRANK CARLETON DOAN. 12mo, 201 pp. Sherman, French & Co., Boston. $1.10 net.

One of the few worth-while books of the current output in philosophic religion. The argument is an extreme setting forth of the humanity of God as the eternal ground of man's life. The conception is transcendental, and leaves doubt in the mind of the reader whether it is an argument for a real God who exists, or no more than the pragmatic expression of an experiment in judging what God would be if He did exist. He exists, according to this author, as an expression of humanity in man, and is a kind of result or synthesis of all that is human. But the writer attempts to differentiate his theism from Positivism by affirming that, mystically, we may believe that this universal "Man-God" now is, tho for us is only a God in the making; and we are to help complete this deity in the intermediate region where the free will of man can count in promoting the highest human ideals.

The author does not belong among those who believe that the "God Man," disclosing all that is highest in the moral universe, has already lived on earth. Acute as he is, we believe that he has not gaged the entire significance of the historic incarnation wherein Christians suppose the full humanity of God and of man has been manifest. There is a frank abandonment of history, as a limitation incompatible with universal religion.

But we do not regard the connection between the historic Christ and a final religion as being so incompatible as this writer thinks. It is all very well to put out to sea, but there is some good sense still in taking your chart along, and a chart always has reference to the lights behind us, as well as to the ports we seek. The trouble with this transcendental pragmatism is in just this daring proposal to extinguish the lights astern.

The Catholic Encyclopedia. An International Work of Reference on the Constitution, Doctrine, Discipline, and History of the Catholic Church. Vol. V., 795 pp., Diocese–Fathers: vol. VI., 800 pp. Fathers–Gregory. Robert Appleton Co., New York.

These two splendid volumes will enhance the already great reputation of The Catholic Encyclopedia. The range of interest represented by these volumes is very comprehensive, covering sometimes, in the most interesting way, articles which one would hardly expect to find in a cyclopedia devoted to the interests of Roman Catholicism: [illegible] on dueling, education of the blind, deaf and dumb, etc. Among the more important biographical articles are those on Saint Dominic, Saint Francis, Duns Scotus, Van Dyck, Eusebius, and there is a very fair and judicial estimate of Erasmus. History is represented by articles on the Donatists, the Eastern Church, and the Friars, and philosophy by articles on Dualism, Ethics, and Evolution. Into these volumes fall long and important articles on several of the great countries of the world—Egypt, England, France, Germany, Greece. The discussions run from thirty-three to forty-six pages, and offer a fine compendium of useful information. An excellent feature of these articles is their attention not only to the history but to the literary development of the countries under discussion, the section on English literature being illustrated by portraits of Spenser, Shakespeare, Bacon, Milton, Addison, Johnson, Coleridge, Shelley, and Scott. There is a valuable article on editions of the Bible, with a superb illustration of a page of the Mazarin Bible.

These volumes contain a large number of articles on topics on which it is important to have an authoritative expression of Roman Catholic opinion; for example, on Divorce (discust by two different writers under the double aspect of Moral Theology and Civil Jurisprudence), Doctrine, Eucharist, Excommunication, Extreme Unction, Faith, and Grace. There do not happen to be many Biblical articles in these volumes: the books discust are Ecclesiastes, Ephesians, Esther, Ezekiel, Galatians. The articles are competent, but, for the most part, conservative in their conclusions; that on Ecclesiastes will seem particularly so to those who have followed recent discussions by Protestant scholars. Here we are told, "As all the other internal proofs against the authorship of Solomon are not more convincing, we must listen to the voice of tradition, which has always attributed Ecclesiastes to him." In a similar spirit the article on Exegesis concludes with a significant quotation from an encyclical of Leo XIII.: "Tho the studies of non-Catholics, used with prudence, may sometimes be of use to the Catholic student, he should, nevertheless, bear well in mind that the sense of Holy Scripture can nowhere be found incorrupt outside the Church, and can not be expected to be found in writers who, being without the true faith, only gnaw the bark of the sacred Scriptures, and never attain its pith." These volumes, like their predecessors, are profusely illustrated, and the few colored illustrations are altogether admirable.

CHARLES G. HERBERMANN, PH.D., LL.D., EDITOR OF "THE CATHOLIC ENCYCLOPEDIA."

Fellowship in the Life Eternal. An Exposition of the Epistles of St. John. By George G. Findlay, D.D. Pp. xv. + 431. Hodder & Stoughton, London and New York.

This volume is described as a continuous and systematic exposition of the three Epistles of John, based on close grammatical and historical examination, but addrest to English readers, avoiding technical terms and designed to unfold in due proportion the substance of John's doctrine and to bring it to bear on spiritual experience and the religious life of the day. Professor Findlay is unusually well equipped for work of this kind. His singularly delicate exegetical sense is familiar to those who know his 1st Corinthians in "The Expositor's Greek Testament," and all his work is characterized by fine religious insight and feeling. In the exposition of the Johannine epistles, all these qualities have full scope. The student acquainted with Greek will be charmed by frequent niceties of exegetical touch, while the general reader will feel on every page that he is in the hands of a sympathetic and skilful interpreter, who uses his scholarship not only to aid interpretation, but to further the religious life.

The Bible for Home and School: Genesis. By Hinckley G. Mitchell, Ph.D., D.D. 379 pp. 90 cents net. **Galatians.** By Professor B. W. Bacon, of Yale University. 135 pp. 50 cents net. The Macmillan Co.

This series, edited by Shailer Matthews, is now fairly launched, and Professor Mitchell's volume on Genesis is a valuable addition to it. Already in his volume "The World before Abraham," a study of Gen. 1, 2, the author showed his power to grapple with the complicated critical and archeological problems raised by Genesis, and here he manifestly feels at home. The introduction, dealing with the documents underlying Genesis, is brief, but will therefore all the better introduce the problems to those for whom the series is intended, and who are unfamiliar with them. The exegesis is sympathetic, careful, and well-informed. Altogether a good book to put into the hands of a young student.

Professor Bacon is well known as one of the most brilliant Biblical students of America, and this little volume fairly teems with evidences of wide learning and independent thinking. Like all Professor Bacon's work, this volume is forceful in its arguments and unconventional in its conclusions; he regards Galatians as the earliest epistle of Paul, and addrest to the "south" Galatian churches mentioned in Acts 13 and 14. The comment is stimulating.

Christianity: Its Nature and Its Truth. By Arthur S. Peake, D.D. 12mo, 298 pp. T. Y. Crowell & Co. $1.25.

This is an admirable book. Its author, who is professor of Biblical exegesis in the University of Manchester, modestly disclaims any attempt to do more than to popularize some of the great doctrines of Christianity so as to commend them to young people. He illustrates the value of special training and scholarship for this sort of work. Nothing is carelessly or cheaply done; but the whole treatment of such topics as "What is Religion," "Which is the Best Religion," and "The Miracles of Jesus," is at once reverent and candid. To some Professor Peake will seem to aline himself too closely with traditional position; yet he neither ignores nor misrepresents the work of critics. Others will doubtless say that he gives too great weight to some claims of modern liberal thought; yet none can question the positive quality of his affirmations. The book was doubtless aimed at laymen; but both its manner and its matter will prove rewarding to the average minister, whether he agrees with Professor Peake's conclusions or not.

The Will of God and a Man's Lifework. By Henry B. Wright. 12mo, 280 pp. Y. M. C. A. Press, New York.

A series of studies prepared originally for use in Young Men's Christian Associations. The studies number twenty-five, each divided into seven "days." The aim of them is to lead men to a complete consecration to the will of God, in order to do the best service for man in a life-work ordered from on high. The basis is entirely Scriptural, chiefly the experience and teaching of Jesus and His apostles. This is reinforced by the writings of the best religious teachers, Henry Drummond, Horace Bushnell, Phillips Brooks, Robert Speer, and F. G. Peabody being the most in evidence. The attempt is made to show that in every walk of life, not merely in specifically religious work, men should seek and do the ascertained will of God. The course of lessons could be taken with great profit by any man who desires to live a Christian life.

The Bible and The British Museum. By Ada R. Habershon. Illustrated. 8vo, 152 pp. Gospel Publishing House, New York. $1.

A survey and review of the tablets, statuary, inscriptions, and other things in the British Museum that appear to throw light on the Bible. In many cases the connection is well established by the labor of eminent archeologists. In no case does the author disclose any doubts as to such connection, giving hypothetical and unverified inferences equal weight with those that are generally accepted. This, of course, greatly detracts from the reliability of an otherwise very useful book. In spite of this, the impressive corroborations that archeology has made through these ancient objects should certainly increase our respect for the accuracy of Scripture. Any one who should go through the British Museum with this book in hand would learn a great many good things about the Bible as well as about some ancient civilizations. Over two hundred Scripture passages are coordinated with the objects described. Perhaps there are some needless slants at the Bible's imaginary enemies.

ROBERT F HORTON, D D

THE HOMILETIC REVIEW

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EDITORIAL COMMENT

The Madison Conference on University Religion

WHO is not familiar with the periodic outbreaks of half-informed men on the subject of the deplorably irreligious conditions prevailing in what they are pleased to call our secular universities? Between magazine writers who are looking for a "story" on the one hand and grave bishops on the other hand the charge is bandied back and forth that the colleges are godless, that their teachings are immoral, and that the only salvation of the whole situation consists in—mark the cloven foot!—handing over the control of the schools to the Church or the churches. The State universities, especially, have been the butt of these charges. Most people know better, and they may well smile at the tragico-comical regularity with which the denominational institutions, presided over by worthy Christian men, are now, under the pressure of the Carnegie millions, trying to cut loose from the official control of the churches. Only here and there do we still hear the complaint that freedom from sectarian ties spells atheism.

But how about the original charge? A conference was recently held in Madison, Wis., attended by forty church-workers in State universities, which brought out some much-needed information about the state of religion in these "godless" institutions. That these workers, with all their difficult problems, had every reason to be optimistic is evidenced by the report of the Committee of Six. The figures presented credit State universities with the following per cent. of church-members or adherents: Illinois, 62 per cent.; Kansas, 71 per cent.; Michigan, 81 per cent.; Iowa, 98 per cent. Said John R. Mott: "These State universities are surprizingly religious and Christian. Over one-half of the students are communicants; three-fourths of the members of the faculties are Christian men and almost every president is a church-member and in cordial sympathy with the churches. The student bodies are exceedingly responsive to religious preaching and teaching and the work done in State institutions, including normal schools, yields splendid fruitage." The University of Michigan has a school of religion with twenty-two instructors, giving university credits in the various courses. Wisconsin has five university pastors. And the Y. M. C. A. almost everywhere maintains centers of religious influence. That this influence is emancipated from all sectarian control is quite generally considered a blessing. Prof. Shailer Mathews is even reported to have said, "As I go about among the colleges throughout the country, I find more religious life in some of the State universities than in denominational colleges." The religious control must be personal rather than official. This avoids ankylosis of the spiritual faculties. Personal initiative, not religious routine, has ever been the best safeguard against irreligion. To talk of godless universities in America—or in any other place—is to talk absurdities that will be credited only by the uninformed.

Personalizing the Church

One of the subjects discust at the recent convention of the Religious Education Association held at Nashville was "Personalizing the University and Colleges."

The highly centralized form of many of our educational institutions and the dangers attending this centralization are only too apparent. The swing of the pendulum must in every way lie in the direction of personalization.

To offset the paralyzing and autocratic influence of centralization, it was suggested that the students be given a part in the control of the colleges and universities and also to make each one feel that he is a part of the organic life of the institution. That is to say, there should be cooperation on the part of the college trustees, faculty, and students to promote unitedly all the interests of the college and the college life, and each student should be made to feel his part of the responsibility in the work of the colleges. Any other principle is autocratic and unfair.

But centralization is not peculiar to colleges and universities. It is characteristic of many churches. The one-man power, the power of the coterie of rich men who dictate the management of everything—small and big—is vicious and paralyzing to the growth and usefulness of any church. In the church, as in business life, each one should be made to feel his responsibility, his real and organic connection with the whole.

So accustomed is the average church-member to casual and mere attendance at the preaching service of the church, to the mere absorbing and getting, but seldom or never giving time or energy on behalf of the activities of the church, that it is supremely difficult in many churches to find adequate help to carry on the regular work of the different departments of the church. Pastors can reduce this difficulty to a minimum by giving the members a right conception of what constitutes discipleship. This involves some training of the members by the pastor for the specific work of the church as it involves responsibility on the part of the members after they are trained. This is at least one way by which all pastors can do something to personalize church-membership and make it a power for good.

Better Farming, Better Living

The New York Central Railroad Company has begun for its own gain to give lessons in the art of subduing the earth, which, after millenniums since the primal commission recorded in Genesis 1 : 28, has not yet been adequately mastered. Of wasteful agriculture, skinning and exhausting the soil, there has been too much. It is to give place to the sane and gainful tillage that conserves and develops to the full the soil's productive power. This is the word of wisdom from the Department of Agriculture, from such railroad presidents as Mr. James J. Hill, and other high authorities. President Brown, of the Central, is credited with the statement that cultivating the farms of New York to match the per-acre production of potatoes in Maine would mean an increase in the farmers' yearly returns, estimated on recent average prices, to the amount of $52,000,000. The pecuniary interest of the railroad company in such an undertaking is plain. As a beginning it bought a "run-down" farm not far from Rochester, and put it in charge of a competent farmer, whose intelligent methods increased its per-acre yield of potatoes from 60 to 300 bushels. It has obtained another such farm not far from Utica, and plans to work four more, all of the "used-up" type, and so situated as to exhibit the capabilities of the various soils and climates of the State. As soon as any one of these farms has been developed to its highest productiveness it will be sold, another worn-out farm bought and improved, in continuation, until no further stimulus to gainful agriculture is needed. The expected result is that the farms of the State will supply the demands of of the people of the State, excepting wheat, with larger profits to the farmers and the railroad company, and with lower costs to the consumers. All this is of more than merely economic interest. It concerns the rural churches not only that farming should be prosperous, but that farmers themselves should cultivate that intelligent touch with nature in which scientific agriculture tends to mental and moral uplift. Economic betterment is auxiliary to spiritual. Praying "give us our daily bread" and effort to make bread abundant go together. The so-called agricultural clergy of earlier times, who labored with their hands, have their modern successors in the alert-minded rural pastors who are missionaries of improved agricultural methods.

No "Graveyard" Here

After research the editors can assure any reader, who may be thinking about an actual or possible call to the gospel ministry in New York City, that the city is not "the graveyard of ministers" that a widely reported Lenten sermon has recently alleged it to be. Mortuary records do not substantiate that statement, tho they show that the Brick Church has within a few years been twice bereaved of its pastor by sudden death. Neither is the city a graveyard of disappointed expectations in the ministry. Other communities, especially in rural districts, are more promising candidates for that low degree. Ministers called to New York are carefully picked. That the calls of two or three wealthy churches have been repeatedly declined is no evidence "that ministers seem to be shunning rather than seeking New York pulpits." There were stronger calls to stay at home—in one case the unprecedented inducement of a petition by the city magistrates of Birmingham, England. Such facts dispose one to dismiss the rest of the discouraging picture as the product of partial knowledge, or of indigestion, or of an excess of Lenten sackcloth and ashes. *Per contra:* every parish in the world has its difficulties, every occupation or station its misfits. Even Paul found philosophic Athens a sort of graveyard compared with cliquish Corinth or riotous Ephesus. The depopulation of residential districts by encroaching business, the suburban exodus caused by foreign immigration, the constant flitting from flat to flat, impose on New York ministers conditions that only consecrated genius and patience can cope with. But, given the apostolic spirit, the opportunities for an effective apostolic influence are too many for wise effort to end either in a graveyard of hope, or, with hygienic regulation of work and sleep, in untimely interment. Preaching to a great assembly with reporters in quest of "copy" for the Monday newspaper is not the necessary or infallible sign of a successful ministry, nor is a half-filled house the sign of inefficiency. Men might be named who preach to sparse congregations, but whose evangelical activity goes out to reach men with influences that elude observation. In short: other things being equal, he who sets ten people to work will count for more and better than he who tries to do the work of ten.

Campbell's New Attitude

In a recent Sunday-morning sermon at the City Temple the Rev. R. J. Campbell took occasion to express some severe strictures on the newest development of the discussion on the person of Christ. It is significant of the great unsettlement of present-day religious thought that the founder of the "new theology" should feel constrained vehemently to demur to the positions arrived at by the late Father Tyrrell on the one hand and by Dr. K. C. Anderson on the other. The former struck his final note in pathetic tone in his latest work "Christianity at the Cross-Roads"; the latter has created considerable sensation by his article on "The Collapse of Liberal Christianity." Mr. Campbell loudly voiced his discontent with the heterodoxes of the school of thought which has suddenly emerged from the confusion of controversy. We are glad to note this manifestation of dissatisfaction. Mr. Campbell has so often and so violently declaimed against whatever seems to be included under the category of orthodoxy that it may be safe to say that few of his hearers might expect to hear from him a really vigorous repudiation of the theories of the modernist leader or of the truly bizarre enunciations and speculations of Dr. Anderson, whose sophistry sublimates away all personified realism in connection with the record concerning Jesus Christ. It is already evident that a reaction in favor of evangelicalism has set in. It has been expected, and it was inevitable.

Rockefeller's Money and Ministers

"The most comprehensive scheme of benevolence in the history of humanity" is one description of the new "Rockefeller Foundation"—an incorporation of trustees which Congress is asked to legalize for the administration of the vast income from John D. Rockefeller's fortune. The object as stated is:

> "to promote the well-being and advance the civilization of the peoples of the United States and its Territories and possessions and of foreign lands, in the acquisition and dissemination of knowledge, in the prevention of suffering, and in the promotion of any and all the elements of human progress."

We think there is no class of men more efficiently and unselfishly engaged in promoting "the well-being and advancing the civilization" of mankind than the ill-paid and hard-worked clergy of America and other lands. The "elements of human progress," underlying all other agencies to give them direction and make them valuable, are furnished by the clergy and their churches, in larger measure than by any other class. And if suffering is to be "prevented" we know of no finer field in which to carry on the process than the average parsonage, where poverty smites the most delicate spirits and deprivation curtails the most meritorious talent and hedges in the most self-abnegating lives anywhere lived on earth. If this large benevolence is to really serve the objects now announced in its act of incorporation, it may well begin with the ministers—a class of men who will be the last to ask anything for themselves, but who will understand better than any other beneficiaries the wide bearing and enduring results sure to follow, if the incorporators are wise enough to see this opportunity. The problems of recruiting the ministry and increasing its efficiency would partly be solved if, by means of this fund, the ministers of the Christian Church could be relieved of the pressing pinch of poverty and assured of moderate pensions at the end of an honorable service.

Religious Citizenship

From California, Illinois, and New York—to mention only specimen cases—evidence of badly demoralized ideals of citizenship has recently been coming. The religious teachers of the 34,000,000 adherents of American churches have here a problem of the first importance presented to them. The Senate of New York is at this moment of writing investigating a severe charge of bribery made against its president *pro tem.* In Chicago investigations, which some "honest taxpayers" have done what they could to hinder, have exposed frauds in the administration of city business, which have resulted thus far in resignations and indictments. In San Francisco a number of citizens drawn for jury service in a trial for bribery, when questioned as to their fitness, declared under oath that they would not give a verdict of guilty, however completely the fact might be proved, if the accused had succeeded in breaking a "strike" that was threatening investments. And the new mayor has publicly said: "I am mayor of San Francisco, but I am, first, a labor-union man"—thus subordinating public interests to class interests. With such ideals of citizenship, Americans in stations of official duty are at a lower moral level than Japanese in similar stations, whose patriotic devotion to the honor of their emperor and country is an almost religious passion. The Japanese have been educated to it from their youth. Americans have not been so educated, but they must be, if our republic is not to perish in the moral corruption that has wrecked others. A committee of San Francisco's best citizens insists on the need of thus preventing civic demoralization: "No child should be permitted to leave the grammar-school until he has had thoroughly instilled into him a strong sense of his obligation to the State to set aside all prejudice or private interest, and act as juryman in any case in which he may be summoned. He should be taught that this obligation is sacred and that its performance is the highest kind of public service, outranking the mere physical courage and devotion of a soldier." It is at least quite as important that no child should leave the Sunday-school without having the same duty imprest upon him with the potent sanctions of religion. For the child is already a citizen, however immature, and needs teaching that service of his country is a necessary part of the service of God. If he is ever to "experience religion," he must experience it in the practise of religious citizenship. What the Sunday-school needs to do toward this was set forth in the February number of this REVIEW by Dr. Strong's "Studies of the Gospel of the Kingdom," and can not be too soon nor too earnestly taken up in all American churches.

Preachers Who Doubt

A LAYMAN, writing on behalf of the pew in the columns of *The Examiner*, aptly expresses what may often be felt by other hearers of sermons besides himself. He considers it the duty of the preacher above all things to tell forth the truth. He asks, seeing that preachers must have their moments of doubt, why they should express such temporary doubts as are involved in processes of thought which they are under no obligation to disclose. The public is not interested in the fluctuations of a preacher's mind. It is his duty to satisfy himself before he tries to satisfy others. The people want his conclusions, not his thinking. The processes of his researches are worth nothing compared with his discoveries. Till he knows he should let others wait. He owes nobody his ignorance. When in doubt on any religious point he should investigate, not teach. There is the same obligation to affirm as to deny when one is sure; but till then there is none for either. If the subject is one on which a man can not be sure, as some theological problems are, he may say so. Many things can not be made reasonably sure; and these should not only be held in doubt, but taught as doubtful. We have no obligation to make men believe them. Such things are simply subjects for further investigation. We should not only know all we can, but know what it is that we know, and so not confound our knowledge and our ignorance. Were men willing to let their ignorance remain unexprest they would not have so much trouble with truth. They want to tell too much, and so they encroach on either their ignorance or their uncertainty.

CAN GOD BE BAFFLED?

A Criticism of the Logic of Universalism

The Rev. Eric Waterhouse, M.A., B.D., Hither Green, London

A Reply

Professor William G. Tousey, S.T.D., Tufts College, Mass.

I. The Criticism

There can be little doubt that the strength of the argument for the ultimate universality of salvation lies in the above question. The universalist will argue from Scripture, and will plead the instincts of humanity and compassion, but when pressed he will always stand at bay upon the ground that Almighty God can not be foiled. His mercy and justice should guarantee a final salvation for all men; but even apart from these, His omnipotence must secure it. If it do not, is the taunt, you have no God, merely a demiurge, a workman struggling with refractory material, whose handiwork was so ill-made at the beginning that He forever after employs Himself in futile endeavors to set it right once more. Hence, they argue, it is imperative that ultimately, after a long or a short time, for sinner and for saint, the soiling and toiling of this world, whose highest attainments are still spattered with the mud from which it arose, must end in a haven and heaven, a saints' rest and eternal Sabbath-day.

But the real crux of the matter is not the harmonizing of God's omnipotence with the eternal existence of sin, but with the existence of sin at all. It is not a question as to whether or not God is going to prove to our satisfaction His omnipotence by finally winding up the universe in a manner we approve. The true difficulty is this—how in His almighty goodness and wisdom He thought fit to allow sin ever to enter into the world.

There has been drawn a picture of a world, here or hereafter, where evil has burnt itself out, like the genteel and highly respectable paradise Spencer prophesies in his "Data of Ethics." Sin, merely a brief episode in the cosmic files of time, is finally put down, and its trumpery revolt against God crushed and squashed forever. Can we help asking the painters of this elysium why, if this be so, this petty drama of life, this peepshow, this foolish little flutter, this storm in the teacup which we call the world, was ever allowed to break in upon the ageless serenity of eternal rest? Apparently the Absolute One, tired of His absoluteness, unbent a while in play, and let a little world of men exist and run away from His grasp; but then, seeing it was going too far, caught it again, as the cat plays with the mouse. That is not an unfair picture of the guaranteed and fully insured universe where even man, do what he will, must finally, to vindicate God's omnipotence, be saved.

Life is poor stuff if this be all it means. There are some apparently who find it a comfortable thought, but there are others to whom its very mention causes a repulsive nausea. Can the advocates of this view realize what they are doing? They are tearing all the meaning, the reality, the earnestness out of life and offering us a waxwork puppet's existence. It means that whether we swim or sink, face life's rebuffs with a cheer or slink to a suicide's end, live like an angel or live like a devil, in the long run we are all picked up from the silly little stage where we have played the hero or the coward—what matters it which?—and put back into the box when the play is over. No doubt some kind of purgatory exists between, but what does it really signify? But a little longer or a little shorter time before we are all safely wrapt up in Heaven again: nothing more. Is that all life means? We fancy we are free. Is it real liberty or is it but to the end of our string? Is life a real battle or a sham fight where the Red army shall beat the Blue army, and both dine together when it is over? Are the blood and dust and sweat of life just so much effective realism, or are we carving out from its rough and tumble realities and destinies fraught with eternal results? There are many of us who would far rather believe we were living in a real world, at the risk of our own eternal happiness, than accept the vain show of the universalist's perfectly safe world. We would prefer to fight the battle, even if we lose, than fight where we can neither win nor lose. Better to chance damnation in a real world than to be assured of salvation in one unreal.

The universalist sometimes contents himself, however, with the assertion of a chance after death, tacitly assuming that this chance will be enough to bring about the final salvation that he desires for all. With the possibility of such a chance we are not concerned here. Let us grant it for the sake of the argument; let us be generous and grant a thousand chances. But the universalist position is not guaranteed thereby in the slightest. The man who signs the pledge for the first time is regarded hopefully. He breaks it and signs again: there is less hope this time. A third lapse and a third renewal, and still less hope. It is our universal experience that the man who fails to take the first chance is more likely to fail again than to take the second, and with each successive chance the probability diminishes. Grant these chances after death. Some may take them, but what guaranty have we that all will? If a man is free to choose then as now, it is probable, and must always be possible, that some will refuse and remain unsaved, and the universalist's hope falls to the ground. If, on the contrary, it be urged that the chances will be so inviting that men can not refuse them, we are simply led back to the mock world of willy-nilly salvation from which we had fled in horror.

A further argument is confidently based upon the goodness and mercy of God, which, it is said, would be impugned, as well as His omnipotence, if salvation be not for every one at last. But are we in a position to assert any such thing? An inhabitant of a world where sin, sorrow, and suffering were unknown coming to our world would certainly refuse to believe that these things could be reconciled with the conception of a God all-just, almighty, and all-merciful. But we believe it. Can it be alleged that if God permit man real freedom to decide for himself his eternal destiny and man decides against his highest interests, God is more impugned by this than by these other problems which we have admitted do not nullify His mercy, justice, and love? His ways are not always ours, and His thoughts are not comprehended by our minds; it is sometimes not the last resort of despair, but the truest course of wisdom to bow our heads and say before Him, with Job, "I will lay my hand upon my mouth."

We are brought back again to the question with which we started. We have seen that we can only accept belief in the ultimate salvation of all men at a certain price—a disastrous price; we must pay for our belief by sacrificing our freedom, and with it the reality of the fight we are engaged in and the issues it involves. Life tastes real; we act and teach and preach, whether we are universalists or not, as if it were. But the apparent contradiction of Almighty God being baffled in His efforts to save men is so potent to the minds of many that they accept its impossibility as a sufficient reason for the final salvation of all, good and bad alike, and refuse to see that thereby they are committed to a view that empties life of its richest and truest significance.

Yet the root of the whole matter is a mere quibble—we can not call it more—about the meaning of the word omnipotence, and an examination of what is implied in the statement that God is omnipotent may reveal it.

By God's omnipotence is popularly understood the power to do anything and everything. Will it therefore be argued that God can make a circle with unequal radii, a triangle with its angles greater or less than two right angles, or two and two equal to five? No one but a madman would assert that He could, working by plane geometry and within the laws of our mathematics. There are therefore apparently mathematical impossibilities to omnipotence. Whence, then, the inconsistency of there being also moral impossibilities? The only workable meaning that can be given to omnipotence is not the power to do anything and everything without conditions, but the power to decide without let or hindrance the conditions under which it works. Omnipotence itself, having chosen to work under the conditions of plane geometry, can not make, under those conditions, a circle of unequal radii, but omnipotence may be able to choose another geometry whose laws are unknown to us. But when God Almighty has chosen His equation and laid it down He Himself must work within it or choose another.

Moreover, it is plain that omnipotence can only prove itself omnipotence by doing. The omnipotence that does nothing is a contradiction in terms. Yet it is impossible to do anything without conditions. So that to work under conditions, which is assumed to be a limitation of omnipotence, is necessary before omnipotence can be omnipotence at all. Absolute unconditioned omnipotence would be absolute inability to determine anything. Instead of being the fullest positive it would be the barrenest negative. In fine, absolute omnipotence is neither more nor less than absolute characterlessness; we may as well say absolute nothing. The omnipotence that saveth its life will lose it; the omnipotence that loseth its life will find it. The true omnipotence is the power—a power we but partially possess—wholly to choose its conditions. Once chosen, omnipotence and frailty must both abide by them.

Most men, except hyper-Calvinists and philosophical theorists, believe in the freedom of the will. All men act as if it were true. But human freedom necessarily involves a boundary to God's omnipotence. If God has made man free He Himself must respect that freedom and not trespass upon it. Should it be said that such a thing can not be, are we not there just as much limiting omnipotence in saying that it can not create free beings outside of itself? The freedom of the will, in effect, which to many is a *sine qua non* of true morality, can only be established at the cost of sacrificing the absolute conception of omnipotence.

In brief, then, the position of those who reject as unproved the universalist argument is this: God made man free; in so doing the possibility, but not the actuality, of sin was necessarily allowed. Man by the abuse of his freedom created the actuality. But omnipotent God in creating man free must work within the conditions He Himself chose, just as He worked within the conditions of geometrical, mathematical, and other laws. Hence there are moral impossibilities even to omnipotence, just as there are mechanical impossibilities, and it is a moral impossibility for God to save a man against his will. To do so He must lay down fresh conditions and give man no will. The usual Christian teaching tells of chances in this life only. Should we grant innumerable chances hereafter, we only add somewhat to the probability of universal salvation, but do not make it and can not make it a certainty. We face, therefore, the possibility, if not the fact, of eternal sin and rebellion. But this possibility does not disturb us more than actual sin; both are necessary consequences of God's original act of making free human beings, and are no more a limitation of His power than that act was. Why God should choose to create man free is, of course, another question, and one that must be confest quite insoluble for us. The point of our protest is that this is the real question, not the possible eternal consequences of it. Whatever limitation of God's omnipotence there was, if it is to be called a limitation, occurred then. It is an arrant begging of the question to fix upon the later possibility of eternal rebellion against God. But if our argument be sound this creation of free manhood violates only the technical sense of the term omnipotence, and that technical sense has been shown to be an unworkable and therefore, we submit, valueless conception. A self-limitation of omnipotence willingly imposed is not in any valid sense a limitation that detracts from the worth of the conception of omnipotence.

We are now in a position to return to our question, "Can God be baffled?" We are not going to attempt to answer it dogmatically. We have protested against the assumption that it must be answered in the negative, but we can not commit ourselves to a confident affirmative. To insist that sin must continue in the impenitent soul forever involves other and graver issues outside our scope: we do not know enough to dogmatize in so confident a manner. All that this paper claims to attempt is a rebuttal of the assertion that the possibility of eternal sin is inconsistent with the Almightiness of God, and the assertion that such possibility—we do not say actuality—must be faced, and can be faced and held, at the sacrifice, not of God's omnipotence, but of a useless and misleading conception of it. We have denied that God, who foresaw and allowed the possibility of sin entering the world, must be insulted and baffled by the possibility of its remaining—a consequence He must have allowed for and thought it right to involve when He made man free. Our customary theology has recognized this and asserts it. It does not attempt, we think wisely, to explain why it was permitted, and seldom does it endeavor to reconcile it with God's omnipotence. But if our argument be sound, there is no need why theology should do so.

Such a position does not imply a callous consent to the eternal loss of human souls. Our heart's desire for Israel, all the Israel of God, is that they may be saved. Our quarrel is with the terms at which the universalist and pantheist wish to purchase universal blessedness. To do so they would have us believe in a tame world: we prefer the wild and free. The very chance and hazard they would eliminate is for us the meaning of life. They want a life polished off and rounded up: we prefer the ragged edge and unhewn stone. If in so doing we allow the risk for others, at least we take it ourselves also. Our own souls must stand their chance, and we all contend they should. The universalist wishes to be sure that our souls shall soar infallibly through the clouds to Heaven. So do we, but we would rather run the risk of total loss than believe we rise upward in a captive balloon. We would rather chance defeat than believe that God has fooled us, that our struggles here are no real fight at all, and God mocks at our puny victories. A hope like this is more precious to us than consistency with metaphysical conceptions of the Absolute, for it makes life real. We are here to work the works of Him that sent us while it is day, and somehow we understand not the precise way, but it is a sure instinct of our hearts, according as we are faithful or unfaithful in our little, according as we succeed or fail, that Almighty God in His Heaven, who has put a real sword into our hands and given us a place in His ranks to fight His battle, succeeds or fails with us.

II. Prof. Tousey's Reply.

The editors of this Review, indisposed, as they explain, to print a paper like the foregoing without giving the other side a hearing, have submitted it to me for comment. I wish that the task could have fallen to more competent hands; but the courteous terms, and catholic motive of the request, leave me no alternative but prompt and unquestioning acquiescence. Tho it must transpire that Dr. Waterhouse and I differ on what both would regard important particulars, I have the pleasant feeling that we might find ourselves in entire accord on most of the great questions of religion and philosophy; and I may as well confess that it would be more agreeable to me to bask in our agreements, than to buffet amid our differences. Let it be premised that I am to undertake no defense, nor even exposition of universalism, further than is made necessary by the criticism I am called to face. The limited space allotted me must be my excuse, if the review should seem too summary.

I can imagine that many who have had their conception of life enlarged, clarified, and gloriously illumined by the universalist outlook, and have found strength and inspiration in its blest assurances, will think that I ought to repudiate the critic's "not unfair picture of the universalist's perfectly safe world"; and that I ought to protest against the use of such verbal pigments as "peepshow"; "waxwork puppet's existence the very mention of which causes repulsive nausea"; "trumpery revolt against God"; "sham fight, where the Red army beats the Blue army and both dine together when it is over"; "silly little stage from which we are picked up, and put back into the box, when the play is over"; "mock world of willy-nilly salvation, from which we had fled in horror"; "where God befools us," and "mocks at our puny victories"; etc. I am disposed, however, to refer such language to a self-intoxicated and therefore irresponsible rhetoric. To take it seriously, would call for comment more caustic than I like to indulge in.

But there appears in this connection a misconception so radical that it would be inexcusable to pass it by without a word. We are told that "many of us would rather risk our eternal happiness than accept the universalist's perfectly safe world. We would prefer to fight the battle even if we lose, than to fight where we can neither win nor lose"; the imputation being that, fighting in the universalist's perfectly safe world, there can be neither victory nor defeat. I greatly fear that our critic much overrates the security of that "perfectly safe world," and I must warn him that, if universalism be true, he may not think to find respite from fighting either in skulking or even in defeat,—it will be his doom *to fight till he wins*, tho the tally of his defeats should stretch in tragic length across the waste of centuries unnumbered.

What, then, is the "logic" to which this criticism is so vigorously addrest? We are told that "the universalist sometimes contents himself with the assertion of a chance after death, tacitly assuming that this chance will be enough," sometimes he "confidently bases a further argument upon the goodness and mercy of God"; and sometimes rests his contention upon "the omnipotence of God apart from His goodness and mercy." Our critic assails each of these arguments in turn, incidentally giving liberal space to an account of the way universalism strips life of all meaning, reality, and zest. But in the end, to our serious bewilderment, we are expressly assured that "all this paper claims to attempt is the rebuttal of the assertion of the possibility of eternal sin as inconsistent with the almightiness of God.” Steadying our minds against this initial vertigo, let us follow the critic in a docile, and not too captious spirit.

Combating the argument said to be based upon a chance after death, Dr. Waterhouse, tho non-commital respecting the possibility of such a chance, is liberal enough to grant for the occasion a “thousand chances.” While gratefully acknowledging a concession so unusual, I hope I may not seem ungracious if I say that we are looking for even greater liberality at the hands of Infinite Mercy. We are looking, not merely for a thousand chances, but for a thousand times a thousand,—in fact we conceive that the gate will forever stand ajar to the truly penitent. But this, we are told, “does not guarantee the universalist’s position in the least; for it is our universal experience that the man who fails to take the first chance, is more likely to fail again than to take the second chance, and with each successive chance the probability diminishes.” But, a little farther on, we meet the declaration that, “should we grant innumerable chances hereafter, we only add to the probability of universal salvation, but do not make it certain.” That is to say, successive chances after death “diminish the probability” of universal salvation, and, at the same time, “add” to that probability, tho not to the degree of certainty! Merely reminding our critic that, in the logical arena, it has long been counted dangerous equestrianism to try to ride two propositions going in opposite directions, it will be but considerate to allow him time comfortably to adjust himself to one saddle or the other, as he may elect. Meanwhile, with no disposition to aggravate the situation; I must, nevertheless, remark in passing, that no universalist ascribes to a chance after death any positive efficacy of its own; or, “assumes that such a chance will be enough to bring about the final salvation he desires.” Such a chance, he conceives, merely affords further time and opportunity for the truly regenerative agencies of the divine government to work their slow but certain work. We believe with Bishop Butler that, as there is an innate tendency and force in reason to triumph over unreason, so in the moral world there is an innate tendency and force in righteousness to triumph over unrighteousness, which needs only time and a fair field to realize itself. Recognizing that this mortal life is too brief for the consummation of the vast scheme and complex processes of spiritual evolution, and that the hindrances (to use Butler’s apt expression) to the forces which make for righteousness are too formidable for the immediate salvation of the more incorrigible, we naturally take a profound interest in the question of a chance after death; but it can scarcely be said, that we “content ourselves with the assertion of such a

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chance, tacitly assuming that such a chance will be enough."

"If," persists the critic, "it be urged that the chances will be so inviting that men can not refuse them, we are simply led back to the mock world of willy-nilly salvation from which we had fled in horror." I may as well confess that I am at some loss how to approach a mind that can see no difference between compulsory "willy-nilly" salvation, and salvation brought about by the lessoning of experience; the appeals of love; and the tireless solicitations of the true, the beautiful, and the good. But I should be unfaithful to my opportunity, if in the light of his rulings I did not admonish our brother, that, in his zealous labors to save sinners, he should resort with extreme caution to the Beatitudes of Jesus; and be scrupulously careful not to make the ways of holiness appear "too inviting," lest we all should resolve to walk therein, and so be "led back to that mock world of 'willy-nilly' salvation" from which we had fled in horror!

Our critic goes on to say, and very truly, that "the universalist confidently bases a further argument on the goodness and mercy of God which would be impugned, if salvation be not for every one at last." In rebuttal he submits, that sin, sorrow, and suffering are now in the world; nevertheless, we believe in the goodness and mercy of God; therefore, we are estopped from holding that eternal sin, sorrow, and suffering impugn His goodness and mercy. It would certainly disconcert me greatly, if in the "logic of universalism" there could be found reasoning comparable to that, or any admission that "the possibility of eternal sin and rebellion does not disturb us more than actual sin"; and I must lament that our esteemed critic did not take counsel of Job earlier in the paragraph, and "lay his hand on his mouth" before it made articulate his inability to see that the admission of the possibility of moral evil ("the *sine qua non* of true morality"), suitably hedged about, made serviceable to the upbuilding of character, and essential to the realization of a kingdom of righteousness,—is less dark, sinister, and compromising, than the opening up to fallible feet a broad way leading to eternal apostasy; and a pit of eternal, irremediable, and fruitless wo.

At last we are brought to the argument upon which, it is alleged, "the universalist, when prest, always stands at bay"—the argument whose rebuttal is assigned as "the sole aim" of the paper we are reviewing. This argument is conceived to run as follows when reduced to lowest terms: God in His infinite goodness and mercy would have all men to be saved; being omnipotent, he can not be baffled; therefore, the salvation of all is assured. The whole strength of this arugment, the critic tells us, "rests on a quibble—I can not call it more—about the word omnipotence." True omnipotence, he insists, is, not the power to do anything and everything, but the power to decide the conditions under which it works. The technical, metaphysical, conception of omnipotence as absolute, is unworkable and absurd. "Absolute omnipotence is absolute nothing." God, for reasons we can not fathom, made man free; and, in doing so, set bounds to His own omnipotence; thenceforth it became a moral impossibility to save a man against his will. In fact, there are moral impossibilities even to omnipotence, just as there are mathematical impossibilities.

That our critic may, once for all, be dispossest of the very misleading idea that the universalist's contention is based "on a quibble about the word omnipotence," and that it may be seen how wide of the target his "sole aim" is, I hasten to say, that I regard his exposition of omnipotence, in the main, as just and admirable, and to assure him that universalists have long been accustomed to construe that attribute essentially after the manner he enjoins. It is a fundamental belief with us that

God made man free; and, so far, of course, accepted certain limitations to the exercise of His omnipotence. We are quite willing to concede that omnipotence can not "save a man against his will,"—not, however, because of the inviolableness of the human will merely, but because of the very nature of salvation. The initial element, and very essence of salvation, as we conceive of it, is the will to be saved. From this standpoint, to say that no man can be saved against his will is about as luminous as to say, no man can will what is against his will,—no man wills to forsake sin, whose will is to follow sin.

But waiving this, it will be more to the point of the present issue frankly to concede for the occasion, that omnipotence can save no man against his will. Nevertheless, we submit, that it is easily within the scope of omnipotence directed by infinite wisdom, and impelled by infinite love, so to order things that at last every man shall, of his own desire, will to be saved—and this, be it noted, without resort to compulsion in any form; but in calm reliance upon the ultimately infallible agencies of education, discipline, and persuasion.

Do we admit, then, that God can be baffled? Assuredly, if by this is meant: can man, within the range of the liberty that is his, ignore the admonitions, and disregard the commands of his Maker? But, if the meaning is: can the ultimate designs of the Creator, and the supreme purpose of the moral order, be made to miscarry, and finally result in defeat?—this, it is to be confest, we can not believe; not, however, because it would impugn the omnipotence of God; but because it would impeach His intelligence, His justice, and His mercy, to whose service all the resources of His power are forever dedicated. We concede that God can be temporarily baffled—if the unhappy word must be used; and our reproach is reduced to this, we can not think that He will be ultimately foiled as respects His supreme desire, and deliberate purpose in creating moral beings.

Down deep, and underlying the whole contention of Dr. Waterhouse, will be found, I am led to think, an assumption which will scarcely bear the light of explicit statement,—an assumption of the absolute, unconditioned freedom of the will. This, I suspect, is the real premise of his inference that God can be baffled, and that human destiny must forever remain uncertain. To me it is a curious poise of mind that can, on the one hand, withhold absolute freedom of action from the Creator; and, on the other, so arrogantly claim it for the creature,—when the experience of every hour affords demonstration that our freedom is limited on every side, and conditioned so variously that it should not surprize us that scientific determinism makes such easy, tho deplorable headway. I must think it anomalous, at least, that man may baffle the righteous will of the Almighty, but the Almighty may not finally divert the hell-bent will of man. If the conception of the absolute omnipotence of God is unworkable and absurd, I submit that the absolute, unconditioned freedom of man is even more so.

It will now scarcely be necessary to remark, that it is distinctive of the universalist position to hold, on the one hand, that man has been given a real, tho not unconditioned freedom; and, on the other, that God exercises over His creation a real, tho self-limited sovereignty. It will be seen that the logic of universalism rests, not so much on the technical omnipotence of God, as upon—may I say it—His common sense. We conceive, that it would not be at all the part of common sense for the Creator so far to abdicate the throne of His kingdom that undisciplined subjects might bring on a reign of interminable anarchy, and finally defeat His most cherished designs. Nevertheless, I must reiterate our belief in real freedom. We believe that the Commander of the great school-ship has given to us, so to speak, the "freedom of the deck"—a freedom large enough for the purposes of discipline, and the evolution of the virtues; but we can not think that He has so far relinquished the helm to childish hands that the ultimate aims of the voyage may miscarry, or any part of the precious freight be finally lost.

While I can not but hope to have shown that the logic of universalism is less vulnerable than our esteeemed critic has imagined, I wish it might be mine to forestall any accession to that "repulsive nausea," from which it seems he suffers when he contemplates a moral system under whose patient and far-reaching discipline every knee must finally bow, and every tongue confess the beauty of holiness. And, when I allow myself to reflect upon his dismay when he shall discover what revolution the universalist philosophy is working in the religious world to-day, and the resistless character of its progress among thinking men, I am impelled to hurry to his side, and to assure him, that tho the universalist conception should prevail, all is not lost—that in a world where men, through rugged ways, must work out their own salvation; and tho cast down and sorely bruised times without number, must struggle on till they win,—he may find stress equal to all his strength, fighting to suit his breeziest moments, hazard enough for his most reckless mood, and tragedy sufficient for all the requirements of his rhetoric. And, tho it be what he is pleased to describe as a "fully insured world," he may suffer loss after loss to the verge of all but irretrievable disaster; and be brought to such abject misery and famishing want, that, like the man in the parable, he will fain fill his belly with the husks of swine. Following up the allusion, I venture to predict that when that prodigal who shall wander longest in "the far country," at last, under the inexorable schooling of the moral order—shall "come to himself" and out of that truer self resolves to return to his Father's house, if in all that painful way these worn but resolute lips should part in speech, it will not be to complain of the tameness of life, nor to jibe at the shallowness of its realities. And at last, when that tragic figure draws near the gate, and He from within comes hurrying forth—He of the infinite compassion—He of the unrelenting love—He of the all-seeing eye and unfathomable fatherhood,—He, I promise, will not "mock the puny victories" of that scarred, broken, famine-stricken, but victorious man; nor essay to pluck him as a "puppet" from a "silly little stage."

THE "EDUCATED" MINISTER

The Rev. Edward H. Eppens, Memphis, Michigan

The perennial problem as to what constitutes a proper cultural and professional equipment is one which every student tries to solve for himself, either to justify his intellectual habits or to secure a definite goal toward which he can set his face. And the solutions will be as helpful to others as such personal matters generally are; like the tedious lists of the orthodox "Hundred Best Books," they will but reflect the tastes of their respective authors. Happily the book has not yet been written which is, as the phrase goes, "absolutely indispensable" to a healthy, normal mind. Good work was done by men who never heard of Shakespeare, and some noted scholars of to-day can not manage Dante or Homer.

What is necessary to a liberal education is therefore still an open question that will continue to agitate the pedagog and what shall or shall not be taught in the theological schools is a riddle on which the wits of future generations will, no doubt, exercise themselves with the same vigor that is put into the discussion to-day.

Some ministers begin the study of Assyriology at seventy; some read a certain prescribed portion of poetry *per diem;* some are amateur astronomers and botanists; some are trying to understand the book of Revelation; and some are plain preachers who write sermons. The term "education" does not convey a very definite idea, nor have the various authorities been able, so far as can be learned, to agree on a list of books or subjects which a man of culture and influence and solid worth should not master—an omission that is most ominous, suggesting all sorts of inferences about authorities and books and ministers. They may be passed by with the consolation that, barring the great spiritualities, it is evidently a hopeless task to decide what a man must know to be an educated minister.

When the preaching-function is exalted above all others the sermon becomes, of necessity, the main touchstone of the ministerial qualification. By the sermon a preacher stands or falls; for better or for worse, it is by his sermon that the world judges of his fitness to be a messenger of the Word. The obvious exceptions only serve to put the general rule into a clearer light. The sermon, therefore, will reflect, if anything does, the intellectual habits of the profession.

Sermonic statistics are not available, but it is sufficient to know that there are, in round numbers, about 150,000 ministers in this country. These ministers preach, let us say, 300,000 sermons a week. For safety's sake we shall assume a million sermons a month. Two things may be predicted of this enormous output without danger of contradiction:

1. That it represents a tremendous amount of hard, conscientious work. The worst enemy of the Church will admit that ministers, as a class, are in dead earnest about their calling.

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2. That, unhappily, recalling Carlyle's remark about the number of British fools and weighing all the probabilities, a vast portion of these million-a-month sermons must be condemned as dull as ditch-water.

"As dull as a sermon" has passed into the language as the *ne plus ultra* of vapidity. Considering the eternal fitness of things and the subjects at issue, it ought to be "as dull as the stock-exchange" or "as dull as a Democratic national convention."

A valid excuse is, of course, the physical impossibility of the strongest minds being at their best twice a week, as the clock moves, or the weakest—admitting such for the sake of argument—at their best more than twice a year. A million sermons a month is a frightful strain on the ministerial mind, to say nothing of the laity. Even Homer had to nod occasionally, and we read of at least one auditor who fell asleep during the preaching of Paul and toppled out of the third story "and was taken up (for) dead."

One of the interesting experiments with which some educators have been shocking the world of late has been the examination of thousands of college men to test their acquaintance with the contents of the Bible, starting with the axiomatic theory that no "liberal education" is worth the name that does not include a tolerable familiarity with the Magna Charta of Western civilization. And the results have been such that the professional champions of the Bible have certainly been justified in drawing some very long faces and some very unflattering inferences about the quality of certain college courses and the general fitness of our American youth to be called "educated." Much editorial and pulpit energy has been expended in flaying this or that "system" which is responsible for such ignorance about the names of Moses' parents, the authors of the Pentateuch, and similar Biblical troglodytes, or about the correct meaning of the term "Higher Criticism"!

It would not be a difficult task to show how far the particular questions that served to expose this Egyptian darkness deal with matters that a man needs to know and how far they touch the *adiaphora* of culture; but suppose a similar experiment were tried on the clergy—it is a little disquieting to imagine how they would fare, perhaps, in an examination intended to test their acquaintance with some useful facts. It is easy to construct a sample list.

The preacher is constantly engaged in the interesting story of a progressive humanity. What do you know about the Neanderthal man?—He ought to be an authority on pulpits as the proper *pou sto* for the profession. What is known of Niccola Pisano, the man of whom Lord Lindsay justly says, "neither Dante nor Shakespeare can boast such extent and durability of influence"? The preacher is ever interested in the fundamental difficulties of Habakkuk. Who was Candide? Presumably the minister who quotes Genesis is reasonably sure of his cosmology: Give the argument of the famous Belfast address! He must expound the mystery of souls and the problems of a future life: What is the "Law of Psychic Phenomena"? And now that the world swears by naturalism and the pulpit thunders against Zolaism, the question is in order: What gospel do the three "evangelists," Mathieu, Marc, and Luc, actually proclaim? What is the religion of the Superman? Why is Kundry not simply a vulgar strange woman? (This identification in high ecclesiastical circles proves better than a hundred pages of argument to what drivel we can descend when some preachers feel called upon to act as censors in matters of art.)

These are not questions that poke into the *rumpelkammer* of forgotten, musty fossils; they touch, as the reader sees, upon matters of some little interest. It may be stoutly maintained that some of these notables are infinitely more vital than the Mahershalalhashbazes and the Nabuchodonosors of the lecture-room, altho they are not found in the Bible, and that, on the principle that a live dog is better than a dead lion, these moderns crowd the patriarchal legends hard on the score of present-day importance. Œcolampadius and Baronius and Camerarius were good men and true, but it should be remembered that there are some other prophets who may not be in the proper odor of sanctity and who yet, like Balaam, may have a tremendous message for the chosen people. How many of the 150,000 clergymen in this country would come out of such an examination with flying colors? It is to be feared the reverend examinees of the cloth would not prove much sounder than those "ignorant" college boys who have been the unfortunate victims of this experiment in vivisection.

The time has passed when the scholar could expect to be a Pico della Mirandula or a Roger Bacon, knowing all things, possible and impossible; a minister's brain is not expected to be the *omnium gatherum* of a Jack-of-all professions. Memory is replaced by a safer clipping-file and the infallible note-book, and libraries flourish like the proverbial bay-tree. But if there is a profession which should not tolerate the Margites, indifferent to the knowledge of many things that count in life, that profession is the ministry.

It may be objected that such things do not make wise unto salvation—which is as correct as the obvious counter-statement; neither do the hundreds of volumes on liturgics and homiletics and pedagogics and dogmatics which load the pastor's shelves—"books an up-to-date minister's library can not be without," whatever that may insinuate about the rating of the reader's mentality. But if they are not passports to heaven, they are, at least, powerful solvents of any chance theological thick-skin which may still inconvenience the profession in spots. And that such solvents are sometimes needed, any man will testify. The following will illustrate the situation.

A venerable expounder of the truth noticed on the desk of a brother-worker a certain volume conspicuously labeled "The Evolution of" something or other. The title gave rise to this ingenuous colloquy.

"Do you read such stuff?"

"Yes, why not? A minister who wants to reach—"

"Bah! It's all of the devil!"

"Did you study the 'Origin of Species?'

"Yes, I looked into it some when it first came out and I made up my mind about it then"—when, by the most charitable computation the man of God could not have been out of his teens, and that about a book concerning which one of the keenest scientific thinkers of the last century once confest, "I have read the 'Origin' for the sixth or seventh time, becoming confirmed in my opinion that it is one of the most difficult books to exhaust that was ever written, . . . one of the hardest books to understand thoroughly that I know of, and I suppose that is the reason why even people like Romanes get so hopelessly wrong!"

Those times are swiftly passing by.

Much is said currently about the lack of an educated ministry. In these days of educated janitors and educated horses and educated journalists it seems a strange thing to accuse a "learned" profession of a lack of education. The ministry is educated—only a few nabobs of knowledge doubt that. If congregations are unfortunate in the choice of their leaders it is not because of a dearth of promising candidates; churches, like vice-ridden cities, generally get what they want. If there are any just complaints, the reason must be sought, not in the lack of education, but in a wrong kind of education.

The dictum has lately gone forth from the seats of authority that in these days of minute subdivision of labor the minister, too, must be a specialist. An oracle indeed! The precedent is ancient enough, for that was just what Paul thought: To one man is given the gift of tongues, to another is given the interpretation of tongues, to another teaching, to another writing novels, to another "running" a church, to still another raising money. These are various ministerial callings with various names and accompanying honors—professors, popular preachers, promoters, evangelists, financial agents, after-dinner speakers. But the ordinary pastors (poor things!) who make up the rank and file of the American ministry are not included in such a classification. And yet they too should have a specialty of their very own. Their specialty—speaking now only of the intellectual aspects of the subject—should be that of the bee, gathering the sweets, the best of all the flowers scattered over this wide, wide world. If such a huge eclecticism sometimes becomes the nightmare of a conscientious student, it is still the saving grace of his work in the study. To be the Briareus of the professions, to be stranger to nothing good in humanity, to have a claim on truth wherever found: that seems quite a respectable specialty for the most ambitious mind!

The public have lately been favored with an authentic list of the many books read by the president in the course of a year or two, "purely for enjoyment," and the consequent amazement of many professional students reveals how unusual the list is considered to be. Those ministers who confess that they can not command the time or the endurance to read "The Ring and the Book" or "Faust" or Gibbon's "Rome" might profit by taking a leaf out of the book of a pretty busy President of the United States of America who has a few things to do that are not purely for enjoyment.

Even in the matter of magazine-reading ("but I don't read the magazines,"—as is painfully evident) even here the pastor might learn something to his advantage. The brother who took two hundred magazines and had to give up his pastorate in order to keep abreast of the monthly flood is a warning to all. But a number of things have happened since the days of Abraham. Matthew Henry is a miracle, in his way; still, there are some facts which a dime magazine may know better, facts which count, facts which it is unpardonable for even an august missionary board not to know and to heed! Perhaps if some men would quit their weighty tomes of learning long enough to note what everybody is busy about to-day there would be less un-Pauline beating of the air and more grappling with the grim problems of a wretched humanity, less moonshine about "sin" and more fighting of specific rapacity and infidelity and selfishness. Stealing a chicken is, in a sense, worse than the sin against the Holy Ghost. The morals of our country have suffered more from one "captain of industry "(personalities would be invidious) than from a whole raff of Ariuses and Socinuses; and the Old-Testament prophets with all their glorious indignation against the boodlers of Babylon could have learned volumes from the twentieth century. "He who has not learned to read his daily newspaper," says W. P. Atkinson, "will hardly read Gibbon and Grote to any purpose; he who can not see history in the streets of Boston, will trouble himself to no purpose with books about Rome or Pompeii," and, it might be added, he who does not find an inspiration for a better Christian life and for a more intense hatred of evil in the writings and deeds of men now living need not waste his time trying to find God in the prophecies of Jews dead these three thousand years. Not less about Isaiah, but more about the day's task with its glories and its drawbacks—unless, of course, we are professional historians and theologians.

Some will urge that that is just what the modern pastor is aiming at, even to the confusion of his conscience which tells him to have an eye to everlasting realities and not be distracted by modern conditions. Should he not view everything *sub specie æternitatis?* Assuredly, provided he does not forget that ortolans are good and that arsenic is a poison. Judge Black of Pennsylvania could afford to be so engrossed in his argument that he forgot that it was his hat which he had dropt on the floor and persisted in using it as a cuspidor until he had finished his case, but such otherworldliness is not pardonable in the ministry. So when some virtuous newspaper censors call upon the pastor to preach so-called practical sermons he feels very tired, and when others charge him with an unseemly running after the fashions of the hour, with diluting the authentic milk of the gospel with watery lucubrations about a half-understood science and a misunderstood sociology, he feels, worse still, like Issachar couching down between two burdens. The situation is certainly difficult! And the profession should at least be credited with a wholesome desire to do what is best. While some are hopelessly entangled in the meshes of tradition, most pastors feel the gravity of the problem. They see that the trouble is with a mistaken conception of the function of the ministry, held both inside and outside of the ranks. Evidently the wrong things are expected of the wrong man.

The idea is still rampant that every good pastor must be a good theologian. One can be a practical surgeon without much knowledge of biology; one can be a great cook without chemistry, the ladies' magazines to the contrary notwithstanding. What did Brillat-Savarin know about proteids and the artificial fertilization of sea-urchins? But we must still be told that a man can't preach without a correct conception of the atonement—and straightway the candidate, to be on the safe side, gives us another correct theory, to be thrown on the junk pile like all the rest.

"But the preacher must have a working knowledge of the great doctrines—" Exactly, and a great deal of that sort of knowledge can't be made to work with the most distressing urging. A theology that will work seven days in the week is not the easiest thing to find. We know Athanasius and Calvin and the other megatheria of the different theological epochs, but what august faculty would stoop to expound Omar Khayyam to a class struggling with the problem of original sin? The Persian is quoted from Sandy Hook to the Golden Gate, and workingmen who, thanks to the fashions of the turf, think Athanasius is the name of a race-horse use the quatrains as proof-texts; but they are not "theology." Few teachers would care to brave the board of trustees by recommending Huxley's "Life and Letters" to aspiring students who are expected to know what a typical man of culture actually thinks about orthodoxy. Sooner or later those students are bound to run up against some very disconcerting statements; under proper guidance it should be sooner rather than later.

The writer can recall the blank amazement on the face of a worthy man at a quotation of some words by Dr. Harnack. "Why," was the astonished remark, "that's rank infidelity"; which amazement and remark, being interpreted, meant—"I did not know a Christian could believe such things!" There are more things in heaven and on earth than are dreamed of in our theology, brother!

And whenever the enemies of the light catch the clergy on the hip it is because said clergy have disdained to acquaint themselves with a thousand and one plain facts as beneath the notice of a high priest of truth just because those facts are not stamped with the O. K. of tradition. Materialism is the bogy of many ministers and they talk wisely about its dread, pestiferous influence. Atheism is still preached about this side of the backwoods. Skepticism throws them into spasms, and agnosticism threatens to paralyze all their efforts at mastering the universe. Let it be whispered in the sanctum, these isms worry the world less than the price of next winter's coal or the style of the coming season's millinery, and as between a reduction of wages and the abolition of Christianity I am inclined to think the preponderance of interest will lean visibly toward the creature wants of to-day, and the man in the street chooses wisely, no doubt, according to his lights.

For these monsters have been put *hors de combat* for good, and where such a one but moves its venomous tail the St. Georges of these latter days can be trusted to slash it incontinently. Let a Haeckel just raise his head and he becomes the target for arrows as sharp and as deadly as those that finished off old Celsus. To confound such is only playing at skittles to one who has been seasoned in the arena of theological warfare. But there is danger that during the rush and roar of this battle of the giants some wicked, despised, little microbe may creep in and prove our undoing. "There is nothing, sir, too little for so little a creature as man." William III. broke his neck stumbling over a molehill, Louis VI. was brought to an untimely end by a runaway pig; Anacreon strangled on a grape-stone; and the writer of psalms had good reason to fear seductive smiles more than ten thousand devils. If there is one thing the minister of to-day needs to remember it is that there is nothing so indifferent as to be beneath his notice.

The theological schools, as such, had as their primary aim the production of scholars. Universities were the headquarters of the so-called "learned professions," and the *studium generale* as an institution meant at least one discipline—scholastic theology. Paris meant the Sorbonne. It is only of late years that some educators have been finding fault with the divinity schools for not taking into account the realities of life. What the final compromise is to be no man living can tell. In the mean time it must be kept in mind that the minister is, professionally, a worker, and only *ex officio* a learned man. Now, it is possible that a Platonic republic of learned men may be a magnificent ideal of life; at any rate, it would spell ruin to most sensible work if the saving salt of professional wisdom were to be flung aside contemptuously. Not many have the honesty or the temerity to say, as did Sir Henry Holland, "In my opinion, Plato was an ass." But only a few, comparatively speaking, can be scholars; unfortunately, ninety out of a hundred are mere hewers of ministerial wood and dusty cutters of stone, building at the walls of the church to keep off the Sanballets of our industrial age. What do these workmen care for many of the "vital" truths of the schools? Do they not know that these are in the safe keeping of the appointed watchdogs of the faith, the guardians whose business it is to shield the palladium at the center of orthodoxy, while the men outside take the hard knocks? Occasionally the enemy gets a shot as far as the citadel, but, candidly, how many care about orthodoxy, as such, to-day? She is surrounded with walls of adamant, and only fools think it worth while to attack her. So secure is she that sometimes there is danger that her defenders may yawn and even go to sleep—but outside in the trenches it is interesting, terribly interesting! There the fighters often wish the generals would come out of their bombproofs and help, as some have done, to their honor be it said, putting new courage into weary hearts. Out there an intimate knowledge of pick and shovel and the tricks of the enemy goes a hundred times farther than the greatest science of warfare ever worked out on the most approved lines, on paper.

But that is not the fault of the theological schools. It would be both ungrateful and foolish to charge them with a dereliction of duty. They are not hidebound. They are doing what they were meant to do, what they are asked to do. Theirs is a herculean task: to cover, as they must, in a short twenty-four months, more or less, the whole theological ground a man must cover before he can qualify to speak with becoming authority and modesty on such large topics as Sin, Redemption, the Attributes, and the Immortality of the Soul. To ask them to sacrifice precious hours to the study of a score of arts and sciences which, just now, do not enjoy the benefit of clergy is a discreet way of intimating that they had better close their doors altogether. Three terms is not too much for the philosophy of the Christian religion, or three centuries either, for that matter! Besides, they must take the material they can get and must, perforce, teach the A B C of several languages before they can expect to introduce the acolyte into the ecclesiastical mysteries. The schools, let that be said of them, are doing all that can reasonably be expected of them—even some things besides.

The trouble is rather with the man who comes from them, or, to put it differently, with the plan he follows after the academic doors have closed behind him. In the precincts of the Oracle of the Holy Bottle it was wisely said that priests and all persons who devote themselves to the contemplation of divine things ought to keep their minds sedate and calm, and avoid whatever may disturb and discompose their tranquillity. That is good advice. And it may be remarked that nothing will get the minister into hot water quicker and will better serve to keep his mind in a continual turmoil than the idea that any school can say the last word to a man whose calling is work in the topsy-turvy field of an active ministry, rather than work in the more orderly field of serene scholarship. The dunce at college still has a good fighting chance against the honor-man, as has been demonstrated innumerable times. Such is life.

Whither, then, shall the minister turn for the weapons and tools of his life-work? Anywhere, everywhere! If they are serviceable it makes little difference whether they come from God or from man or from the devil. "The wrath of man shall praise thee." Henry Ward Beecher's method is instructive. He had the preacher's sixth sense developed to perfection; with unfailing accuracy and taste he could select in the most unpromising quarter that which could be of any use to him in his work. Everything was grist for his mill.

The fisher for men who wants to succeed must fish in all sorts of water and bait his line with some things not cataloged by the Waltons of authority. He must not fear to make excursions *in partibus infidelium*, nor hesitate to be a law unto himself. The only test of his method is whether he catches the fish. Rabelais can teach some things that are not to be found even in Lange's commentary; certain it is that Pantagruel is a better guide than Calvin on how to suffer fools gladly and scripturally and with that saving sense of humor which theologians *von Fach* have not yet preempted.

The Sentimental Traveler's observations are worth quoting in connection with this subject: "I count little of the many things I see pass at broad noonday in large and open streets. Nature is shy . . . but in an unobserved corner you sometimes see a single short scene of hers worth all the sentiments of a dozen French plays compounded together; and yet they are absolutely fine, and whenever I have a more brilliant affair on my hands than common, as they suit a preacher just as well as a hero, I generally make my sermon out of 'em, and for text 'Cappadocia, Pontus and Asia, Phrygia and Pamphylia,' is as good as any one in the Bible." It may be worth noticing that this was said by a preacher and not by some satirical, heckling infidel.

The clergy of the present day have an immensely bigger task than the one which confronted the clergy of the eighteenth and nineteenth centuries. Their one business is to keep alive the interest in the higher realities of life, and that is, to-day, a task beset with difficulties of which the great religious thinkers of the past never dreamed. This calling is infinitely higher, because infinitely more exacting, than the equivocal honor of being just a priest with the priestly function of attending to the mysterious rites of the church in a more or less perfunctory way. "Once a priest, always a priest"; but the ministry is kept alive only at the cost of eternal struggles and infinite adaptations. That is what makes it the most gloriously exhilarating profession in the world.

By common consent the world to-day needs a more vivid respect for things religious; and one of the ways to secure it is for the pastors to adapt themselves, with sympathy, to its peculiar point of view, and not to incur the criticism which a distinguished public man voiced when he remarked that many of our intelligent men and women have thought out the fundamental truths of religion for themselves, and are content to let the clergy talk. "Are content to let the clergy talk" is certainly, if correct, a vigorous slap at the much-talked-of power of the pulpit which the papers are discussing pro and con during these troublous times. In other words, the further proceedings of the preaching preachers interest many intelligent men and women no more, because, plainly, those proceedings are not interesting.

Religious life must touch all points of humanity. The Christ that must be preached does not crowd out the scientist, the artist, the philosopher. There is room for all. God's truth is no truer than any other truth—if there is any other. There is nothing small in this universe.

To see all this properly will not overwhelm us with the abomination of desolation, scientific sermons and lectures on madonnas and dogmas and philosophical riddles—the American pastor, having learned his lesson by sad experience, has just about done with that sort of thing. But it will make the gospel a message that can be translated into the terms of any man's life, that can speak the language of the critic as well as the language of the child, becoming all things to all men in the interest of truth. The modern restatement of the verities of the spiritual world need not miss a single idea of value, but it will make it mightily interesting to some who have outgrown their former beliefs and who feel that life is to be seen whole or not at all.

THE MINISTRY AS A FRATERNITY

Prof John Wright Buckham, D.D., Pacific Theological Seminary, Berkeley, Cal.

Without disparaging the fraternity of any other profession, occupation, science, art, or craft, a fair case might be made out for the ministry as surpassing them all in close, fine, free fellowship. Saying nothing of the sacredness of it—and that goes without saying, and yet is the subtle secret of it all—the humanness of it is rich and deep and binding. The ministry has long been known as the profession of books, and such it is, and may it ever be! for books are the doors into the choicest treasuries of the human spirit—but it is also the profession that comes into closest, most intimate contact with men and women as they are, sinning, repenting, aspiring, suffering, sorrowing, dying. That is at once the cross and crown of the minister—to know sympathetically the human heart, in its abjectness and in its glory. Now when men who have this daily experience in common of trying to help their fellows come together, and when it is further taken into account that these men are, as a rule, as finely educated, as well-read, and as deeply concerned with the thought and life of this time as any body of men that can be assembled, when such a company of fraternal spirits get together—well, the atmosphere has a fair degree of ozone in it and not infrequently some electricity. At any rate, it is not chilly. A friend of mine not a minister often remarks that ministers have more funny stories to tell than any others. True, but who has a better right to them? Not a few emerge from experience. I remember once at an installation intermission being one of a group including one of the editors of *The Congregationalist*, of which the late Dr. Herrick, of Boston, was the center, that found infinite delight in relating wedding experiences. The genial charm lingers in my mind with which that princely pastor and preacher told of his efforts to keep a sober face when on one occasion, after much interesting bustle behind a closed door, suddenly the door opened and the happy couple marched in, to the music of the wedding-march from the throat of a lusty graphophone. He is an unblest minister who has not had some amusing wedding-incidents to offset the shadows of the funerals. Doubtless the uninitiated worldling thinks of "ministers' meetings" as enwrapt in solemnity and gloom. Little does he know. If any company of men knows how to have a "good time" together in the fullest sense it is a company of ministers.

It is needless to be impersonal upon such a theme. My own experience has been largely with one of the historic ministerial associations of the country—the old Essex South of Massachusetts. Possibly there may be as fine associations, but that any fellowship could be finer in the days that I knew it—from 1890 to 1903—I could with difficulty be persuaded. To begin with, the intellectual atmosphere was stimulating. They were men who read and thought and formed opinions and could state them. There was one who was more widely read than any of the rest, Linton Bell of Marblehead, loyal friend, true brother. If we wanted to know about the latest book in theology or in literature we had only to turn to him; or if we wanted to know what was going on in the political and social life of England, again he was the man. And yet he was one of the best of pastors and never neglected his flock for his library. How widely we surveyed the horizon, how eager were our discussions, how hopeful were our conclusions! And over it all was a social temperature as genial and fragrant as a June day. Peals of laughter resounded through the parlors of the old Tabernacle Church of Salem, where we met, and yet none of the serene faces of the Tabernacle pastors that looked down upon us from the walls frowned. They knew better. One of our eldest and most genial members was wont at times, with a twinkle in his eye, to reprove some of the younger chaps for what he called our "unseemly levity," but often he was himself the instigator of it. Frequently we preached to one another, at least we showed the way we could preach when we did preach, and the hearers forsook the acrimony of seminary days and brought forth the choicest sweets of praise until the preacher forgot all the disappointments and failures of the past and resolved never to have the Monday blues again. It was not empty adulation either, but genuine appreciation.

Some of the men who created that atmosphere of fraternity are still in the Essex South, but many have scattered and one more, in many ways the best of all, has just gone home. Of all the good men in the ministry whom I have known the one who was most thoughtful for his brethren was George A. Jackson. Always he was thinking of the kind right word and the generous deed that would help his brothers. Keen in insight, gentle in manner, strong in love and goodwill, he ministered to ministers as well as to his people. Scholar, thinker, a lover of books, as well as a maker of them (high rank does "The Son of a Prophet" hold among the historical stories of Bible times), Dr. Jackson, as librarian of the General Theological Library, gave the latter years of his life, with the customary ardor that marked all that he did, to extending the privilege of access to good books to his brethren of the ministry. How greatly he magnified the office of librarian, filling it with the grace of heartfelt service. Through this and other services many a minister in other communions as well as his own will realize more fully the fraternity of the Christian ministry through George Anson Jackson. There was a kindred spirit in the Essex North at the time who has but briefly preceded Dr. Jackson, the winsome, gifted, warm-hearted Albert N. Hitchcock. Such men make the ministry honorable and attractive.

We had another association in Salem, still flourishing, made up of ministers of all denominations, and here again the fellowship was delightful, made even more pungent by the diversities of view-points. A silver loving-cup on my book-case presented to the secretary for ten years of this association is a perpetual reminder of the reality and joy and ministerial fellowship.

RELIGIOUS OUTLOOK ABROAD

Our London Correspondent

English Prelates in a Plight

The dark side of Erastianism is rapidly coming to be recognized by the British nation. Our system of Church and State is at length creating dissatisfaction among the very classes which have adulated it. The fierce agitation occasioned by the conduct of the House of Lords in rejecting the most equitable Budget ever presented to it by the House of Commons has issued in disaster to the reputation of the peers. Even the Tories themselves are aghast at the probable consequences. It is recognized on all hands that things can not be again as before. The *status quo ante* has perished. The Lords are being invited by many among themselves to reform their House. But most emphatic of all suggestions is the demand that no longer should Bishops be ensconced in Parliament as peers of the realm.. The cry is swelling louder and louder for the elimination of "Lords Spiritual" from the legislature.

Discounted Buddhism

Much has of late years been heard of esoteric Buddhism, and its ethical beauty, and of theosophy and the sublimated doctrines of its Mahatmas. Many cultured persons are still eagerly heading the expositions of this species of Orientalism. It must be severely disappointing to these novitiates in a system of pretensions and dreamy abstractions to hear from time to time the dispassionate verdicts of those who know Buddhism in its actuality. For Buddhism does not win any favor at all in the eyes of practical humanitarians. The Rev. A. H. Bestall, an experienced Methodist missionary in Burma, severely criticizes the inhuman indifference of the people in that land to the sufferings of victims of leprosy, a malady rampant there. Mr. Bestall says, "You hear a lot about Buddhism, but whatever people may say about its ethical beauty, Buddhism has never done one day's work for the poor outcast lepers." Another experienced Christian worker in Buddhist lands, Mrs. Franklin J. Kelly, American Presbyterian missionary in China, remarks that "practical Buddhism certainly is quite different from that theoretical Buddhism about which the editor of a prominent New York paper soars thus: 'Buddhism is so humane; so essentially a religion of love.'" Mrs. Kelly declares that after long residence in both China and India she is driven to the conclusion that Buddhism is from first to last a selfish religion.

Austrian Christian Socialism

Socialism is rampant in Germany and it is almost entirely divorced from religion. But in Austria the strongest socialist force is of a very different type. For in Vienna the Christian socialists are the most powerful section of the Socialist party. The well-known Burgomaster of Vienna, Dr. Lueger, is the popular and respected leader of the Austrian Christian socialists. His numerous friends and admirers are anxious at this moment concerning Dr. Lueger's life. After prolonged suffering from diabetes and failing sight, he has submitted to an operation.

Against the Kurds

It is of excellent omen, after the appalling events of last year in the Cilician highlands and valleys, that at length the Young Turks and the Armenians are settling down to amicable understanding. Altho the older Moslems are still sullen and malignant, they are constrained to quiescence. In the Adana district, the scene a few months ago of unspeakable tragedies, the Armenians are gradually being housed. The amelioration in the local conditions is due to the humanity and energy of the new Vali, Djemal Bey. Owing to the uncompromising opposition of the Armenians, the scheme for settling Jewish immigrants in vacant lands in Cilicia has been abandoned.

Zionism Flagging

The progress of Zionist sentiment not long since astonished the world. But with the passing of the original leaders the movement has seemed lacking in momentum. A lack of harmony was the chief characteristic of the resolution proposed at the recent Zionist Congress at Hamburg calling on prosperous

Jews to pledge themselves to emigrate to Palestine elicited emphatic dissent from the members.

A Loss to Russia

The death of Vassili Nicholaievich creates a blank in progressive Christian circles in Russia. This remarkable man was a saint of the most exalted order. He was the first chronicler of the modern Russian evangelical movement, for he addicted himself indefatigably to collecting records of the various trials of sufferers for conscience' sake, and he was thereby able to bring about that check to the cruelty of the Holy Synod which led to the Czar's more liberal policy. Vassili Nicholaievich was nothing more than a humble peasant, who became an itinerating evangelist, leading the "simple life" and wandering about in the remotest hamlets on his beautiful and beneficent mission.

Far North

Arctic evangelization is being singularly blest. That distinguished missionary and author, whose realistic books read like thrilling romances, the Rev. E. J. Peck, still labors indomitably among the Baffin's Bay Eskimos. He has translated the New Testament into their dialect. Mr. Peck was in his early career a seaman in the British navy. He became the first resident teacher among the Eskimo people at Little Whale River, on the eastern side of Hudson Bay. Mr. Peck reports a remarkable revival of spiritual life now proceeding among these Arctic tribes.

Far South

A sad tragedy has been enacted in Patagonia which is causing acute sorrow in religious circles in Wales. Mr. Llwyd Ap Iwan has been assassinated by brigands who attacked the stores at Colonia. This young Welshman was son of the late Principal Michael D. Jones, of Bala, who founded the famous Welsh colony in Patagonia. As soon as the shocking news reached Junin, Dr. Mehangel Ap Iwan, brother of the victim, hurried to Buenos Ayres, whence the government sent telegraphic orders to police stations south of Neuguen to cut off the retreat of the brigands. The sister of the murdered man is Mrs. Rhys, wife of Professor Thomas Rhys, of Bala-Bangor Congregational College.

The Great Christian Chancellor

The Right Hon. Lloyd George, Chancellor of the Exchequer in the British Government, is a statesman of whom his Welsh compatriots are increasingly proud. He is president of the Welsh Baptist Union. During his term of official residence in London, which occupies most of the year, Mr. Lloyd George regularly attends the Welsh Baptist church near Charing Cross as a worshiper. He can preach a sermon or give a religious address as readily and effectively as he can deliver a political oration, and he speaks with equal ease and eloquence in either Welsh or English. I happen to know also that this popular leader is much given to administering affectionate advice in private to young persons. Those who know most of this remarkable man understand something of the reason of his marvellous popularity. Of course, to worldlings, to brewers and distillers, to mammon-worshipers, and to those types of Toryism who spurn the masses, Mr. Lloyd George is

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DAVID LLOYD GEORGE, M.P.,

Is forty-six years old. Is pointed to as a man destined to be Prime Minister of England.

the subject of intense dislike and of malevolent misrepresentation.

The Turbulent Little Land

All is turmoil again in the ever-busy little kingdom of Belgium, the most densely populated fraction of Europe. In no other country is the perennial conflict between Clericals and anti-Clericals more violent, and once more the agitation has surged up to a climax. The Clerical party has maintained ascendency since 1884. Indeed it has ruled the land despotically; but it has at each Parliamentary election lost seats. And now it appears likely to be broken up through the peculiar results of the enactment of compulsory military service. The noted labor Catholic, M. Colfs, has deserted it and he intends to pose as a dissentient Catholic at next year's election. In the chief cities the Clerical party is hopelessly divided and a coming débâcle is inevitable. Thus, it is fully expected that a liberal government will at length come into power. In that case the long reign of the uncompromising Clericals will be ended for an indefinite period.

The Waldensians To-Day

The most notable of recent seceders from Rome, the Rev. Giorgio Bartoli, D.D., by joining the Waldensian Church last year, gave that communion the most powerful stimulus of which it has gained the benefit in our time. The Waldenses constitute the most ancient of all evangelical denominations. They are the hope of Italy. What is known as "La Chiesa Evangelica," founded by Garibaldi's friend, the eloquent Padre Gavazzi, has somehow never really taken the hold it was expected to gain in Italy. Waldensianism holds the field and its little Protestant strongholds are dotted over the country right down as far as the sulfur-mines in the south of Sicily. Dr. Bartoli was recently in England. He is now visiting America, where he is likely to create immense interest.

Against the Lay Schools

Those who do not closely follow the course of events in France must often wonder what all the perpetual echoes of conflict imply. The miserable religious condition of that beautiful but unhappy and restless country has its roots in the past. A harvest is being reaped which was sown long since. The diabolical persecution of the Huguenots has been followed by a lasting atheistic and blasphemous reaction. And, strange to say, enlightened and broad-minded tho a few of the present-day French bishops certainly are, the majority of the clericals and their followers are evidently incapable of learning even the elements of wisdom. They are at this moment waging implacable war on lay schools and thus are guilty of the uttermost folly in opposing the government, thereby increasing the hostility of the masses of the people toward the Gallican Church. "*Pauvre France!*"

Señor Canalejas

In Spain also a parallel national conflict is in progress. The conditions are singularly similar, different tho the Belgian and Spanish nationalities are. The ultra-political zeal of the priests is in each of these countries the cause of chronic trouble. The overthrow of Señor Moret's Liberal government (after a very brief spell of power, since the execution of Ferrer under Maura's Premiership) has flung affairs into confusion. The curious fact in the change of situation is that the new Premier, Señor Canalejas, is a strong anticlerical, so that the Ultramontane priests will find him rather an enemy than a friend. Yet his influence will be counterpoised by that of the strictly orthodox Señor Cobian, his minister of finance. The chief difficulties in Spain are connected with the revision of the Concordat, to which Rome will not consent, and the emancipation of education from sacerdotal bonds. Fresh trouble is inevitable.

A Distressful Land

In that Kongoland where colossal tragedies are being played out, which may yet cause grievous international complications, a quiet and beneficent Christian work is being persistently pushed forward. Boma, inhabited by 300 white men, chiefly Belgians and Portuguese, and 2,000 negroes, is the capital of a country 900,000 square miles in area. Boma is also the center of missionary enthusiasm. Every week in Boma there are three services of worship in Kongo and one in English. This town is also a rallying-point of agents of the various missionary societies. Here they gather from various points of the vast field to encourage and strengthen each other's hands. As time goes on Boma will become a head center of redemption work in Africa.

THE PREACHER

WHENCE SERMONS COME

Fourth Letter.—The Christian Year

MY DEAR LAWRENCE:

You may express surprize that I should put such a title at the head of this letter. You will remind me that you do not belong to a "liturgical" church. Neither do I. You may say that there are vastly deeper and richer stores of topics which as yet I have not touched; and this is true. I am trying to proceed, however, with some regard to the sequence of a normal young man's experience and so I choose to put the specific topics whose treatment lies pretty plain upon their face early in my discussion.

Everybody is interested in the weather. All are forced to note the changing seasons. Most people respond to the appeal of their stately progress, repeated year by year, yet never growing stale. Even boys and girls more often than we think have a little of Tennyson's poignant sense of

> "Time flowing in the middle of the night
> And all things creeping to a day of doom."

Now this sense of time's progress, the parting of friends, and death's sure advance, represents your chance. Don't grow sentimental and tearful over it; but recognize its genuine appeal to the human heart; show its brave and hopeful side; develop its symbolic character, and you shall have your reward in knitting many hearts to yourself and to your Master. It was a true instinct which led the Church to connect the commemoration of great events in Christian story with certain seasons or days in the year. All symbolism may degenerate into superstition, but it still remains true that the acts of worship and the language of religion are and must be to a considerable degree symbolic. The prophets, you remember, made large use of summer and winter, seed-time and harvest, in setting forth spiritual truth. Amos is preeminent here. Before next autumn comes, read his brief prophecy again, Lawrence, and ponder the message which the Spirit, speaking through the voice of nature, brought him; stand beside him in the market-place as he sees the basket of dead-ripe summer fruit and lifts up his voice to proclaim Israel's burden. There is a whole lecture upon homiletics in that abrupt transition from the vision to the cry; but it is to be understood only by him who will study the deep and intimate relation between time's passing and the soul's progress.

You already, I suppose, observe a Church Year, keeping Thanksgiving, Christmas, Easter, and a Children's Day. You very likely celebrate, beside a Rally Sunday in the early autumn, some special season of prayer when the New Year comes in, and hold classes for the instruction of children during Lent. All this is good when it is done purposefully and not merely because it is the fashion. You have noticed that it was relatively easy to make your Rally Day sermon cogent. The sermon in a sense made itself because the cause and the day were brought into natural conjunction.

Now I suggest a study of the Church year with a view to enlarging the range of this help. Do not, I urge you, follow any ecclesiastical calendar slavishly; do not make too much of ecclesiastical terms. Remember that many an Advent sermon, prepared by a preacher bent upon leading his people, like the shepherds, to Bethlehem, may antagonize instead of win them if he phrase his message in language to which they are not only unaccustomed, but of which they may be positively suspicious. I do not care to lead my people formally to keep an Advent season; but I am very glad to have the truth to which Advent testifies, reach and serve them; and it seems to me that some advance toward Christian union is made when you and I consent to emphasize this truth at the season observed by our more liturgical brethren. So Epiphany represents a great Christian experience which may profitably be set forth at the beginning of each year; and Whitsunday, with its old yet ever new doctrine of the presence and power of the Spirit in the world, ought not to go unobserved.

There is also one saint's day which renews its appeal to me with increasing power as the years pass; and I commend it to your thought early in your ministry. You administer the sacrament regularly upon the first Sunday of November. A service preparatory to the communion is held in the latter part of the preceding week. Thus, either the preparatory service or the communion itself is bound to fall frequently upon All Saints' Day and always in close conjunction with it. This feast, coming as it does in the twilight of the year, and reminding us of the multitudes who, after witnessing a good confession, have passed on to their reward, is at once a solace to grief and an inspiration to endeavor. It is the time of all others in which to open the eyes of the Church militant to the armies of the Church triumphant marching beside her. It is the time, too, in which to lead those who are very conscious of the gaps in their family circles upon earth to remember for their comfort that these circles are completing themselves in heaven.

I should be chary, if I were you, of observing ordinary saints' days; to preach upon St. Patrick in mid-March seems a little cheap and unworthy; but your appeal to thank God for the multitude of his humbler saints into whose heritage of experience we have entered will always ring true and find its response, if made with due regard to sentiment and with a careful avoidance of sentimentality.

Many volumes relative to this subject have been written, but you will not need most of them. A good edition of Keble's "Christian Year" is already, I hope, among your books of devotion. There are many sermons in its verses, and perhaps even more in its texts and notes. F. W. Robertson will show you how to interpret seasons like Advent in a large and generous way; while Phillips Brooks in his "Sermons for the Church Year," and in various sermons for special occasions in the other volumes, illustrates admirably how this symbolism of nature and the Church may be made an instrument of the Spirit. Most rewarding of all may well be the special Scripture lessons and prayers for these days in any of the great liturgies, Catholic and Protestant. I hope, my dear Lawrence, that you will never be brought into servitude to these things; and quite as earnestly do I hope that you will never grow so narrow or shallow as to treat them with contempt. God needs many men and many means in His service—you, I am sure, among them, and, I hope, as well,

Your affectionate
Elder Brother.

SOME ESSENTIALS OF PREACHING

Prof. Arthur S. Hoyt, D.D., Auburn Theological Seminary, N. Y.

Third Article—The Vision of Man

The vision makes the man; it gives him his reach and his power. One man sees nothing new in his work and he becomes a drone or a blind drudge. Another man sees an engine in the kettle, a new language in the clouds, an angel in the marble, a hero in the child, a people in the multitude; and he becomes an inventor, an artist, a prophet, a statesman.

One man keeps his eye on the ground. He is a realist. He takes things as they are. He believes in the actual and the practical. He rarely looks beyond his day or his spot of earth.

Another man lifts up his eyes: the ladder of his life does not lie flat on the ground but, as in Jacob's vision, it is raised to heaven, and there are angels of God ascending and descending upon it. He believes in the ideal, the possible man, and he labors to make the ideal the actual.

The same influence is upon preaching. The pulpit is often divided between the realists and the idealists. One preacher is under the power of the actual, the visible, the local. He regards men as they seem. He knows all the local gossip about the men and women of his parish. He comes to dwell upon the littleness and weakness of men. He does not believe them capable of any large life and does not expect it. He does not lift them up, call them to the realm of nobleness and magnanimity, into the large life of the race, into the new man of spiritual progress. He does not live there himself, and how can he help men to live there?

Another preacher has spiritual eyes; he looks beneath the surface views of life into the heart. He knows that man was made for God and that he is restless until he finds God. He knows that Christ was made in accordance with the power of an endless life, and therefore no narrow earthly limit can be put to what man may become. This is the vision of the spiritual preacher.

It is Christ's vision of man. He saw in the ignorant, superstitious, degraded woman of Sychar, a life restless, unconsciously thirsting for something better; and He spoke to her the word that became in her life a fountain of living water. He saw in the crowd of Samaritans, drawn together by the word of the woman, people of impure blood and impure religion, low down in the social and moral scale, not a dry and unpromising field, but a field "white already to harvest." And this was always the mind of Christ. He looked through all the disguises and wrappings of life, all the artificial barriers that hide and divide men, and saw the real man, the essential man, and so the ideal man, the child of God. He was a revealer of life. He spoke to the best in man and called it forth.

The early Church had much of the idealism of Christ. A study of the word "saints' in the epistles shows the magnanimity of the apostles, their faith in goodness, their vision of the possible man. Take the church at Corinth. It was formed from the most corrupt city of the world. The members were imperfect in their faith and still more in their life. None of them were as good as they ought to be. Paul's letters will show how factious and selfish, worldly and even sensual, many of them were. Yet Paul calls them saints. He looks through their stained and crippled lives and sees the men that are to be.

In this ideal vision of man, the finest men and women of our time have labored. They saw the future in the instant, the white harvest fields where life was the poorest and most forbidding. They found joy in the hardest sowing of the seed.

Take life as we shall find it; men and women of common clay, absorbed in very earthly pursuits, seemingly far more interested in work and play than they are in our message. Many are vulgar and petty and disagreeable, many slaves of sin, in gross or refined forms. Shall we take these people at the world's estimate or shall we look at them with deeper eyes, the mind of Christ?

Many a country parish, common and unattractive, is full of interesting and promising life, if we only had the eyes to see it. Marget How and William McClure and Domsie and Drumsleigh can be found in many a little hill town of New England; only you must have the big heart and the spiritual imagination of an Ian Maclaren to bring them out. Take the rude, wild life of our frontiers where the elemental passions of men seem at times to rage in their wild fury. "The frontiers of civilization," said Henry Ward Beecher, "are the fringes of hell." But a "sky-pilot" sees, behind these rough faces and hard conditions, the capacity for pure feeling and heroic devotion, and in that vision he preaches the Christ, without whom none of us can live the true life of men.

This faith in the spiritual capacity of men is necessary for the most effective preaching to them. We can't help a man unless we have faith in his power to become a good man. This is one element in the divine forgiveness. God says to us that confidence is now restored and we can become worthy of His love. A Christian optimism is essential to all leadership. "Why do you judge life by its worst phases and faith by its low-water mark of depression?" said the late David Swing to a young minister of Chicago. "If I lose faith in men one hour in twenty-four, in the twenty-three hours of faith I will do my work for humanity."

What are the helps for the preacher toward the spiritual vision of man?

To bring our lives daily and rigorously under the mind of Christ, to seek more earnestly than we can express by prayer and meditation and obedience, to have His view of life and work. If we do not make Christ supreme we shall bow before the idols of the market and the forum.

It is a help to cultivate the spiritual imagination, that interpretive power of life, to fill the mind with fair visions, to grow in magnanimity, to dwell in thought constantly upon the true and beautiful and good.

It is also a help to have large interests, to get out of the local and provincial; and in our studies and sympathies to get over "the line fence," into other than professional interests.

We not only need to write individuals on our hearts, but also humanity; to connect each life with the larger idea of the race.

And there is no help to the spiritual vision like determined, self-denying effort to save men. Faithless, visionless preaching comes from moral indifference. The preacher whose heart is stirred, who is intent on the salvation of men, has a vision of what the soul is worth.

The noble words of Phillips Brooks might well be written upon our hearts: "If ever in your ministry the souls of those committed to your care grow dull before you, and you doubt whether they have any such value that you should give your life for them, go out and work for them; and as you work, their value shall grow clear to you. Go and try to save a soul and you will see how well it is worth saving, how capable it is of the most complete salvation; not by pondering upon it, nor by talking of it, but by serving it, you learn its preciousness."

Time-Exposure in Preaching

THE REV. C. A. S. DWIGHT, WINCHESTER, MASS.

THE rate of utterance of a preacher depends no doubt partly upon temperament and physical constitution, but while a rapid rate of speaking is natural to some it is mistakenly cultivated by others under the impression that to say things very fast is to say them very forcibly. When the speaker is very distinguished, say a Phillips Brooks, or when his voice is clear and his enunciation is perfect, such rapidity may be tolerated, tho it is not desirable, but in cases where the speaker's enunciation is poor such speed makes for confusion rather than conviction. It is difficult for the ear of the average hearer to take such a furious bombardment of sounds with comfort, or even at all, and moreover, while such a celerity of style may give the resemblance of passion, it seems to fail in real power and impressiveness. But if rapidity of speech is an offense to the ear, more than that, and perhaps worse than that, it is a hindrance to understanding and mental digestion. It may be a disputed question whether the average preacher underrates or overrates his auditors, but it is certainly a fact that the minds of many auditors work slowly, and can not, even by the most excited speech, be made to move faster than a mild jog. To borrow a figure from photography, the minds of such people are not so hypersensitive to mental or spiritual suggestions that they respond to them like a flash. Such auditors are slow plates and must be treated accordingly. It takes time for them to get a single idea—and when many successive ideas are shot off too rapidly they absorb simply an idea here or there, or but a blurred and almost valueless impression of the hurrying host of conceptions. The wise preacher therefore will regard the law of time-exposure in his preaching, often taking trouble, as did Rufus Choate to talk to the dullest juryman until he sees his face light up with a smile of recognition, and never passing over his subject (which he must remember is always more familiar to him than to his hearers) so rapidly that the images of thought have no time to register themselves upon the more or less sensitive surfaces of the minds before him. The test of success in preaching after all is not how many words the preacher says as it is the registry of ideals through ideas upon the minds and consciences of the people. We often hear the counsel, Take time to be holy! It might be well if more preachers would hear and heed the admonition, Take time to be impressive!

Series Suggestions

JOHN WIRT DUNNING, D.D., TECUMSEH, MICH.

DURING the winter months I have used series sermons a great deal. These have been interspersed once a month with a musical evening by the choir. Our evening congregations increased from 125 to 400, and great interest was shown. These are the subjects.

FIRST SERIES—"GREAT QUESTIONS."

I. "What is Truth?"
II. "Can I Trust God?"
III. "Quo Vadis"—Immortality.
IV. "Why my Suffering?"
V. "Can I get away from my Past?"
VI. "What is It to be Saved."

SECOND SERIES—"THE PROPHET'S MESSAGE FOR TO-DAY."

I. "Who and What were the Prophets?"
II. "Amos—A Poor Man's Message to the Rich."
III. "Jonah—The Message of Universal Love."
IV. "Habakkuk—The Message of Skepticism and Faith."
V. "Micah—The Vision of Universal Peace."

THIRD SERIES—"THE LOGIC OF RELIGION."

I. "The Logic of History."
II. "The Logic of Science."
III. "The Logic of Literature."

IV. "The Logic of Common Things."

[See W. H. Fitchett's "Unrealized Logic of Religion," as a basis for this.]

FOURTH SERIES—"OLD-TESTAMENT STUDIES."

I. "Moses—The Story of the Burning Bush."

II. "Esther—A Captive Queen and a Conquered King."

III. "Samson—An Athlete who Lost His Power."

IV. "Solomon and Sheba—The Half that was Never Told."

V. "Elijah on Carmel—One Man Against a Thousand."

Optimism in the Pulpit

W. S. DANLEY, D.D., McKEESPORT, PA.

IT is important that ministers do not contract the contagion of pessimism and carry it with them into the pulpit and convey it to the people. Nothing else will empty a church so quickly, or do more mischief in many ways.

It is probably true that ministers are unusually and unduly susceptible to the plague of pessimism. They recognize the great sins of the people, and are deeply imprest that the church is not shining as brightly as it should in a naughty world. The church, they believe, contains many who are not too good to be out in the world, and badly needs expurgation. They witness the hold commercialism has upon church-members, and are convinced that no dust blinds like gold-dust.

Some ministers are forced to conclude that many of their members care more for the club and the party than they do for the prayer-meeting. They see that the lodge stands for more than the church with some men. They see how swift the boys of the church are to fall in with the evil ways of men, learning to smoke and swear like men, and stay away from all the services of the church, except possibly the Sunday-school, often learning the way to the saloon, like men. All good books and papers give place to the Sunday paper, and novels, novels, novels. The Sabbath law is violated, the family altar broken down, graft degrades politics, money debauches statesmanship, the church loses its grip, and the country seems to them to be going to the dogs.

That is a dark picture, and the minister who looks much upon it will lose the light from his eye, will miss enthusiasm in his work, will lose faith in humanity to rise, and in God's power to save the world. It is well to look on the evils of the day till we are ready to thunder against them like Luther, Knox, or Savonarola. But he who can thunder to a purpose must get his thunderbolts from God. God is the source of power, and the minister who would have power must turn away his face from the storm-cloud and let the light of the sun fall upon his face.

A pessimist in the pulpit is worse than Saul among the prophets. Despair cuts the sinews of a man's strength and leaves him at the mercy of temptation. The victim of gloomy notions is not fit to preach the gospel of the glad tidings.

The minister has all he needs to inspire an optimistic spirit. He labors in a cause which is bound to succeed. He follows a Leader who never lost a battle. Tho Jesus suffered, and doubtless bore marks of suffering, He was an optimist, and His hope struck every cloud of sorrow through with a holy radiance. He threw the search-light of His promises upon the future operations of His apostles. He saw the prophecies of the ancient seers of Israel about to be fulfilled, and rejoiced in spirit. He described the dispensation of the Holy Spirit, under which He sent His disciples forth to work, as one of comfort and triumph.

The apostles caught the inspiration of the Master, and filled with joy and courage went forth to proclaim the gospel. Paul thought it a grander thing to be a member of the kingdom of heaven than to be a citizen of the Roman empire. Scourges and imprisonment could not keep him from singing, for he knew he was on the winning side.

Ministers to-day have all the promises to cheer them and all the triumphs of the gospel for twenty centuries. If any one thinks the car of Christian progress has dragged itself along, let him regard the numbers and power of the Church to-day; let him remember that legalized slavery has been banished from Christendom; let him compare the character of war to-day with its barbarism in the past; let him think of the advancement of women and children under the gospel banner; let him compare the lot of laboring men now with their condition in the past ages; let him consider the consecration of money in our day to the cause of religion and humanity, and the rapid progress of education, missions, and every cause that hastens the salvation of our race and the coming of the Lord.

THE PASTOR

PREPARING YOUNG PEOPLE FOR CHURCH-MEMBERSHIP

The Rev. S. B. Dunn, New York

No more important task awaits a pastor's hands than the folding of the lambs of his flock. Not the least part of that task is preparing youthful candidates for church-membership. The crux of the matter is not the "why" but the "what" and the "how." What shall the preparation be? And how shall it best be secured?

First, it is the pastor's task. To the young mind the pastor most fully represents the church, is best fitted for the work to be done, and most firmly binds the candidate to the body to which he is to belong.

Secondly, it is a main task. It must be given the right of way, without side-tracking, in a spirit of concentration, absorption, and persistency; otherwise it will be cheapened in the candidate's esteem, and at best will be slovenly done.

Third, it is a standing task. It must be an integral part of the church machinery, cogged or belted to the rest—as much so as worship, fellowship, service, and benevolence. The stream of young life into membership through formal initiation should be steady, normal, and of course.

The end of the preparation lies beyond mere church-membership in the character of the candidate, in his value to the church-life, and in his own stedfastness in the faith. Catechumens in early times were called "candidates" because they were dressed in "white," as the term signifies, when they were admitted into the church, white being the emblem of purity. And they were so indoctrinated and imbued with the truths of Christianity as to make them immune from prevailing evils and proof against the apostasies so common among converts from heathenism. The best preparation, the only real preparation indeed, for church-membership is that which enriches, inspires, fortifies, and directs the religious life.

A class specially constituted, and exclusively set apart, and meeting at a regular hour, consisting of young persons of serious intent and religious aspirations, may be formed. Such class were best confined to one sex and, as far as practicable, to about the same age. The devotional spirit, of course, should be the very breath of its life in prayer and song; but the chief thing is the element of instruction. The method should not be Socratic, as in the catechetical manner, since the aim at this stage is not to draw out so much as to put in, the candidate being made to appreciate and understand what the truth is, what the Christian life signifies, and what conduct most befits a profession of religion.

The themes of instruction should cover doctrine, experience, and behavior, all treated systematically, but simply, informally, and sympathetically.

I. Doctrine. The writer once conducted a class of big boys through a course in the evidences, doctrines, duties, and institutions of Christianity, with marked results, more than one of those boys later entering the gospel ministry. A good basis of doctrinal instruction is the Decalog, a short "Confession of Faith," and the Lord's Prayer. A course might cover God, Man, Sin, and Salvation.

II. Experience. Preparation for church-membership should include an adequate treatment of the subject of religious experience. But great wisdom is needed here, lest, on the one hand, the youthful candidate should rest content with an intellectual and formal consent to the general claims of the profession of religion, or, on the other hand, should confuse the features of a juvenile with an adult Christian experience. The danger is of a sensuous emotionalism, an empty, superficial sentimentality, an ebullition of feeling, mistaken for a simple faith and affection. The cardinal matters here are faith, hope, and love.

III. Behavior. With an application of all teaching to the heart—that is, to experience, care must be taken to direct even spiritual instruction to personal and practical ends. Particular stress should be laid, for instance, upon obedience,—a declining grace, unselfishness, the proportion of values, fidelity to the ordinances of the church, and the generous support of its activities, so as to train up future pillars and apostles of organized Christianity.

A few cautions remain: Such phases of the afore-mentioned themes of instruction should be chosen and dwelt upon as are most suitable to tender years and immature minds. The period of preparation should be long enough for thoroughness, and for the cultivation and exercise in the candidate of the habit of serene patience as distinguished from impulse and haste. The separate sessions of the class should be brief and lively. Above all, the pastor should study the individual case in the light of temperament, surroundings, and progress.

Auxiliary to such a class as is outlined above may be the Sunday-school itself; first, by a strict adherence to the school idea, in which it is recognized that religion is a life and growth to be fostered by instruction and training; second, by permeating the school atmosphere with the religious spirit of reverence, adoration, and devoutness; third, by striving to have the school constituency attend the preaching-service of the church; and, finally, by exhibiting in the school an object-lesson of the church at work. It is testimony enough to this fact to know that "ninety-five per cent. of our preachers, eighty-five per cent. of our converts, and ninety-five per cent. of our church-workers come out of the Sunday-school."

Among the literature that might be used both by pastor and candidate are: Abbott's "Young Christian," Doddridge's "Rise and Progress of Religion in the Soul," Pierson's "Keys to the Word," Craft's "Reading the Bible with Relish."

The first two works deal with the inner Christian life, and the last two with Bible instruction. In all, the pastor will find matter for his addresses, and the candidate, definite and systematic information for his study.

WANTED—A MINISTERIAL BACK DOOR

JACOB BOSTEDO, D.D.

It comes to me now and again that we have need of an organization to assist escaped and reformed ministers. So far as I know, no one else has thought of this, tho every one must have seen the need of it.

In the matter of the prisoner, it is seen immediately that something ought to be done for a man who has served his time, and against whom the law has no further prejudice, and concerning whom it is desirable from every point of view that he be found a place to support himself, and add to the wealth of the community. It is further seen that unless this is done he is certain to be a burden, and may easily become a menace to society.

How different it is with men who escape from the ministry. They, too, are handicapped, and need special assistance. They, too, are certain to become a burden, and may become a menace to society. I asked the superintendents of two great almshouses what they did with ministers who drifted in there, and both told me that they had never had a minister as an inmate. I wondered at it, but was glad it was true.

The same can not be said of the jails. Every state prison I have ever visited has had a few ministers in it. Less frequently than editors and physicians, and far less frequently than lawyers and bankers (altho these two latter classes have exceptional opportunities of escape from the penalties of their deeds), a very few ministers do get into jail. And they are generally ex-ministers, men who have graduated from the ministry, and have found no honorable opening into other fields of usefulness till they have been to jail. Then, some one is ready to help them, no longer as ministers, but as discharged convicts.

I am not in fear that any great percentage of my ministerial friends will go to jail. But to my certain knowledge many of them are in distress so great that many other men under less of pressure would adopt means of getting a living that would land them in jail. So I am proposing a back door to the pulpit, and some one on the door-step to offer a friendly hand to the ex-minister.

First of all, let us understand that no disgrace ought to attach to a man who has been a minister and has served his time. In his case, certainly not less than that of the pardoned prisoner, the presumption ought to be that his intentions now are good. It is an honorable thing for a man to leave the ministry if he can no longer do good in it, or can do more good elsewhere.

And when he leaves it, he ought to be able to leave it. The pulpit manner should no longer cling to him, any more than the ex-convict should forever wear his prison pallor or his stripes or short hair. He ought to be able to stop writing "Rev." on his business card, and drop it as the prisoner does his serial number.

This very morning I had a call from an ex-minister. I was out when he called, but saw him turning in at the gate when I was half a block away; so I remembered another call that needed to be made, and did not return for half an hour. It was of no use, he was seated in my best study chair, industriously reading the newest book on my table, and his card with his ministerial title lay on my desk where the maid had placed it. He greeted me with brotherly warmth, and when I had seated myself, moved his chair close to mine, in a manner which I knew he had learned from the general agent, whipped out a prospectus from a pocket inside the skirt of his ministerial coat, and saying, "Hold this a moment, please," unfolded a chart in the back of his book, and had me where I could not let go without rudeness while he explained to me the value of his book to all ministers and students of the Bible. Then, word for word as he had been taught, he told me the story of this valuable volume, and asked me to buy it. Did he say at the start, "I am a book agent?" He did not; he said, "I am a minister, promoting a plan of Bible study which I am sure will interest you, and I will take only five minutes of your time." Now, every word of the above was a lie. He was not a minister, in the capacity in which he visited me, nor was his immediate interest in the promotion of Bible study, nor did he intend to leave at the end of five minutes. Yet I could see that he was not wholly bad. He was old, infirm, out of a job, and had found no honorable back door out of the ministry. I could subscribe for his book, thereby presenting him with 40 per cent. of $3.50. But if I did so, the next thing would be his request for a list of names of my parishioners, to whom he might sell the book under the influence of my subscription; and I dislike to be an accessary to a hold-up, even in such a cause. What can I do for him, and for the rest of them?

Moreover. what can I do for those of my friends who have not succeeded in the ministry, and who write me that they think their work about done where they are, and ask me to use my influence to secure them a pulpit elsewhere? I refer now to those who will not succeed anywhere; who ought never to have entered the ministry, or who ought honorably to get out of it. They are under a great incubus on account of their previous record. It will follow them as Jean Valjean's past followed him. They are unfitted for any other work; have no time or money to spend in learning any other business; and the road to success is filled with men who started ahead of them.

I read an article a while ago about the 90 per cent. of men who are alleged to have failed in business. The writer said that this common statement while true did not represent the final situation. The man who failed as a dry-goods merchant got into some other line of business, and ultimately succeeded more or less. He said that conditions are favorable to this in America, and that failure in one line of business here, as nowhere else in the world, leaves all other avenues open to the honest man, who commonly has learned his lesson, and is a wiser and safer man than before.

But this can hardly be held to apply to the ministry. The man who fails there has very little chance of success as a farmer, for he has no money to buy a farm, nor yet as a banker, for his failure, unlike some in the commercial world, has not been a financial advantage. So he still wears his black suit and keeps his title "Rev." and "supplies" a pulpit when he can, and in the interval sells books or life insurance.

Brethren, these things ought not so to be. There ought to be a refuge for ministers who have served their time, a kind of "Hope Home" such as Mrs. Booth has established for men just out of jail, where they may plow corn till they forget the lock-step, and get the prison pallor covered with sun-burn. It ought not to be a disgrace to fail in the ministry, beyond the disgrace which attaches to another professional failure. And if the time comes when a minister finds that he ought to retire from the ministry, there ought to be provided, not a trap door into a book agency or other inferno, but a respectable back door, on the street level, with a reasonable opportunity to find the front steps that lead up to an honorable career.

MIDWEEK PRAYER AND CONFERENCE MEETING

John F. Cowan, D.D., Kohala, Hawaii

Martyrs Whose Grit Nerves Us —April 4–9

Matt. 14 : 1–12

This meeting should take John the Baptist as a starting-point, but should be planned to include many others who might have escaped persecution if they had held their peace; but who had something to say that the world must hear, and who said it. Place prominently before the audience this keynote for the meeting: "For John said."

Announce a week before that each one is desired to speak of one courageous person whose "grit" has nerved the speaker. Single sentences preferred. Say, at the same time, that the pastor has a list of such "martyrs," which he will gladly furnish to any failing to find one. The following are suggested for this list: Moses, Elijah, Luther, Savonarola, William Lloyd Garrison, Neal Dow, the clerk who loses his place rather than misrepresent goods, the candidate who loses the election rather than make dishonest promises, local instances, and instances from recent reading, of men and women who have made splendid sacrifices for the sake of principle.

Every week records in the magazines and newspapers instances that put iron into the blood of those who read them.

There ought to be a season of prayer, devoted to thanking God for this "noble army of martyrs," for the truth's sake. Sing "The Son of God Goes Forth to War."

This meeting would be fruitless without a forward look. What need is there to-day, and in the common rounds of life, for the martyr spirit? The pastor, or some one chosen by him, might set the ball rolling, by referring to the need of more business men who will practise the ethics of Christ, more voters who will enlist in reform "to the end of the war," more young men who will adopt high civic ideals and live them, etc. Then have an open meeting for suggestions, and prayer for a revival of the martyr spirit in every-day life.

The Other End of Our Parish— April 11–16

Gen. 18 : 20–23

It will broaden and bless any church, however remote from the great cities, to spend an evening in discussion of, and prayer for, rescue and industrial mission work. Even if the minister does not approve of the methods, this may be made the occasion to point out better ways.

Sodom was at the rear end of Abraham's parish; he felt responsibility for its moral condition.

The subject may be brought strikingly before the audience by the help of a map of your own parish extended so as to include the nearest city mission. Head this map, "Both ends of our parish." Draw under the map, a telescope, emphasizing the fact that this meeting is to be used as a telescope for seeing what is being done "at the other end of the parish." In the city or large town, it may be that the best way to conduct such a meeting is to secure one of the leaders in city-mission work, or a worker in some settlement-house, to come and describe the work, perhaps bringing some of the children to sing, or photographs, samples of work done in sewing-classes, etc.

Next in interest, and picturesqueness, would be a stereopticon presentation of this kind of work. Some of the city missions, like the Merrimac Mission, Boston, and the Boston Industrial Home, have sets of lantern slides which they will furnish for cost of transportation, within reasonable distance, provided an offering is given for the work. T. H. McAllister, New York, has a set of slides on the slums, which may be rented. Most slide dealers can furnish similar sets, with lantern and lecture, for a rental of from $10 to $25.

But still another plan makes your own prayer-meeting attendants your stereopticon. Write for reports and descriptive matter to any such missions as the Bowery Mission, New York; The Central Union Mission, Washington; The Merrimac or Union Rescue Mission, Boston; The Pacific Garden Mission, Chicago, or to your denominational superintendent of city missions. Secure half a dozen of your members to each read parts of this, and present different phases of the work it describes, in their own language. Naturally your people will want to pray for this work, and perhaps give to it.

How to "Eat" Our Bibles—April 18–23

Ezek. 3 : 1–3

Bible "Fletcherism" is the thought of this meeting. How may the evening best be used to promote that study of the Bible that "feeds" upon the Word?

Let the leader tersely outline the difference between studying the Word of God as history, and literature, and as a text-book on theology, and studying it for strength to do the will of God—eating the Living Bread, by meditation and appropriation. The meeting should be largely in the nature of a demonstration. Lead your people to find answers to the following questions, in their own Bibles: (1) What in God's Word will feed me when tempted? (2) What in my Bible will sustain me when discouraged? (3) Where in God's storehouse may I find food for my soul hunger for purity? These are but samples; others, and better ones, will suggest themselves to every pastor. Where are the answers to come from? The minister may classify Scripture texts that answer these questions, or he may get some of his older and more spiritual members to do it, or assist him. Some whose infirmities keep them from the meetings might make valuable contributions. These may be written on slips of paper, and given to still others to read. Follow each division with prayers. But it still remains for the leader to show, at least to some, how there is food in these words, and how it may be extracted. Let him speak of the value of meditation, of taking each day some morsel of God's truth, and turning it over prayerfully in the mind—chewing it until it becomes like "honey in the honeycomb." He may illustrate by instances that have come under his own observation, and then call for similar confirmations from others. Close with voluntary or prearranged prayers, that all may learn the secret of "eating" their Bibles. As a rule, those who are to be called upon to pray, should know it in advance.

Jesus the Greatest of Miracles—April 25–30

Matt. 14 : 22–36

The consideration of this topic will be found a good tonic for the doctrinal restlessness of our day, concerning the supernatural element in religion. It may be thought best to give this week's meeting just that turn.

1. Announce from the pulpit, or in the church calendar, that you would like the periodical readers in your congregation to note, for the meeting, instances in their current reading showing that the Christ to whom humanity is so precious is still walking on the sea; instances of inventions that are the product of our Christian civilization, and that are counteracting the dread and disaster of storms: wireless telegraphy, the automatic closing of water-tight bulkhead doors on steamships, the shortened passage that the turbine has made possible; the life-saving and lighthouse service, etc.

You may not get many instances from your people, but you will have awakened anticipation concerning the meeting, and you will have found instances yourself. Point your moral with the query: "Why has not China, or Morocco, or any non-Christian nation produced such devices? Because the Christ of Christianity is still walking on the sea—greater Himself than any miracle He wrought.

2. Have written on the blackboard: "Other ways in which Christ is the great miracle of the ages." Call attention to this, and ask for suggestions as to some of the "other ways," leading off with the thought that Christ is to-day stimulating better care for the sick, hospitals, trained nurses, ambulances, anesthetics, serums, etc. You might have some one prepared to tell, or read, a little about the mistreatment or neglect of the sick in heathen lands, and contrast the tender, gratuitous care given by medical missionaries. Drive home the conclusion: Christ is healing more sick, a million-fold, through the influences He has set at work, than in all His miracles; He is the great miracle of healing.

3. Christ is a still greater miracle in that He who could achieve all this, still felt His dependence on the Father, and His need of prayer. His prayer-derived strength is a timely theme in these days when "new religions" almost grow on the bushes.

THE TEACHER

THE PARIS OF SOUTH AMERICA

JOSIAH STRONG

BUENOS AIRES is the most important city on the continent of South America. It lacks the unequaled natural setting and beauty of Rio de Janeiro, but its stimulating and healthful climate is a prophecy that the present preeminence of the city will be maintained.

It is the political, commercial, educational, and literary capital of the nation, all in one; as if in the United States, Washington, New York, and the Boston of a generation ago were all united. Buenos Aires is the Argentine Republic in a much truer sense than "Paris is France." It contains about one-fifth of the population of the nation; and as a pledge of its continued growth it has behind it the vast and undeveloped resources of a great country.

Argentina, with the exception of Brazil, is the largest country in South America, and has an area of 1,138,000 square miles. It is one of the two Latin republics which are composed of states or provinces, and have a federal government, like our own. It stretches from the tropics to Cape Horn, and its great extent of latitude—more than 2,000 miles—affords wide differences of climate, and correspondingly a variety of natural resources.

The United States is not one-half as densely peopled as is Europe; and when Argentina has as large a population to the square mile as we have at the present time, it will contain 30,000,000 inhabitants; and if Buenos Aires maintains its relative size it will then be the home of 6,000,000 people—a greater city than exists in the world to-day.

This capital city believes in its own future, and is taking intelligent direction of it. The first step toward controlling the future is to gain an exact knowledge of the present, *i.e.*, of existing conditions and tendencies. The Greek aphorism, "know thyself," is as important for the city and for the nation as for the individual.

Buenos Aires has for eighteen years issued a statistical year-book of the city, which is a marvel of completeness, and would well repay the careful study of every one interested in municipal progress.

The chief of the statistical department of the federal capital is Señor Alberto B. Martinez, both a careful student of his own city and country, and an accomplished statistician.

Among the best evidences of an advanced civilization are scientific statistics. I know of no more complete inquiry into the life of a municipality, or of a more admirable record of the same, than is to be found in the Year-Book of the City of Buenos Aires.

In this work for 1908 we find a scientific study of the climate of the city, showing not only the barometric pressure, temperature, relative humidity, wind, rainfall, and sunshine, but also a chemical analysis of the air for every month in the year, giving the mean amount of ozone during the day and during the night, and showing the carbonic acid, the free ammonia, and organic ammonia contained in the atmosphere. There is given also a bacteriological analysis of the air, and an analysis of rain-water for each month.

Buenos Aires is now a great commercial, rather than industrial, metropolis; but manufactures have been introduced, and as they develop and foul the air, such a record as that just referred to will be invaluable for purposes of comparison.

The growth of population shows a record which can be equaled only by Chicago. In 1869 the population of Buenos Aires was 177,000; in 1879 it was 257,000; in 1889 it was 523,000; in 1899 it was 795,000, and in 1908 it was 1,189,000.

This rapid growth is due in an exceptional degree to a high birth-rate and a decreasing death-rate. It is often difficult to make provision for the public health to keep pace with the increase of population in a rapidly growing city. The extent to which this problem has been mastered in the capital of Argentina is indicated by comparing the growth of the city for the past forty years with the decreasing death-rate from infectious diseases for the same period. The mortality due to the principal infectious diseases per 10,000 inhabitants in 1869 was 55.5; in 1879 it was 42.2; in 1889 it was 37.4; in 1899 it was 8.2, and in 1908 it was 4.6.

The birth-rate of Buenos Aires is remarkably high, being 34.31 per 1,000 inhabitants in 1908. In a list of 43 large cities, Nuremberg, with a birth-rate of 39.3, is the only one that exceeds it. The birth-rate of New York is 28.5; that of London 25.7; that of Berlin 23.3; and that of Paris 18.7.

On the other hand, Buenos Aires has a very low death-rate, being 15.2 per 1,000 inhabitants. That of London is 15.1; that of Liverpool, 18.8; that of Paris, 18.6; that of Berlin, 14.8; and that of Vienna, 17.5; that of St. Petersburg, 25.7; and that of New York, 18.6.

Dr. Martinez refers to the death-rate of his city with justifiable pride. "It is most interesting," he says, "because it reveals at a glance to what extent a city observes the laws of health which, nowadays, are looked upon as the 'hall mark' of civilization and culture."

The statistics of Food, Public Aid, Finance, Trade, Crime, Post, Telegraphs and Telephones, Education, Parks, Squares, Hospitals, and many other subjects are very complete and instructive, but any detailed notice of them would transcend our space.

A few words, however, must be given to amusements. To Spanish-speaking peoples in general the lottery is a matter of course. The love of appeal to chance runs in the blood, and is strengthened by the example of church and state. The national lottery has a strong hold on the people, and is looked on as a beneficent institution because a part of its proceeds goes to public charities. In the following statement concerning the lottery and the race-course, the amounts referred to are in the national currency, a dollar of which is equal to forty-four cents of our money.

The value of the issue of the national lottery in 1908 was $33,740,000. It was only $1,000,000 fifteen years before. The value of prizes last year was $23,628,000. It was $750,000 fifteen years ago. The rapid growth of the lottery since 1893 ought to arouse thoughtful people to some appreciation of the evil. During the past fifteen years the total issues have amounted to $412,765,000, the value of prizes has been $305,537,000, and the amount distributed in charity, $69,067,000. The amount thus distributed last year was $7,942,000. Such charity is exceedingly expensive. Besides the moral cost involved, in order to give a dollar to relieve suffering, one had to give last year three dollars to some one who had not earned it, and was worse off for getting it, besides paying twenty-seven cents for handling the business.

An agitation of the matter has been begun, but public sentiment is not yet sufficiently educated to banish the lottery from Buenos Aires as it has banished that other anachronism, the bull-fight.

The growth of the gambling spirit is also shown by the record of the race-course for the last nine years. In 1899 the value of stakes was $1,643,000; the number of spectators, 176,000; and the amount staked on the course, $18,752,000. In 1908 the corresponding figures were: stakes, $3,825,000; spectators, 606,000; staked on course, $59,649,000.

The jockey club of Buenos Aires is one of the institutions of the city; and its clubhouse is said to be one of the most elaborate and luxurious in the world.

There are many fine public buildings; and the Avenida de Mayo, cut through thirteen blocks and opened to traffic in 1894, would be notable in any European capital. It is 100 feet wide, laid throughout with asphalt, and lined on each side, from end to end, with plane-trees. It is distinctly Parisian in impression.

One of the features of South American cities which we should do well to copy is the large number of parks, large and small, and promenades which are made beauty spots by means of trees, shrubs, flowers, and statuary.

Some of the leading men of Buenos Aires have organized the "Argentine Institute of Social Service," which promises to become a clearing-house of civilization, by which both they and we shall profit.

These studies in Social Christianity are reprinted each month and bound separately for the use of classes. Copies can be had for 5 cents, or 50 cents per year. Address, American Institute of Social Service, 80 Bible House, New York City.

STUDIES IN THE GOSPEL OF THE KINGDOM

April 3—Public Servants— *Matt.* 9:18–34

Jesus treated public office with respect. He honored the office even when he declared the officials to be corrupt. He bade His disciples do what they commanded who sat in Moses' seat, and that, even though He bade His disciples not do after their works because they said and did not (Matt. 23 : 2–3). He visited the rulers' houses and sat with them at meat. One of His disciples was a tax-gatherer. In the Scripture lesson for this week we find Him bringing back to life the daughter of the ruler of a synagog.

And yet while always respectful of public office, Jesus never treated officials differently from other men. He sat with them at meat, but so did He also, and more frequently, with the despised and the lowly. He accepted the hospitality of the great, but in such a home He praised the poor woman more than His rich host. In this lesson we find Him raising the ruler's daughter to life, but quite as truly healing the woman upon the highway. He was respectful of office, but no respecter of persons.

This is a lesson we need, and perhaps particularly in America. In America, we not uncommonly reverse Christ's way and despise office and toady to influence. In Europe they toady to influence but do not despise office. Perhaps America's first need as concerns public servants is to magnify office and government. A despised and weak government will almost inevitably be corrupt. Strong men and good are not attracted to it; dishonest men find in it opportunity and profit.

Yet we are slow to learn this and to see how far our American minimizing of government has been the occasion of its corruption.

Compare Europe and America in this respect. In Europe, public officials have large functions, and are honored. Our theory is that private enterprise should be entrusted with as many undertakings as possible, and government be left to perform only minor functions or those large unremunerative enterprises which private individuals or corporations can not or do not care to perform. The result is that all profitable enterprises are in private hands, and that these can afford to pay large salaries and offer large inducements to the best talent, the shrewdest organizers, the ablest attorneys. Government salaries, on the other hand, are small, and the opportunities of public office strictly limited. Even the large positions in government do not begin to offer the salaries of important private positions, or present the same opportunity. Government positions, too, are rarely permanent. They are obtained, for the most part, not by merit or for good work done, but by party service or political availability. The wonder under this system is, not that we have inefficient and dishonest officials, but that we have as many good officials as we do.

For notice now what the corrupt official and the dishonest legislator can do. For these great corporations, which play such a leading part in American life, nevertheless have to come to the legislator or government in some form for their charter rights and for every privilege. This birthright and these privileges are often worth to these corporations hundreds of thousands, and not infrequently millions of dollars. A dishonest legislator or official here can find, and commonly does find, his opportunity. If the corporation objects to being held up, some corporation will be found or will be organized not so scrupulous, quite able and willing to pay out thousands for the sake of making millions. The whole system seems to be a cunning contrivance to make it almost impossible for honest men to take or continue in office, and to offer every inducement to dishonest men to accept office. If the sale of privileges does not offer opportunity enough, dishonest legislators or officials can and commonly do contrive legislation and regulations where the only intent and purpose is to make the corporations pay for having them "killed." Europe has comparatively few such evils, because there government rules the corporations, here corporations largely rule government. Let the government do large things, pay large salaries, offer strong men inducement to accept office, and we shall be in a fair way to get strong men into office.

Another great safeguard to the right conduct of public office would be the adoption of the Recall and the Referendum. The Recall gives to the citizens, when a sufficient number demand it, the right, at any time, to retire any public servant who has ceased to serve the public good. The Referendum takes away from the legislature any power to give franchises, or enact any legislation, without first giving the citizens the right to prevent it if they choose. The ordinary way of accomplishing this is to enact a law whereby all legislation, except in cases of public calamity demanding immediate action, must wait a certain period, say one or two months, before it can go into effect, and whereby if, in the mean while, a certain number of citizens petition against it, it can not go into effect even then, not until it has been referred to the citizens for their refusal or adoption. The Referendum has been used in a few States, notably Oregon and in many cities, and with the best results. It educates and interests the public in public questions, carries out the will of the people and not of the bosses, and above all has very largely prevented corruption and graft. It all but inevitably prevents the purchase of legislators or councilors, because corporations will not purchase legislators or councilors who are unable to "deliver the goods."

All reliance, however, must not be laid upon this or any other scheme. Cunning and greed will find a way to get around any legal contrivance. Together with the improved system must go a higher moral standard and conception of office. We must apply to it Christ's law of service. Servants must serve. We must give public officials opportunity to do large things in honest ways for the public good. Large men will not do little things.

QUESTIONS. Are public offices a necessary evil or an instrumentality for the public good? Is desire for office laudable? Which offices have the most corruption, high offices or minor? Does life tenure of office increase efficiency? Why are public offices more honored in Europe than America? Will increasing salaries attract inferior men for the sake of the money? Do unworthy men seek office for the salary or for its illicit opportunities? How many men in public service has your city? How many elective offices? How many public services in your city does the city operate?

SUBJECTS FOR STUDY. Democracy in Government: its successes, failures, dangers, and advantages ("Enc. of Soc. Ref.," pp. 370, 375). Progress of Municipal Reform in the United States ("Enc. of Social Ref.," pp. 795–801). German Municipalities ("Enc.," pp. 802–804). Local Government in England ("Enc.," pp. 724–725). Government by Commission ("Enc.," pp. 529–530).

SCRIPTURE REFERENCES. Matt. 17 : 24–27; Matt. 22: 17–22; Matt. 23: 1–12; Rom. 13 : 1–7; Tit. 3 : 1; 1 Peter 2 : 13–17; Acts 5 : 29.

April 10—*The Choice of Officials—Matt.* 10 : 1–15, 40–42

THE Scripture for this week's lesson records Christ's calling of the twelve apostles. It is characteristic of Him. He did not depend for influence upon distinguished divines or leading citizens. He was a democrat. He chose His executive committee largely of humble folk, fishermen for the most part. He took ordinary men with little training, yet as we see in what is known of their after careers, of marvelous possibilities, made them His apostles, kept them largely with Him to receive training by being with Him, and then sent them out to evangelize and revolutionize the world. He did not treat them all alike, democratic as He was, friend as He always was of the lowly more than the great. Peter and James and John were undoubtedly admitted to an intimacy with Christ which the others were not (Matt. 17 : 1). But this was not because He chose them as special friends through partiality and favoritism, but because they chose Him, and proved themselves able to receive His more intimate teachings. It was not possible for Jesus to say to Judas what He said to John. Through all Christ's choice of His instrumentalities goes the one emphasis upon service. Then having chosen them for service, and having trained them Himself, He intrusted them with vast powers of healing and authoritative teaching as recorded in this lesson.

Here, doubtless, is the social teaching of Christ as to the choice of all public officials. The choice should be based upon fitness, not, as usually in America, upon prominence, political availability, and power to get votes.

In Germany it is different. The mayor (the Burgomaster) is not elected, but appointed by the council, which, however, is elected. He is chosen for fitness. He is very frequently not a resident of the city in which he is chosen. He is one who has always proved himself an efficient official in some minor office, perhaps as the mayor of some smaller city. When Berlin, *e.g.*, wants a mayor she will ask who has already proved himself capable at the head of some important city, say Cologne or Hamburg. The council of Berlin ask who according to his record and training will best administer the great city. This principle runs more or less through all German municipal politics, and is one of the chief reasons why German cities are better administered than ours. We have got to learn in America that civic administration needs training and experience. We have got to have government by experts. A good business man, an able lawyer or journalist does not of necessity make a good mayor.

So-called "business" administrations have been tried in almost every city of the United States, and in most cases have been failures. So Mr. Steffens records in his "The Shame of the Cities." To put service in the place of availability is undoubtedly what we most need to do in choosing officials.

Only second to this is what is now so much mooted in America, the taking of nominations out of the hands of party bosses and putting them in the hands of the people themselves. This is, however, most desirable and perfectly practicable. Minnesota has led the way. Doubtless the Minnesota system can be and will be improved upon. All of its details are not yet accepted by thoughtful publicists, but its essential principles have passed the stage of experiment, and deservedly are being copied or advocated far and wide. The essentials of the system are that in place of the old party primary there is held a preliminary election conducted by the State, in which any voter may participate. Each voter indicates the man he nominates, and the party for which he nominates him. Prospective candidates may announce their names to the public before the preliminary election in any way or through any organization they will. The election gives the official nomination in each party to the person receiving the largest support.

The essence of this system should be adopted in every State and city. Preliminary to it and in prepartion for it, if the system can not be immediately adopted, primaries should at least be made a matter of legal control and conduct, in order to save their being run by irresponsible party bosses.

In the nominating of good men the upright individual citizen ought to find large opportunity. Here, too, it must be remembered that all good will not be accomplished by these devices alone. It is not sufficient to elect good men to office. We have seen, in the foregoing lesson, that, under our present system, the good man is largely handicapped, while evil men have large opportunity. There must, therefore, be structural systems, changes in our conceptions and methods of doing things, as well as change of office-holders. New York has several times elected administrations fairly honest, yet under the present system these reform administrations have not been able to accomplish very much more good than the corrupt administrations. Yet with the change of system must go good men. It is the duty of every voter to learn the character and record of the men put forward. In no election should there be so many men to be voted for that it is impossible for voters to know the men. Men's clubs may be of inestimable service in appointing a committee to look up and report the record of candidates.

QUESTIONS. Should the number of elective offices be decreased? What is the difference between a republican and a democratic form of government, so far as legislative representation goes? Do democratic institutions need more popular education than republican? Are those who receive the higher education always more intelligent with the ballot? What is the primary system of your State? Should national elections be held on the same day as the local election?

SUBJECTS FOR STUDY. Direct Nominations ("Enc.," p. 387); Primary Reform ("Enc.," p. 92). Elections ("Enc.," pp. 438–440). Recall ("Enc.," p. 1050). Civil Service Reform ("Enc.," p. 238). Second ballot ("Enc.," p. 440).

SCRIPTURE READINGS. Mark 3 : 13–14; Luke 6 : 13–16; Acts 1 : 15–26; 1 Sam. chap. 8 to 13.

April 17—*The Test of Administration*—*Matt.* 11 : 1–19

JESUS CHRIST'S test of character for Himself was His test for others—the test of service. "By their fruits ye shall know them," we have seen in the previous lesson that He said both of evil men and of good. So when, as we are told in this week's lesson, John sent His disciples to ask Christ whether or no He was the Messiah that was to come, Jesus' answer was the work which He did. "The blind receive their sight, the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up and the poor have the good news preached to them." It is a remarkable record, and there is no question of the genuineness of Christ judged by that measure. Only He who works with the power of the Lord of life can show such fruit as this.

It is this same universal test which we should apply to all life, and which should be the test of the administration of public office as of private positions.

We much need in the modern world a true test of administration. We elect our rulers, we scan their records, we ask what an administration has done, and we should have a correct test by which to judge the record. We often go astray.

A very common mistake is to test an administration by the amount of money spent, *i.e.*, the amount of taxes saved. We condemn a congress because its appropriations run to a million dollars a day. We talk of a Billion-Dollar Congress as necessarily evil. We praise a business administration because it has not spent much money and has lowered the tax-rate. But this is to value a business by looking at but one side of the ledger. The question is not how much a Congress has spent, but what the country has got for its money; not what has been the tax-rate, but what has been the death-rate is a much truer measure of civic administration. Economy is not saving money, but, as the term really means in the original, rightly administering a house. The lowest tax-rate means failure if a city has not been well administered, the highest tax-rate not too high if the advantages gained are higher still. Has sanitation been attended to, education provided for, want relieved, morality improved, the city beautified, is the test. Business reformers frequently err in this respect. They are always talking of how the people's money is squandered, and declaring that if they are elected they will cut off useless expenditures and reduce taxes. But the Tammanies of our American cities say to the voter, "If our candidate is elected we will see that your wife's brother, who is walking the streets, is appointed a policeman." Against that argument the reformer's tax argument is helpless, and the Tammanies win. This, it is true, is unfortunately not all that the Tammanies say and do, but it is largely the cause of Tammany victories. "The children of this world are in their generation wiser than the children of light." People want concrete results. Tammany in New York City, with all its evils, often gives more relief to the poor than do some charity societies. It is true that Tammany also robs the poor more than it helps them, but the help is seen and the robbery concealed. Till the reform forces do more for citizens than Tammany does, they will not continuously defeat Tammany.

Another error which is made in judging administration is another form of looking at expenditures without asking what the expenditures are for. When modern governments in Australia, or Continental Europe, have nationalized railroads or undertaken similar enterprises, when British cities have municipalized water-works, tramways, gas-works, as so many of them have done in recent years, the conservatives of the world immediately shriek out Socialism and back up their shrieks with elaborate campaign statistics showing how the national and municipal debts are rising. They usually, however, forget to show that these large debts have been incurred by investments which do temporarily increase indebtedness, but also bring in earnings which pay the interest and create a sinking-fund which will eventually pay off the debt and leave the community in possession of a remunerative property free of debt. Of course such is not always the case. Nationalizers and municipalizers make mistakes and err in judgment and make bad investiments, as do private investors, yet so all but universally have such investments practically paid that, while there has been strenuous arguing against the policy from the people who cry "Socialism," one may count in recent years many hundreds of interests transferred from private to governmental hands with only very occasional transfers from government to private hands. Argumentation seems somewhat equally vehement on both sides; action is nearly all in one direction.

A third mistake in testing administration is to concentrate thought solely upon purity. Civic purity is of course needed, but it is not the only civic virtue. All good administrations are honest, but not all honest administrations are perfect. A narrow, inefficient, negative government, which does little for the citizens except to prevent roguery, is not the ideal administration. Yet we often so consider it. We have had so much corrupt government that we are apt to think any government not corrupt to be blameless. But the standard, we must remember, is what the administration has actually done. An administration whose virtues are merely negative, will rarely elicit enthusiasm, good citizenship, or support. European cities have called out able and pure administrators because they do large things for the people.

These considerations show how practical as applied to the test of public administration is the law of service. If we ask what to do to establish such tests, the answer must be to carry Christ's teaching into every-day practical politics.

QUESTIONS. What are the usual American tests of administration? Is administrative efficiency on the increase in the United States? Mention some proofs or examples. Which are the more efficient, aristocratic or republican forms of government? Which are the more corrupt? What are the main administrative virtues? The main administrative vices? Is the standard of administrative purity on the increase in the United States?

Subjects for Study. Theories of Government ("Ency.," pp. 911–915). Different kinds of Government ("Ency.," p. 557). City Governments ("Ency.," pp. 229–234). Presidency ("Ency.," pp 944–945).

Scripture Readings. Ex. 18 : 13–26; Deut. 16 : 18; 2 Sam. 23 : 2–5; 1 Sam. 12 : 3–5; 2 Chron. 19 : 8–9; Ezra 7 : 25.

April 24—Corrupt Administration—Matt. 11 : 20–30

Christ's condemnation of cities, as recorded in the passage for this week's lesson, was not so much because of their evil as because they did not repent. It was not their shame but their shamelessness that He censured. Evil done without knowing the right is ignorance; evil done knowing the right is sin. Chorazin and Bethsaida, Christ declared, were more culpable than Tyre and Sidon, because they had more light, had seen His mighty works, and yet had not repented.

This is in the line with all Christ's moral valuations. He condemned not so much the publican and the harlot, as the Pharisee and the hypocrite. The former were misled, but the latter were misleaders. The former were black, but the latter turned even whiteness into blackness. He said of some of the leading ecclesiastics of His day that the publicans and harlots should go into the Kingdom of God before them. He pronounced wos upon the Temple more than upon Pilate's palace.

It is, perhaps, not without meaning, too, that in this very passage where He condemns the cities, He seems to turn with relief from corruption in high places to the lowly, to the laborers, the heavy laden. He thanks God that what has been hid from the wise and "safe" has been revealed to the simple and the humble. He calls to Himself the laboring classes and the oppressed and promises them rest; let them, He says in effect, obey His law and they shall find it easy and its requirements light.

The passage is full of lessons for to-day, and as to civic corruption. Which are the worst cities morally by Christ's standard? Which are the more guilty, saloons or churches which make no serious efforts for civic righteousness? Which individuals go first into the Kingdom of God in our day, publicans and harlots or some of the most respectable personages in the land, perhaps even in our churches? We put these sentences as questions: Who dares to apply Christ's judgments? But they raise searching questions. Who knows who is the chiefest among sinners? St. Paul declared he was. Can it be that if we are to have civic purity, it may be churches which must be purged as well as city halls, and that esthetic citizens who decline to vote, must be brought to book, possibly more than the illiterate who votes to earn his dollar? It is a revolving, a very searching light which Christ casts on civic corruption. One wonders where the light will flash next, and grows himself uneasy.

Perhaps, too, Christ's dependence upon and appeal to the lowly may help us to the way out of civic corruption.

There is very apparent in America at present a tendency to seek freedom from corruption in one form or another of distrust of the people, as if it was the common people who were the corrupters. Arguments for a limitation of the suffrage in one way or another, by educational and sometimes by tax qualifications, are heard. Propositions to reduce the number of elective offices are made almost every day. Government by commission is at present the idea; yesterday it was to put all power in the hands of the mayor and hold him responsible. The tendency to reduce the power of common councils and the number of committees is marked. At present seven men largely govern New York, a city of over 4,000,000 inhabitants. They have the general control of the spending of $163,000,000 annually.

For this tendency and for most of its manifestations there is much temporarily to be said. It may be that for the moment it is the wise thing to do, the way of the wise and of the "safe." We have so despised and maimed government, we have allowed it to become so corrupt, that the best we can do for the moment, is perhaps to pick out a few offices, make them important, give them large powers, and elect to them our best. We are probably rising from shamelessness to shame.

But to distrust the people and to concentrate power is not the way of Christ, and has not been in the long run the path of progress. No cities, perhaps ever in the history of the world, have made such progress toward efficiency, purity, and success, as has been made by British cities in the last quarter of a century. It has not been made by a distrust of the people. The suffrage has been broadened; the power is not in the hands of the few; the mayor has little power, and the councils which have all power are large and popular, working through committees. Power has been taken continually from close corporations, from vested interests and parish vestries, and has been put in common councils. Local self-government has had a renaissance; England has been growing democratic. But this has not done the work. We mention it only to show that democracy has gone with the policy we are about to name. What has done the work is that city administrations have done and planned large things for the citizen, and the citizen has been interested in city administration. Birmingham, England, prior to 1873, was one of the most corruptly governed cities in England. In that year Mr. Joseph Chamberlain, elected mayor, began a policy of municipal activity. $10,000,000 were at once spent for city gas-works; two years later, $6,750,000 went for city water-works; $8,000,000 were expended in a few years to demolish slums and build in their place business blocks and homes for the people. The death rate of Birmingham fell, between 1874 and 1888, from 60 to 20 per 1,000. Birmingham began to be called "the best governed city in the world." But not seven men rule its 500,000 citizens, but 54 councilors and 18 aldermen. Every citizen is interested in its administration who wants a good home, pure water, cheap gas, low fares, schools, bathhouses, museums, parks, playgrounds. The people believe in their city.

The same principle has been followed in Glasgow, Liverpool, Manchester, to a very large extent in London, and all but universally in English cities. And everywhere with the double result of civic purity and of exciting the pride and love of citizens in their cities.

This seems to be the true direction in which to look and the practical path in which to work permanently against corruption. It is beginning in America. Boston is interesting citizens in plans for a Boston beautiful, clean, and efficient. Chicago and New York are developing playgrounds, baths, etc. But in all our great cities monster corporations of transit, or light, still fatten upon public franchises, hold the people in their power, and secretly work against honest officials. They want corrupt legislators and officials because it is from such only that franchises and immunities can be bought. Back of the lobbyist who bribes, back of the ring which steals, back of the boss who reigns, is the corporation which supplies the money in order to get what it desires. It is not workingmen, not the poor, nor the immigrants, not even the illiterate who corrupt our cities, it is those who do not work, those who live upon others' work; the wealthy, the prosperous, the respectable, sometimes, unfortunately, even church officials whom we have to fear. Temporarily we may have to concentrate attention upon a few offices, but the thing to do is to develop our cities for the people, to make them loved of the people, and then they will be in time honestly ruled by the people. One important thing, however, must be remembered. We speak of the corporations which purchase legislation or immunity. But it is by no means only they who are to blame. The rich men of this country are not the worst, but probably the best rich men of the world. Under the present system they are all but compelled to bribe legislators. It is often the only way they can get charters at all or escape "hold-up" legislation. A corporation director once told the writer that he was no more to blame for paying for legislation and escape from legislation than a traveler on the highway is to blame for paying out money when "held up" by a bandit. Purchase of legislation, he said, was simply a case of legislative "hold up." There is truth in this. We must elect to legislatures people who are not bandits, and we must make it advantageous to honest men to hold public offices. So long as we have gigantic corporations and small governments, the temptation to little men to bleed the corporations will be almost irresistible. We must magnify government over the corporations and attract honest men to public office. Public office must be made so important that men will seek it as an honor. We need large progressive administrators for the people's good. Interest yourself and others in the city's doing things, and corruption will disappear in the process.

QUESTIONS. Where is dishonesty more frequent, in corporations and trusts or in government? Of which corruption, private or public, are we most likely to hear? Has government corruption lessened or increased in Europe as governments have grown democratic? Does the appointive honor lead to corruption? How much corruption would there be were there no franchises sold, or contracts given out? Which are the corrupting classes?

SUBJECTS FOR STUDY. Corruption: Municipal ("Enc.," pp. 319–322), Legislative (pp. 322–324), Compared with commercial (pp. 316–319). Causes (pp. 324–327). Corrupt Practises Act ("Enc.," pp. 327–328).

SCRIPTURE READINGS. Eccl. 8 : 9; Prov. 28 : 12; 29 : 2; Isa. 3 : 12–15; 10 : 1–4; 28 : 14–20; Micah 3 : 9–11; 7 : 3–4.

THE BOOK

STUDIES IN MATTHEW'S GOSPEL

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I. The Power of Faith. (Matt. 9 : 18–34.) This section narrates four of the wonderful works of Jesus, and completes that illustration of His healing ministry (chs. 8 and 9) which supplements the great exhibition of His teaching in the Sermon on the Mount (chs. 5, 6, and 7). The first part of it—the healing of the woman and the raising of Jairus' daughter—is told also in Mark and Luke; the other two miracles are peculiar to Matthew. In all except the last, the cure of a dumb man, special reference is made to faith. The peculiar way in which the healing of the woman and the raising of Jairus' daughter are interwoven with one another is one of the clearest indications that we are here dealing, not with fiction and legend, but with facts; the only reason for telling these stories thus is the way the things happened. Another evidence for these miracles is the wonderful words of Jesus spoken in connection with them: "Thy faith hath saved thee"; "Be not afraid; only believe"; "According to your faith be it unto you." The great place which faith has in all the New-Testament writings is explained by the great place which Jesus Himself gave to it in words like these; while these words themselves are only intelligible when we have the incidents, in connection with which they are spoken, to throw light upon them.

1. The healing of the woman, to whom Jesus says, "Courage, daughter; thy faith hath saved thee," shows that faith does not lose its saving power even when it is mingled with superstition, and is not very intelligent. The woman said, "If I only touch His garment I shall be made whole," as if there could be any virtue in His garment, or as if she could steal a cure from Jesus without His knowledge or consent. It might even be argued that Mark and Luke shared a similar idea, thought of Jesus as if His body and His very dress were charged with healing power, as a jar might be charged with electricity, which could be liberated by a touch. But whether this was the way in which they conceived the facts or not does not matter. Faith means the assurance that God's power is there in Jesus for our help, and it brings that help to those who need it, even tho their thoughts about how it is there and how it is communicated are all wrong. Of course, it is better to have right thoughts, and Jesus removed some of the woman's misapprehensions before He sent her away.

2. In the raising of Jairus' daughter, which is told much more fully by Mark than by Matthew, there is one memorable word of Jesus about faith. When word comes that the girl who was at the point of death has actually died, we can imagine how the father's heart sank. The delay over the sick woman must have distrest him, and now his worst fears were realized. It was finally too late. But Jesus, who had overheard the word, caught him as he sank under it, "Be not afraid; only believe." It seems almost like mockery. Only believe—as if believing were a little thing in the circumstances; as if in the circumstances it were not a flat impossibility to believe. And no doubt the last enemy of faith is death, and the supreme victory which faith can gain is the victory over death. It has been remarked by some one that the extraordinary thing in this story is the faith of Jesus Himself, the calm confidence with which He went into the presence of death, sure that the help of the Father would not fail Him, nor the last enemy defeat Him. It is His faith rather than that of Jairus which wins the victory. But this is not the evangelists' point of view at all. They never speak of the faith of Jesus. What they show is the saving help of God present in Jesus, and how, even in the face of death, it does not fail those who have courage even there to put their trust in it.

3. The two blind men who appeal to Jesus as Son of David—Messianic King—are tested in the same way. "Believe ye that I am able to do this?" Formally, the expression "to believe in" Jesus occurs only once in the synoptic gospels (Matt. 18 : 6), but we see here that really the idea pervades them. No one gets help from Him except on the footing of faith; help comes only to and through the assurance that in Jesus the saving power of God is present to deliver men. This is always the heart of faith, and it is the measure

of blessing. "According to your faith be it unto you."

4. The last miracle illustrates, not faith, but unbelief. When the dumb man possest with a demon was cured the multitudes marveled, but the Pharisees said, "By the prince of the demons he casts out the demons." Faith can not be compelled. Where there is on any ground an antipathy to Jesus it will find reasons for refusing to acknowledge God's presence in Him. It will stick at nothing to discredit Him. It will say the most cruel, injurious, and impious things rather than call Him Lord. And so, even in His most wonderful and gracious deeds, He is set for the fall as well as for the rising again of many among His people.

II. The Mission of the Twelve. (Matt .9 : 35; 10 : 15, 40–42.) 1. Matthew has now finished his exposition of the teaching and healing ministry of Jesus. With all that Jesus had done, much remained for Him to do. It was urgent work, yet hopeful. Urgent, because as He looked at the crowds they were like sheep without a shepherd—torn, prostrate, desperately in need of some one to care for them; hopeful, because they were like a harvest-field where a rich crop waited for reapers. Only God can send the reapers, or the shepherds, or the fishers of men that are needed, but Jesus at this stage does the best that can be done for the multitudes by sending the Twelve among them to take part in His work. The Twelve answer in number to the twelve tribes of Israel; they are to be the nucleus of the new people of God. They are usually called disciples, but here, when they are actually sent forth, Matthew for the first and last time appropriately says "apostles." The names are arranged in pairs, and also in quaternions; the first four and the second four are the same on all the lists; there are variations in the third four, tho the first and last names in it, James, the son of Alphæus, and Judas Iscariot, are always the same. Before sending them out, Jesus imparted to them His own power over unclean spirits and all kinds of disease. It was a medical as well as an evangelistic mission. They went two by two, a wise and kind arrangement. Matthew, in the instructions to the Twelve, gathers into one (as in the Sermon on the Mount) words of Jesus which, as the other evangelists show, were spoken on various occasions; and in the act of doing so he is so interested that he does not tell (as Mark and Luke do) how the Twelve came back from this apprentice mission, and reported their success to Jesus.

2. This mission was to be limited to the lost sheep of the house of Israel. This was not the final will of Jesus (see 28 : 19), but it was His will for the time. We see from Luke 9 : 52–56 how unfit the disciples yet were to go to the Samaritans, much less to the Gentile world. There is something peculiarly pathetic and dignified in "the lost sheep of the house of Israel." Jesus felt like Paul for His kinsmen according to the flesh: that men with such a past as the Old Testament reveals, with such hopes and such a calling, should be living in such spiritual destitution and misery. Patriotic feeling may be a divine motive for evangelistic work.

3. The message of the Twelve was to be that of Jesus Himself: the kingdom of heaven has drawn near. The message was to be accompanied by all kinds of beneficent works: "Heal the sick, raise the dead, cleanse the lepers, cast out demons." These were to be the signals, or, rather, the sacraments, of its approach. Through such works men would understand what kind of thing the kingdom of heaven was. It was a sovereignty of grace and redemption. It answers to this that the Twelve were not to make anything by preaching it. "Freely ye received, freely give." Freely means for nothing; they were not to take pay for working these cures. They were to preach the gospel disinterestedly, in the spirit of what they preached.

4. They were like an expeditionary force, on a swift and sudden enterprise, and were to have no unnecessary baggage. No great preparations were to be made for their journey. The workman is worthy of his food (vs. 10), and can count on meeting kind people who will give it—an optimistic line; but the apostle is not to be insured against all chances. The prohibition of the wallet has recently been illustrated by the discovery of an inscription in which a wandering priest of Syria boasts of the number of wallets or sacks he had filled (by begging expeditions) and brought to the temple treasury of his deity. The Twelve are not to be begging friars.

5. They are to be careful where they go and what connections they form (vs. 11). There are always bad and unworthy people

who have reasons of their own for getting into relation with the gospel and its messengers; such people compromise and discredit the gospel, and are to be shunned. If any good man takes them in (vs. 11) they are not to insult him by leaving his house to go to another better off. They are always to be courteous (vs. 12); if their courtesy is accepted, it is twice blest; if it is not, still it is not thrown away; they always get the good of it themselves. But, above all, they are to be urgent (vs. 14, 15). It is a terrible thing to reject the message of Jesus, and all men must be made to feel that it is so. What a solemn saying is that in vs. 15. It is no matter of degree—a little better or a little worse—to accept or reject the gospel; it is a matter of life or death, of standing or falling in the day of judgment. The mission of the Twelve is eventually a perilous one, tho at the moment it was not so, and the apostles will need great wisdom as well as guileless hearts to face its demands (vs. 16).

6. The sayings in vs. 40–42 impress us again with the lofty consciousness which Jesus had of His work. It is the work of God, and it is God who is received in Him and in His messengers. Whatever the appeal it makes to men, those who welcome it will have a corresponding reward. It may come as a prophet—a man inspired of God to speak a divine message; whoever welcomes the prophet because this is what he is will get a reward answering to such an act; he will get the reward which is the due of the prophet himself. It may come as a righteous man—a notably sound and upright character; to welcome that, because it is what it is, similarly assures from God the reward appropriate to the righteous. Or it may come in the shape of a humble Christian needing a cup of cold water to quench his thirst; not even this humblest of services will be overlooked on high.

III. **The Question of John the Baptist.** (Matt. 15 : 1–19.) John the Baptist was the only person, so far as we know, who made a strong impression on Jesus. In this passage he comes before us in a despondent mood. He had cherished high hopes of Jesus, expecting Him to establish the kingdom of God; but as he languished in prison doubts arose within him. Could Jesus be the expected Deliverer, when righteous men like John were left in the power of the wicked and worthless? Where were the ax and the fan with which the great Judge was to cut down the rotten trees and separate the chaff from the grain? John was disappointed in Jesus, but he did right to appeal directly to Jesus Himself for the answer to his perplexity.

Jesus answers by pointing to His works, the works which Matthew has illustrated at length in chapters 8, 9, and 10. They are the works which the prophets announced as characteristic of the Messianic age (see Isa. 35 : 5, 6; 61 : 1). When Jesus healed the sick and preached the gospel to the poor He acted in the spirit and power of One who revealed Himself in these works as the God and Savior of His people. These gracious works of Jesus were, so to speak, sacraments of the approach, or, rather, of the presence, of the kingdom. Happy are those who recognize them and are contented with them, and who do not expect from Jesus something different. Happy are those who can suffer without losing their faith in Jesus.

This word of warning might have given those who heard it an unfavorable impression of John; but as John's messengers went their way, Jesus began to speak to the multitudes about His forerunner in a style which precluded all such impressions. What was John, whom they had gone out into the wilderness to see? Was he a reed shaken with the wind—that is, an unstable, feeble character, swept this way and that by every influence which played upon him? This is often said of the men who lead religious movements; the revivalist is often assumed to be a half-hysterical person, with no stedfastness, carried to and fro by every gust of emotion. It is usually false; there could not be more level-headed men than Wesley or Moody. And it was false of John. Was he, then, a man clothed in soft raiment, a person who wore a silk tunic under his sackcloth, who profest all kinds of austerities, but was privately feathering his own nest? That also was false. If you want to see people clothed in soft raiment you know where to look for them, and it is not where John is. John was a prophet, as all the people admitted (Matt. 21 : 26), but he was far more than a prophet. He closed the old prophetic line. It was his signal honor to fulfil the prophecy of Mal. 3 : 1, and to be the immediate forerunner of the Lord, preparing His way. No son of woman had ever had so lofty a vocation, and, according to Jesus, John's personality was worthy of his calling. "Among them that are born of women there hath not arisen a greater than John the Baptist." It startles us to finish the sentence, "but the least in the kingdom of heaven is greater than he." The humblest Christian—the most insignificant and ungifted person who is not, as John was at this moment, perplexed and at fault about Jesus, but who has accepted Him and given himself to Him without reserve—the very least of Jesus' little ones is greater than John. He knows God better, and has for his own more of what God gives. This saying, and the saying in vs. 6, are two of the most wonderful in the gospels for the light they throw on Jesus' sense of His own supreme importance in all the relations of God and man.

What we have in vs. 12–15 is a further assertion of John's greatness; a new era began with him. Up till then, it had been the time of the law and the prophets, but now another age had dawned. Men were living in a spiritual crisis which demanded swift and decisive action. "The kingdom of heaven suffereth violence, and violent men take it by force." It is not very clear whether this is used in a good or a bad sense, the good being that men were pressing with all their might through the strait gate, counting everything loss for the kingdom's sake; and the bad that political passion, as well as religious feeling, had been excited by John's preaching of the kingdom, and that political fanatics were trying to set up the kingdom by violent means (like the people mentioned in John 6 : 15). In any case, John's work had been a turning-point in the spiritual history of the world. If they would only believe it, he was the Elijah of Mal. 4 : 5.

In the closing vs. 16–19 Jesus compares His contemporaries to wilful children who would not play at any kind of game—neither a wedding nor a funeral would please them. John was severe, and they would not have him. Jesus was gentle and humane, and they would not have Him. They would not listen to God seriously, no matter in what tones He spoke. But God's wisdom in sending John and Jesus is vindicated against this foolish petulance—vindicated by its works—that is, its effects, as some manuscripts read; or, with others, by its children—that is, those who have an inward kinship with, and affinity for, it.

IV. **Warning and Invitation.** (Matt. 11 : 20–30.) 1. In the first part of this lesson, still more might be said about "offense." Just as John (vs. 6) was in danger of being offended in Jesus, and as His whole generation (vs. 16), speaking broadly, was offended both in John and in Himself, so in particular the places which had been specially favored by the ministry of Jesus had failed to appreciate it. There are no more certain words of Jesus on record than vs. 21–24. They show us how fragmentary our record of His life is. Tho both Matthew and Luke preserve this memorable wo, neither of them tells us what the mighty works were which were done in Chorazin and Bethsaida. They show us, further, that Jesus expressly claimed to have done mighty works—what are commonly called miracles now—and that the claim could not be contested. They show the purpose with which He did them. It was to bring men to repentance. No doubt He was moved with compassion, and acted out of pure love, but His mighty works were sacraments of God's presence in redeeming power, and were meant to turn men's hearts to Him. If they had not this result, they were thrown away. They show us also the supreme significance Jesus attached to His own ministry. Better to have lived in Tyre and Sidon, or in the land of Sodom, places which were the type of the proudest and the foulest sin, than to live in the very presence of Jesus and not repent. Repentance, or turning to God under the impression made on us by Jesus, is the sum of the gospel. It does not matter how well we know His works and words, His life and death and resurrection; if they have not this effect upon us, better we had been born and died where His name was never known.

2. The result of Jesus' ministry, as given in this chapter, might seem disappointing, but in vs. 25, 26 we find Jesus in a solemn thanksgiving accepting it as the Father's will. For "babes" Jesus was not difficult to understand; and as for the "wise and prudent," all they needed to do to understand Him was to lay aside their prejudices and their pride, and become as little children. This is the only system which makes the gospel accessible to all, and tho many stumble at it, and feel that to ask them to become as little children is to ask too much, we may well rejoice that this is the condition of un-

derstanding Jesus which has been fixt by the gracious will of God.

3. It is against this background of disappointment, yet thankful acceptance of the Father's will, that we have to read the wonderful words of vs. 27–30. They teach (1) that in spite of all disappointing experiences, Jesus feels equal to the work He has to do. "All things have been delivered to me by my Father." All that men need to have done for them He can do; all that they need to learn He can teach. God has made Him absolutely competent for His task. (2) They teach, further, that meek and lowly as He is, there is a greatness and a mystery in Jesus that God alone can fathom: "No one knoweth the Son save the Father." (3) They teach, side by side with this, that Jesus alone knows the Father, and alone can make Him known to men. This does not mean that no one till now had any knowledge of God at all, or even any knowledge of His love—the whole of the Old Testament is there to contradict such a thought; it means that men did not know God in that character in which the Son knew Him, trusted Him, and gratefully accepted what might seem on the surface disconcerting experiences. The exclusive knowledge of the Father which Jesus here asserts—exclusive, till He imparts it to the "babes," the "little ones" around Him, as He often calls the disciples—is of a piece with the solemn saying in vs. 6. It puts Jesus in a place all by Himself, and covers what is meant when we speak of Him as the only-begotten Son. It is on this particular place of Jesus that the existence of the Christian religion depends. The gracious words of vs. 28, "Come unto me, all ye that labor," are the appeal of Him who alone knows the Father to souls staggering under the burden of a degenerate and false religion—degenerate and false, because it did not know the Father. The burdens meant in vs. 28 are those which the scribes and Pharisees laid on men's shoulders (Matt. 23 : 4)—the burden of legal observances by which men tried to put God in their debt. There is nothing to do with a religion like this but to drop it. It is all wrong. Drop your religion, Jesus says, if it is only a burden and a perplexity; drop it, and come to me. Take my yoke upon you, not the legal yoke that neither you nor your fathers have ever been able to bear (Acts 15 : 10); take my yoke, the yoke which the Son who knows the Father bears as well as imposes, and ye shall find rest for your souls. This yoke is the free obedience of the child, of the meek and lowly heart which knows the Father, and knows, therefore, that true religion rests at bottom, not on what we do for Him, but on what He is and does for us.

The International Sunday-School Lessons

April 3.—The Power of Faith.
April 10.—The Mission of the Twelve.
April 17.—The Question of John the Baptist.
April 24.—Warning and Invitation.

SHALL WE TEACH THE BIBLE FROM THE NEW VIEWPOINT

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THE writer was called upon to lead the Epworth League service in his own church, in the absence of the appointed leader. The subject was "Acquainted with God," and the Scripture passage given was Job 22 : 21, 22. In the course of his thought over the subject he turned to the pages of the *Epworth Era* in which notes upon the subjects are given. What he found there is the occasion of this article, and opens up the question at the head of the same.

There are two ways in which we may regard the Bible. We may look at the Bible as a storehouse of texts, of use to prove Christian doctrines, and justify the ways of God to men. That is the old way of looking at the Bible. Or we may think of the Bible as a progressive revelation of God to a certain people, the Jews, just as other scriptures are the revelation of God to other peoples, and differing only from the latter by its lofty spiritual and moral tone, but chiefly by the fact that it contains the story of Jesus Christ, whose revelation of God far transcends that given by any and all other prophets and religious teachers. This is the new way of looking at the Bible. According to the former view "Thus saith the Lord" in the book of Judges has the same authority over the conduct of men to-day as "Thus saith the Lord" in the book of Amos, or the gospel of John. According to the latter view all conceptions of God and His will toward men must be interpreted by His Fatherhood as revealed in the words and life of Jesus Christ. From which standpoint shall we teach, the old or the new?

In the *Era* the subject was discust from the old standpoint. No attempt was made to put the student in touch with the circumstances under which the words of the Scripture were spoken, or to justify the use of the words of a man against whom it is said (chap. 42 : 7) that the wrath of Jehovah was kindled because he had not spoken of Him the thing that was right. The article simply contained a number of trite comments upon the words of the Scripture selection supported by proof texts from different parts of the Bible, followed by several illustrations, quotations from extra-Biblical authors, and questions upon the general themes—all of which were well enough if there was no better way of treatment.

It seemed to the writer that here was a fine opportunity not only of teaching the lesson in a vital and interesting way, but also of putting the book of Job in its true literary and historical setting, and thus of enriching the minds of the young people with the teachings of one of the noblest products of the human spirit.

The literary form of the book was first pointed out: a dramatic poem framed in an epic story, the prose and poetic parts being sufficiently indicated by the setting of the type in the Revised Version. After a brief narration of the story of Job, the theme of the book was stated as an attempt to answer the question, "Why do good people suffer?" and it was shown how the question arose out of the circumstances in which the Jews were at the time of the writing of the book. The tragedy of Job was then stated as the breakdown of his theology on account of the facts of his life. Like all the people of his time Job believed that suffering was in every case the punishment of sin. This was the belief he had held up to the present, the belief he had preached to others in their suffering. But he knew he had not sinned, at least in a way to merit such punishment; and he held fast to his consciousness of integrity. His friends came to him, sitting in anguish upon the village ash-mound, and prest upon him the orthodox theology. Job had sinned, let him confess his sin and Jehovah would relieve him of his misery. But Job held fast to God.

Now came the opportunity to approach more closely to the subject of the meeting. There were two kinds of knowledge, indicated by two different words in many languages—knowledge about and acquaintance with. A man may know very little about the flowers from a scientific standpoint, but perhaps to him "the meanest flower that blows can give thoughts that do often lie too deep for tears." A child may know nothing about motherhood, but he knows "mother." So one may know much about God, and be able to justify the ways of God to men; another may not be wise in theology, but he knows God, and that he can not drift beyond His love and care.

So it was in the tragedy of Job. His friends knew, or thought they knew, all about God, and His ways toward men; and they obtruded their theology upon Job with ingenious and even cruel persistence. Job, too, thought he had known God, but now he was not sure. "Oh that I knew where I might find Him" is his pathetic cry. And yet tho he does not understand God or His way of dealing with him, yet through all his suffering he holds fast to God, knowing that in some future time, even if it is after death, God will appear and justify His action.

And in the end his faith was justified, and the men who knew more about theology than they did about God were condemned by Jehovah.

The application was simple enough: the need of cultivating the presence of God in our daily life, so that we shall know Him not only through theology, but through personal experience and fellowship.

Was this method of treatment of the subject better than the old? The writer thinks it was, for the following reasons.

1. It recognizes the literary character of the book and for that reason heightens the interest. 2. It has respect for the historic nature of the Scriptures, and places the teachings of the book where they belong so that they may be seen as rising out of the experiences of the men of the time. 3. As the Bible came out of religion and not religion out of the Bible, the modern view of the Bible vitalizes its truths by bringing them in contact with like experiences in the lives of men to-day.

SERMONIC LITERATURE

PERFECTION

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As many as be perfect.—Phil. 3 : 15.

PERFECTION has a strange sound in an imperfect world. And the strangeness is emphasized by the language of Scripture, which seems systematically to propound this paradox: "Ye shall be perfect, and perfect ye shall never be." In this passage, for instance, Paul says, "Let us, therefore, as many as be perfect be thus minded," and yet he has just said, "Not that I have already obtained, or am already made perfect." Does he mean that he is not of the number of the "perfect" himself? That the form of expression seems to exclude. No, he says in the same breath that he belongs to a company that may be described as "perfect," and yet he himself has not obtained or is not perfected. Is this the language of confused thinking, or is it the inspired paradox of those spiritual realities which can never be stated in the plain words of common speech, and do not even submit to the first law of thought, the law of contradiction? A thing can not at the same time be and not be. But here Paul implies that he is and is not perfect. Is it confusion of thought or is it the Spirit who "opens a dark saying upon the harp," sounding the mystery of the hidden life?

I unhesitatingly take the view that this is not nonsense, but inspiration. Paul has given us a clue to the difficulty thus evident in an earlier passage. "We speak wisdom among the perfect" he says in 1 Cor. 2 : 6. And the context shows that by the "perfect" he means those who have received the Spirit of God, and have therefore the mind of Christ—those, in a word, who have been initiated into that truth of God which we call the Trinity.

If by "perfect" is understood a faultless and irreproachable character Paul, for one, would be decisive in repudiating the term. But he is not thinking of perfection in this sense at all; and to press the word in a way which was never contemplated may easily lead us to disaster. No, perfection is not a moral completeness with immunity from sin and error. It is rather that spiritual condition which is produced by the fulness of divine revelation. The "perfect" are they who in faith and humility have opened their minds to the perfect truth and are subjecting their lives to its influence. The perfect are they who stand in a fuller light, who have come under the operation of more powerful religious impulses. They are launched upon a majestic stream of truth which sweeps them onward under the strong beams of heavenly revelation. In themselves they are faulty, weak, erring; looking into their own lives, they cry unaffectedly, "Not as if we had already obtained or were already perfected"; but viewing their condition as set in the light of the revealed Godhead, as launched upon the powerful stream of the divine nature, as operated on by God, who works in them to will and to do of His good pleasure, they are perfect, they must own that they are, and rejoice in the fact. They are "perfect" ("full-grown," says the margin; but that is an unsatisfactory gloss, unless one can be full-grown in a day), the point being that a truth, a work of the Spirit, a change in the relation to God, may, and can, set a man at once in this position of perfection toward God.

Perfection lies in the apprehension, the practical apprehension, of God as Father, Son, and Spirit. Practical, I say, because the mere recognition of the truth would no more land one in perfection than the study of the ocean chart would bring one across the Atlantic. But when Christ is received as the divine Son who reconciles us to the Father, and when the Spirit witnesses within to our sonship in Christ, and when we are thus brought into the intimacy of God, forgiven, cleansed, strengthened, and held in His embrace, we are straightway in the condition of perfection.

There is the perfect wisdom, the perfect love, the perfect power; and you, believing, are introduced into it, merged in it, lost in it. You are become by assimilation not only in line with it, but part of it. The mighty energy of the Godhead works freely through and in you. The meaning of this language begins to appear when we realize the implicit contrasts which it suggests. There is a contrast with the glimmering light and imperfect power of other religions, even a religion so divinely given as Judaism. There is a contrast, too, with the chilly speculations and aloofness of philosophy.

Consider first the contrast with Judaism. While the law was a doctrine and a practise, the apostles had to contend with it. For us it is merely antiquarian; and it is wasted energy to denounce its demands. The epistles of Paul to the modern mind miss something of actuality, because they are always grappling with a difficulty, the tyranny of Judaism, which has long since ceased to be real. But you have only to change the terminology to find the contention of Paul as vivid to-day as it was then.

Judaism was theism without a divine Savior, without a sufficient atonement, without a personal and witnessing Spirit. It was therefore a system in which law rather than love was the definition of God, and the observance of law rather than the service of love was the definition of religion. But, observe, all religions outside of Christianity are essentially in the same condition. Nay, Judaism is much the best of them all. If any religion ever seemed to contain within it the potency of making those who observed it perfect, Judaism did. Yet it could not accomplish the design. Neither can the other religions accomplish their design. In the religions of the world, the historical religions and the religions which start into ephemeral life among those who reject Christianity, there are always two fatal defects. There is no putting away of sin, and there is no regenerative power. And what is this but to say that there is no Son and no Spirit? "If there was perfection through the Levitical priesthood" (argues the New Testament, Heb. 7 : 11), there was no need of another kind of priest. If there was perfection through the various religious systems and notions which have been propounded in these latter days, we might be content to forego the revelation of the gospel. But there is not. Apart from this gospel, the heart of God remains unrevealed; we have no surer guide than our own fluctuating emotions. Apart from this gospel God is a remote abstraction, another name for natural law, or else He is so anthropomorphic as to be identified with man as he is. When Comte gravely proposed the *Grande Être*, the whole body of "Humanity," as the object of worship, he did what alone can be done by man in search of a religion. Apart from revelation, the only God to worship is either nature or man. And as we sink to the level or rise to the height of the object of our worship, the worship of nature or of man means, not progress, but retrogression.

Perfection came, and could only come, when "God spoke unto us in a Son," and when the objective speech of God, exprest in a Son, could be brought within us, as an inward light and power, as a divine experience, by the Spirit. God forbid that we should depreciate other religions. We owe much to Judaism; and every religion, however imperfect, is the witness to our spiritual nature. Consider the significance of this fact, that in the Fanti language, on the Gold Coast, the word for man signifies "the being who can distinguish what is right," and the name for God signifies "the Spirit who is man's friend." What a witness to an eternal truth, that among those degraded and ignorant savages of West Africa their very language should embalm the fact that man is a moral being and God is his friend! I would stretch every point to exalt the religions of the world, and natural religion and every struggle of the human heart after divine truth; but just in proportion as I see the beauty and the pathos of these testimonies of the human soul naturally Christian, I am bound to recognize how perfection has not, and could not, come by them. The truth revealed in Christ shines much more brightly when it is seen to gather into one the broken lights of earth, than when it is regarded as a light from heaven which declared all the earthly lights to be darkness. It is in view of the great religions of the world; it is in view of the religious gropings and guesses of to-day, that you may best understand how perfection comes in this New-Testament revelation of God. No view of God could suffice which did not admit of God becoming man. taking on Himself our human nature, and reconciling us to Himself. "O for a divine man" seems to have been the sigh of the human spirit from the beginning. Nor could any view of God suffice which left God forever outside us, transcendent, if not remote, the Power that, aloof from us, governs and judges us. The spirit of man craved the Spirit of God to dwell within. It needed a witness, an oracle, not ambiguous, but speaking with the clearness and immediacy of consciousness. Father, Son, and Spirit—these three were necessary to the perfection of religious truth and the fulfilment of the religious life. Had the revelation never come, it seems sometimes as if the straining eagerness of man would have invented it; as if in letters of invisible ink upon the heart of man, this truth seemed waiting to be brought into evidence by the fires of life. But when, in a clear historic fact, the Son stood on the earth to show us the Father, and left the Spirit among us to witness of Him, men were bound to acknowledge that here are the elements of perfection, and as many as enter into the realities which are thus revealed will be, at least so far as their spiritual state is concerned, perfect. In that light of truth all things are revealed, just as outside of it all things remain in darkness or in differing shades of twilight.

And if this perfection stands in comparison with Judaism and other religious systems, it stands equally in comparison with non-religious conceptions of life. "Take heed lest there shall be any one that maketh spoil of you through his philosophy . . . after the rudiments of the world, and not after Christ," wrote Paul. Seductive as the great systems of thought are to the thoughtful, they are snares and delusions if they profess to take the place of religion. If they are offered as substitutes for Christ, they become "vain deceit," a baited hook for the capture and the ruin of the soul.

Philosophy does not advance; it revolves in a fascinating and shadowy circle. The Platonist and the Stoic, when Paul wrote, were in many respects far ahead of Comte and of Schopenhauer. The Platonist at least dealt seriously with the mysterious reality which lies behind phenomena; the Comtist elects to ignore it. The Stoic at least regarded human life with heroic and strenuous purpose; Schopenhauer regarded it with a sick cowardice, which would appear contemptible but for the brilliant language in which he couches his doctrines of despair.

Schopenhauer is the true representative of human thought, unaided by revelation, announcing itself, after twenty centuries of various effort, and propounding itself as the key to human life. What is the proffered solution? This thinker is certain that if any human being could have been asked beforehand whether he would be born, he would have declined the gift of life. I do not say that this is the best or noblest in modern non-religious philosophy, but it is the most conspicuous, the most original, the most typical of the age which, let us hope, we are just leaving behind us. And it is in contrast with the spiritual condition offered by philosophy that the Christian position presents itself as a state of perfection, certainty for doubt, love for indifference, hope for despair (Jas. 3 : 2).

It would be absolutely impossible for one who has entered into the life of the Trinity to take the position that if he had been consulted he would have chosen not to be. "Now are we the sons of God; it doth not yet appear what we shall be." He is filled with a kind of tremulous wonder and gratitude that he has been called out of the night of non-being into this glorious heritage of the sons of light. In all his better moments, when he grasps the reality of Christ, and the Spirit moves within, he is inclined to fall prostrate before God and to utter but one prolonged note of praise and adoration. "I thank thee, my God, for creating me. I thank thee, my Father, that I am thy child. I thank thee that my life is hid with Christ in God. I thank thee for Christ in me the hope of glory."

Now, perhaps, the meaning of Christian perfection begins to emerge. To be a Christian is to be "perfect" as compared with the imperfect notions of religion and philosophy elsewhere propounded, and with the imperfect spiritual life which results from imperfect notions. To be in the broad light of God, fully revealed, to be brought by the revealed fact into the inner life of God—that is perfection.

It is not moral perfection; this must be reiterated until the point is quite clear. It is not the flawless, ideal character, without slip or stumble, in a completed human life. If it were that, we might drop the word from our vocabulary. Look at Paul himself, for example! Is he perfect in that sense? Is he an ideal character? He is interesting; he is persuasive; he is lovable; he is a man whom it would be impossible to ignore. Meet him as he preaches, as he stands before Felix or before Cæsar, in those inspired moments when the truth of God plays freely through him, and he is a manifest organ of the divine Spirit; you may justly say, this is one of the most remarkable men that have ever lived, a man inspired and inspiring, a trumpet that summons the waverer to battle, a hammer that breaks hearts and levels difficulties. But see him personally, as he appears in his letters, self-revealed; can you maintain that he realizes the ideal of moral perfection? What a faulty man he is, how impetuous, how vehement, how extreme! How severe he is to opponents—he, the preacher of charity! How apt he is by this headlong method of his to run into positions from which he has to retreat! His few letters abound with recantations and corrections. He writes as if the Second Coming were at hand, and then has to write again at once to say it is not. He demands the punishment of a sinner, and then has to write to mitigate the severity of the penalty which had been inflicted by his orders. He forbids women to speak in churches, and then has to make provision for their costume when they do speak. He exalts celibacy as the ideal life, and presently has to use the marriage relation as the symbol of the holiest mystery. His letters are inspired; no literature before or since was ever so inspired. And yet their inspiration appears in nothing so much as in the photographic revelation of his manifold faults. Their vehement self-defense is proof of the way in which he laid himself open to the charge of being an enthusiast, a fanatic. He hardly profest to take a balanced view of things. He was a man who could be generous, but seldom just. He could love passionately; but his antipathies would be as strong as his love. The most virile, energetic, passionate, eager, tumultuous, victorious, suffering kind of man, but faultless? no, rather lovable, admirable, commanding, because he was so entirely of like passions with us all.

And yet he is perfect—this man of a thousand faults, of daily repentances, this preacher who trembles lest he should be a castaway, this wrestler who tries to keep under his body, this runner who presses toward the goal—yes, he is perfect. It is he that has firmly grasped the difficult word and dared to use it—yes, and to claim it for himself. "Let us, as many as are perfect. . . ." "I would you were altogether such as I am," he says to the monarchs and governors of the earth, "the rulers of this age." "Be ye imitators of me," he says to his correspondents. He has no hesitation in proposing himself as the model—he who is conscious of being the chief of sinners, he who is less than the least, the most pathetic object of the divine compassion in existence. For here lies the point. He is in Christ. He is complete in Him. By his experience of the divine truth, and by his faith which has initiated him unto God, he is caught up into the mighty being of the Eternal. He is identified with Christ, crucified with Him, dead with Him, risen with Him. He is actuated by the Holy Spirit of God. The life of God throbs and pulses through him. All things are possible for him; nothing can daunt him. Assured victory, endless progress, virtue on virtue, grace on grace, glory on glory, all are his. There is an immeasurable potency. It is the supernatural at work in the natural.

It is evident that Paul never knew the word Trinity. It does not appear that he even attempted to think out the relations between the Father, the Son, and the Spirit. I am not quite sure that he would understand or approve the course which Trinitarian thought has followed. Perhaps he might even have denounced it as "philosophy and vain deceit after the tradition of men." The daring speculations about the nature of the Godhead might have seemed to him an intrusion into regions where the human mind may not enter. Certainly the faintest slur upon the doctrine of the divine unity would have horrified him just as much as the denial of the divine Trinity horrifies the orthodox to-day. But what an experience of the Trinity he has! What life and power it brings to him! The ladder has been let down from heaven to his feet. He has stepped on the ladder and mounted up to God. "It was the good pleasure of the Father that in Christ should all fulness dwell" (Col. 1 : 19). The revealed mystery is "Christ in you the hope of glory" (5 : 27). "We received not the spirit of the world, but the Spirit which is of God" (1 Cor. 2 : 12). It is a vital and vivid experience. It is, as it were, a thing you can touch and handle. The Son, with all the fulness of the Father, is within grasp; nay, by the Spirit He is within us. We are with the Father, and the Spirit cries within "Abba, Father."

And, filled with this truth ourselves, we can not but speak and plead and work "that we may present every man perfect in Christ" (Col. 1 : 28). For this perfection is within the reach of every man. It is not the privilege of a few elect spirits—an inspired prophet here, an apostle, a saint, a martyr. It does not rest upon certain physical or moral conditions in favored individuals. As all are naturally imperfect, so all can be supernaturally perfect. As all are in the power of darkness, so all may be translated out of it "into the kingdom of the Son of his love" (Col. 1 : 13).

If the apostles did not need to formulate and preach an articulated doctrine of the Trinity, neither need we. In a metaphysical age the Church may temporarily acquire such a doctrine; but in positive ages it need not be prest or even defended. If I have seemed to advocate a formulated doctrine for this age, and have even hinted that the doctrine of the fourth century might be used in the twentieth century, I must conclude by repudiating this intention. I lay no stress on the theological conceptions which from time to time have clothed the facts of revelation. But I do lay stress on those facts, replete with mystery and power, which the apostles handled. The presentation of those facts in their completeness and in their practical order is the power of God unto salvation. The reception of them is the experience of salvation. Let us by all means discard formulæ which are an offense to the reason. If to speak of God the Father, God the Son, and God the Holy Ghost conveys the impression of three Gods, lets us bravely reject the familiar and inexact language. If the word "Trinity" acts as an irritant, as it seems to do, on certain matter-of-fact minds, let us by all means acknowledge that the apostles did without this word, and we can.

But, the facts which have been indicated by the word "Trinity" are the essential revelation of Christianity and the condition of perfection, that revelation of the divine nature which brings with it the will and the power of God to save us. Those facts, in their shadowy splendor and in their sweet and practical simplicity, we are engaged to present and to urge on the world with all zeal and love and faith.

A man lighted in the rough passage of the world upon a cross. Once a sufferer had hung there, for the marks of nails were in it; and it was stained, and the crown of thorns lay at its feet. Over it was an inscription which showed that the sufferer had been a king—the King of the Jews. He inquired who it was that had hung there, this Jesus of Nazareth, and he was told that His story was to be found in the gospels. He read it, and he exclaimed with the centurion who had carried out the execution, "Truly this was the Son of God."

He read on then in the epistles which followed on the gospels, and found that everywhere this crucified One was alive and working in the Spirit, and everywhere men, filled with the Spirit, began to testify of Him with power.

Under the Spirit's power he himself believed—believed that Jesus was the Son of God, the Christ, the Anointed; believed that He had died for sins that men might be forgiven; believed that he himself was forgiven. Forthwith he was at one with God and called Him Father, and the life of divine fatherhood and sonship began in him.

Then he discovered that what had happened to him had happened to myriads—a multitude which no man can number—and was happening every day. Everywhere men were lighting on that cross, finding that Christ, receiving that Spirit, returning to that Father. Feeling that he had made the all-important discovery which is to explain human life and to redeem the world, he took the thing which he had experienced and tried to give it a formal expression, that he might communicate it to others.

Here were three certainties within him. The first was the Spirit, who witnessed of Christ, and took of the things of Christ, and revealed them to his soul. The second was the Christ, the Son of God, thus intimately and particularly revealed. The third was God, with whom he was reconciled, and whom he, with Christ, called Father.

These were three certainties about God. God was one; into the unity of God, into relations with God, he had stept by these three certainties. He could say no more; he asked no one to require him to say more.

Yet this was implied in what he had said. Himself the most faulty, erring, ignorant, and stumbling of creatures, the chief, if you will, of sinners, he found himself, potentially, ideally, complete, a partaker of the divine nature, assured of the eternal life and love which are in God, and which are God. If you spoke to him of personal goodness he was bound to repudiate it: "In me, that is in my flesh, dwelleth no good thing." Yet if you spoke to him of perfection he hastened to claim it. In status, in relationship, in heavenly knowledge, and the wisdom which the world does not know he was perfect. That was the paradox, at once humbling and exalting: in himself, nothing; in Another, perfect and complete.

GOD'S WORKMANSHIP

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"*For we are his workmanship.*"—Eph. 2:10.

When the apostle speaks here of our being dead in trespasses and sins (or *by* trespasses and sins), he is not using a figure of speech. He does not mean simply that we were like dead men, or in danger of death, or under condemnation to death, but he means just what he says: dead in trespasses and sins. We are twofold creatures: spirits embodied in flesh. It is possible for us to be alive and flourishing on one side of our nature, while the other side is paralyzed, or lifeless. As our bodies live through the use of food and air and exercise, so our spirits live by their union and communion with God. The man who lives without God is spiritually a dead man. "He is condemned already because he hath not believed in the name of the only begotten Son of God." The doom of sin lies on his unforgiven spirit. He carries death and judgment about with him continually. They lie down with him at night and rise with him in the morning, and he is powerless to deliver himself from this body of death. As the Scriptures say of the departed saints: "They are put to death, indeed, in the flesh, but alive in the spirit," so, by a terrible inversion, we may say of the ungodly in this life: "They are put to death indeed in the spirit, while they live in the flesh." Of the whole spiritual side of their being it may be said:

"The bat and the owl inhabit here;
The snake nests on the altar stone;
The sacred vessels molder near;
The image of the God is gone."

Could there be any sadder description of man's condition than the apostle gives in the twelfth verse of this chapter? "At that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope and without God in the world."

It is a very common and a very popular teaching in our day that man is the chief, if not the sole agent in his own salvation. That man of his own motion decides to "quit his meanness" and "turn over a new leaf," and thus he saves himself, or God accepts and saves him as the reward of his own changed life. Certainly such teaching as that gets no support from this chapter, or from any other chapter of God's word. We do not save ourselves, and we do not earn or merit our salvation. Man is by nature dead in trespasses and sins. Can the dead raise himself to life? Can the dead do anything to earn or merit salvation? As well expect the silent sleepers in yonder cemetery to arise from the dead by their own power and resume the activities of life, as to expect a soul dead in trespasses and sins to effect his own salvation. "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration and renewing of the Holy Ghost." "You hath he quickened, who were dead in trespasses and sins." "By grace are ye saved through faith, and that not of yourselves, it is the gift of God." "We are his workmanship." "Except a man be born again he can not see the kingdom of God." Man can no more cause his own regeneration, or new birth, than he can be the author of his own existence. And so the apostle John says: "As many as receive him (Christ), to them gave he power to become the sons of God, even to them that believe on his name, who were born not by blood, nor of the will of the flesh, nor of the will of man, but of God." "Of his own will begat he us with the word of truth, that we should be a kind of first-fruits of his creatures."

Truly does the apostle say of us who are Christians, "We are his workmanship," for by the grace and power of God alone we are what we are, and nothing less than the workmanship of God could make new creatures in Christ Jesus of such material as we were by nature.

When we consider the motive which leads God to save us, it is as marvelous as His workmanship. That He should love such creatures is as wonderful as that He should be able to make anything of such unpromising material. "But God who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ (by grace ye are saved)."

It is not surprizing that God loves the holy angels, those pure and exalted beings whose whole existence has been devoted to His service and praise. But that God should love man, rebellious, sinful, defiled man, the wickedness of whose heart and life is described here in this chapter, is indeed a miracle of grace. And yet that truth is the great central theme of all God's revelation to man, witnessed in every work of creation and providence, and repeated in every page of His holy Word. See how God's tender, yearning, compassionate love for the sinner is repeated and emphasized in this chapter. "But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ (by grace are ye saved); and hath raised us up together, and made us sit together in heavenly places in Jesus Christ; that in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus. For by grace are ye saved through faith, and that not of yourselves, it is the gift of God." See how the words accumulate by which the apostle seeks to make us realize something of God's feeling toward us: "mercy," "love," "kindness," "exceeding riches of his grace."

Surely each one of us can sing from the heart John Newton's great hymn:

"Amazing grace! how sweet the sound
That saved a wretch like me!"

For by the grace, the undeserved mercy and love of God, we are what we are. "We are his workmanship."

And what is the purpose and end God has in view in His workmanship? Why and for what purpose are sinners saved? Is it simply and only that we may be delivered from sin and its bitter consequences here and hereafter? Are we to sit in dreamy and idle contemplation of God's goodness and mercy to us, satisfied to do nothing, because our salvation is not of works but of grace? That is not Paul's idea of salvation, nor is it God's idea. The great apostle to the Gentiles is the last man in the world to belittle man's good works or to disparage human effort. In his loftiest flights of eloquence, in his profoundest doctrinal discussions, in his greatest rejoicing, he never loses sight for a moment of the practical. The earthly and the heavenly, the mystical and the matter-of-fact lie side by side in his mind. From the sublime heights of rejoicing over the full, free, and eternal salvation which is the gift of God's grace, he brings us down in a moment, and without a jar, to good works, which are the fruits of our salvation, and its proofs. There must be something to show in our lives for the wealth of kindness shown us by God. Some visible result of all the rich expenditure of grace. And so he says: "We are his workmanship, created in Christ Jesus unto good works."

This is the end aimed at, the purpose God has in view in all He does for His people, and in all He bestows upon them. But Paul is careful to observe God's order. Man's works are the fruit and not the root of his salvation. We are not saved by good works, but unto good works. "We are God's workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." God has not raised us up to sit together in the heavenly places with folded hands, idle pensioners of His grace. He has created us in Christ Jesus unto good works. "Ye have not chosen me," says Christ, "but I have chosen you, and ordained you that you should go and bring forth fruit." "He gave himself for us that he might redeem us from all iniquity and purify unto himself a peculiar people, zealous of good works." And the chief evidence we can have ourselves, and the chief proof we can give to others that we are God's children—is the life we are living, the fruit we are bearing. An apple-tree bears apples and a peach-tree, peaches. Men do not gather grapes of thorns, nor figs of thistles. What is the fruit of our life? "We are God's workmanship, created in Christ Jesus unto good works." Are we fulfilling this purpose for which souls are created in Christ Jesus?

What is the finished product of God's workmanship? What is it He makes of us? We have considered the material He has to work upon, the motive which prompts Him to the work, the purpsose He has in view. What is it, now, that He makes of us? "New creatures in Christ Jesus"; "An holy temple in the Lord"; "A habitation of God through the Spirit."

Through the sacrificial death of Christ and our acceptance of Him, we are reconciled to God. "Now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ." We who were strangers and foreigners have been made fellow citizens with the saints and of the household of God. We who were aliens and enemies, strangers from the covenants of promise, having no hope and without God in the world, are now the sons and daughters of the Lord Almighty, heirs of God and joint heirs with Jesus Christ.

Through our acceptance of Christ as our Lord and Savior we come into living vital union with Him. All our sins are completely and forever blotted out because He has paid the penalty and canceled the debt. All His righteousness is imputed to us, set to our credit, as if done by us, and we can no more come under condemnation and be lost than our Savior can come under condemnation and be lost. "There is therefore now no condemnation to them that are in Christ Jesus." "I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand."

And not only does Christ by His sacrifice make peace between man and God, but He brings about peace between man and man. "For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances, for to make in himself of twain, one new man, so making peace."

The Jews and Gentiles were separated by an impassable wall of partition. This hatred of the one race for the other was indicated even in the arrangement of the Jewish temple. The area of the temple court in the time of our Lord contained about thirty acres and was divided near the middle by a wall. The outer area was called the court of the Gentiles, and into that any one might enter. But into the inner court none but Jews could come. Josephus, the Jewish historian, tells us that at intervals all along the top of this middle wall of partition between the two courts, stone tablets were erected, bearing this inscription: "No foreigner is to pass within the partition wall and enclosure around the sacred court. Whoever is caught there will be responsible for his own death, which will ensue." A few years ago, in the spring of 1871, one of these very stones bearing this very inscription was dug up by explorers in Jerusalem. Paul had often noticed this middle wall of partition with its inscribed tablets threatening death to any Gentile who might intrude within the sacred precincts of the temple. He himself had narrowly escaped death because it was thought that he had taken Trophimus, a member of this very church at Ephesus, to which he was now writing, into the inner court of the Israelites. But Jesus has broken down this middle wall of partition between Jews and Gentiles. "Having abolished in his flesh the enmity, even the law of commandments contained in the ordinances; for to make in himself of twain one new man, so making peace." And not only between Jews and Gentiles has He made peace, but between all races and nations of the world. In Christ God reconciles not one nation or race to Himself, but the world. And in reconciling all races and nations to Himself He reconciles them to each other. What a mockery of their claim to be Christians do those furnish who are still persecuting the Jews in different parts of the world! And what proof do the nations give that they are still very far from being Christian nations in reality by their continual wars and preparations for wars! And how little of the real spirit of Christ do Christian churches or the members of Christian churches show in their jealousy, and unfriendly rivalry and sometimes active opposition, toward those of other denominations! We may not all be able to see alike. We may not all be able to unite harmoniously in one great universal Church. It may be best for the interests of Christ's kingdom that as long as we are the Church militant we should march and fight in different companies and regiments, but if we are under the same great Captain, and fighting the one great adversary, we surely have no cause or right to fight each other.

At the close of the war of 1866, the triumphant Prussian Army came to Berlin for a great celebration of their victory. As each regiment approached the city gate, it was halted by a great choir, who inquired in song by what right that regiment would enter the city. The regiment answered in song, recounting the battles fought and victories won; then came a welcome from the choir, singing, "Enter into the city." And so one after another, the different regiments were halted, and then welcomed, and entered in through the gates into the city and marched up the Linden between rows of captured cannon, and waving flags, while the whole city rang with music and the shouts of the vast multitudes. And at last reaching the statue of grand old Frederick, in saluting him, and laying their trophies around his statue, the ranks were broken and all the regiments became mingled together as one.

So, my brethren, we may be marching and fighting in different companies and regiments here, but after a while when the battles are all over, and the Church militant becomes the Church triumphant, we shall all enter in through the gates into the city which has foundations, whose builder and maker is God, and as we surround the throne of our God and King, and lay our trophies at His feet, we shall be one united army of the redeemed, and all differences will be forgotten as we all join in singing together the praises of Him who loved us all, and washed us all in His own blood, and made us kings and priests unto God.

CHRIST'S SOLUTION OF THE SOCIAL PROBLEMS*

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The spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord.—Luke 4 : 18, 19.

HERE is Christ's vision of the new social order. He proposes to set up a new commonwealth, and it is to be built on foundations of justice, liberty, equality, wisdom, righteousness, and love. There is to be no admixture of ignorance, folly, or sin. The gold of character, not clay and wood, are the materials. The genius of His plan is the genius of personal worth and individual excellence. Greatness is to characterize the new commonwealth, because all the souls composing it are both good and great. With Christ the individual came first, and institutions were the shadows cast by redeemed souls. Therefore, until He had cured the individual ill and sweetened the springs of character He gave scarcely a passing word to institutions. He saw armed regiments devastating the land, but said nothing about battles or militarism.

The emperor and governor were absolute despots, but He said nothing about democratic institutions. All lands and laws and privileges were held by a few, and denied to the many, but He said nothing about the diffusion of opportunity. He simply dealt with men as individuals, made them right with themselves and their God, and asked them to work out their own salvation through institutions. Organizing no church, writing no theology, setting up no system of ecclesiasticism, Christ simply went about doing good. His method was the method of personal influence and individual helpfulness. But the logical result was social reform. Every man's body carries a shadow with it; and the great souls stored with individual worth, named Stephen, John, and Paul, flung long shadows across the continents, through better laws, true liberties, sound ethics, humane governments. Oppression and tyranny have always kept company with drinkshops, gambling-hells, thieves' dens; Christianity has drawn about it the noblest associations of genius, exprest through schools, libraries, hospitals, temples of art, law, liberty, cathedrals for religion.

In clearing the ground for His new kingdom, Jesus began with an assault upon selfishness, as the spring of social distress. He discriminated carefully between selfness and selfishness, and emphasized the duty of making the most of one's self, in order to make the most possible of others. He bade men love their neighbors, but the standard of love for one's fellows was the degree of love for one's self. In the vegetable world the vineyard spends five years maturing its vines before it can give clusters to the husbandman. In the college the young lawyer or physician must spend seven years acquiring skill and knowledge before he can distribute their treasures to the sick and misguided. In the factory and store, the merchant must first produce and save his gold before he can distribute his treasure to the poor and needy. The planet must love itself as truly as it loves its fellow planets, if there is to be movement around the sun and the procession of the seasons. But man's individual rights end where his brother's rights begin. The tree in the forest must not seek more than its own share of soil and sun, without disaster to itself and its fellows.

When selfness becomes monopolistic, it degenerates into poisoned selfishness, just as the ear of corn in trying to become too large, turns to smut, and poison, instead of golden bread. The Dead Sea cries incessantly to all the brooks, Give, give, give. But the Dead Sea has no outlet, and, receiving much, gives little—the end is putrescence, that offends eye and nostril alike. That is why rich men to-day, who pile up their treasure, and in life have no skill to make their gold serve, and in death leave the huge masses to their relatives, to go on hoarding, are men who have lost the great opportunity, and made the great refusal of the rich young ruler, whose names are forgotten when the clod ceases to echo on the coffin lid. If they ever chance, after death, to look back on earth, the criticisms of recent editors and authors must have sent the cold chills over them, even in the hottest climates. The selfish man is the isolated man, the unbrotherly, the cold-hearted, and the unbeloved. Selfishness carries the seeds of death and destruction within itself.

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* Revised by the author for THE HOMILETIC REVIEW.

A kingdom of selfishness would be a kingdom of chaos, lawlessness, with its symbol of arctic winter, where the symbol of selfishness and love is summer and fruit. The spring of all social distress, therefore, is in individual selfishness, that chokes the rights and liberties of others. And so long as the individual merchant and manufacturer and politician are greedy and lawless through selfishness, there can be no solution of the social problem. Agitation can do something, laws can restrain to a little degree, public opinion with its club can hold selfishness back for a time, but soon selfishness will reassert itself, and the economic wrongs will break out afresh.

Men who think that they have found the cure in some law, some scheme of taxation, some new method of control, have erred by the whole diameter of human nature. For a generation men in Albany and Washington have been legislating, and legislating, and building rail fences against an incoming tide upon the seashore, where the sea of selfishness rises and falls. The one method that is left is in the transformation of the individual citizen, who then would need few laws indeed. Jesus began with this individual transformation. To the selfish merchant, the corrupt soldier, the venal politician, the oppressive creditor, He said, "Ye must be born again." Christ's thinking was fundamental. He always went to the root of things. He sweetened the bitter spring, that henceforth all the issues might be sweet and life-giving waters. From the new individual units making up the state there sprang inevitably the new social institutions with democracy, liberty, opportunity, intelligence, with a happiness and righteousness and peace that were universal.

Having assaulted selfishness, lawlessness, and ignorance as the springs of social distress, Jesus announced that He would identify Himself and His cause with the poor, and rise or fall with them. The philosophy of His choice is made clear in the perspective of history. The poor have always furnished the leaders. From the widow's cottage came Watt, the inventor; Lincoln, the emancipator; Clay, the orator; McKinley, the president. From the poor man's cottage came Ferguson, the astronomer; Burns, the poet; Miller, the geologist; Spinoza, the philosopher. The world's patriots, statesmen, heroes, and saviors, have come from poor men's houses. The history of the palace and its contribution to civilization would scarcely fill a page in the illuminated missal with its thousand pages called the history of liberty.

Therefore Jesus laid His hands upon the children of the poor that He might hold the levers of progress and civilization. He identified Himself with the poor also because they were the neediest class. The scholar finds recourse in his favorite books; the rich man escapes his trouble by travel; men of office forget their cares in the spiced flatteries of their attendants, but the poor have nothing to soften their hard lot. Poverty is very cruel. Want tortures; when the child in the tenement moans in pain the mother heart becomes a true lady of sorrows, walking a Via Dolorosa. And because they needed Him and had no one else to whom they could go, and because the poor seemed as sheep without a shepherd, Jesus was moved with compassion toward them. But chiefly because they were appreciative, because they understood Him, and entered keenly into the genius of His message, Jesus chose the poor as materials for building His kingdom. Sorrow makes the poor man sensitive, trouble refines away his coarseness, just as hunger makes bread sweet, just as pain makes medicine important, just as the sense of peril enhances gratitude to the delivered; just as blows and memories of the slave-market stirred the freedman to an abandon of gratitude and love toward Lincoln. Gold dims often the face of God. Pride is a stopper in an empty bottle that the ocean can not fill.

Self-sufficiency in the smallest soul makes the infinite God unnecessary.

The fortunate, the sleek, the fat, nearly always move forward with blinded eyes. For them the vision fades and the splendor dies into dim and common day. The soul easily forgets the imperial palace from whence it came, and soon where there was once a flaming sun there is only an empty socket. Then the eternal sadness falls, for the sea of faith has ebbed away upon the shingles. But the poor, ah! the poor are ambitious for their children. The widow prays and dedicates her boy to eloquence, to statesmanship, to reform. Often the little hut and garret become as beautiful as the palaces of angels. In stables and mangers all the saviors of liberty and reform and religion have been born. To-night, the sky may be black above the avenues and palaces, but oh! ye millions who are moistening the world's furrows with your sweat by day, and who wet the pillow with tears by night, and who love your fellows and the cause of the opprest, be content with your stable, for above the manger where your little child sleeps, know that the star of hope hangs pendent! Night, black night, above some palaces of luxury, but the day-star arises above the stable-born children where the world's hope is born anew for the people of this republic.

But Christ is not of yesterday—He is of to-day and forever, and He is here to solve our social problems also. And the poor are here also. In old "Merrie England" Christ must be abroad, seeking His lost children. If an American traveler had spoken of England's social distress one would have questioned the accuracy of his statement. But listen to this by one of England's public men, and leaders in the realm of statesmanship. That he might know for himself, he went at night to see the homeless wanderers assemble to receive bread-tickets—and this is his testimony:

> "I saw—shall I ever forget that spectacle! —a bright light beneath the railway bridge. In the full glare there stands against the wall a shocking row of figures. As we approach a sort of quiver and tremor runs through them. The eyes of all fasten on my companion and me, and grimy hands reach for tickets. Here is a man of forty, so thin that his clothes hang in festoons upon him. Next him is a wasted creature, visibly in the clutch of death, tottering upon his feet, with the face of a creature stricken beyond all hope. Then a tall laborer, stolidly hopeless; then a weak-faced boy of twenty, buttoned to the throat in an old overcoat. Then a very old man, the skin of his cheeks drawn inward, his eyes rimmed with red, wasted and shaking. Then a few fellows sullenly callous, the hands clutching at the tickets. Then immediately the whole line breaks up and is gone, the men rallying and shambling to the other side of the road, vanishing into the dark."

And this poverty may, when long time has elapsed, appear in this country, for this same selfish exploitation of the poor will work out the inevitable result. Go into the great factory districts of some New England towns, and, lo! after ten years' standing in front of a machine, if the young woman's arm is strong, her eyesight is gone, her lungs shrunken, and her limbs shriveled. One arm is over-developed, the rest of the body undeveloped, unfitted for motherhood, entailing an injured progeny upon the State. The same deterioration of the factory physique has started in our towns that has imperiled central England and called out Blue-Book reports on the break-down of the English physique.

Go to factories, where children toil in Southern cotton mills. No farmer ever puts a two-year-old colt into the plow, because its bones are gristle. But a child in a factory was so poor and half starved that in washing its broom in the stream beside the shop it had not strength to hold the broom against the current and was pulled in and drowned. Go to the sweat-shops in New York where these girls have just won their victory against their employers, where daughters of Russian Hebrews are struggling against the rich Russian employers, who but yesterday were poor themselves. One of these selfish sweaters, just before he capitulated, found a young girl on picket duty, asking the other girls not to take her place. The rich man, who had money enough to command eight policemen to guard his door, growled at the girl, "Do you think you are stronger than my eight policemen?" "Well, you evidently think I am, or you would not have them here," was the answer. These girls, fighting for a sufficient wage to live upon without betraying honor, a sufficient wage to support the body, that later as wives and mothers they may rear children for the State, these weak girls had no policemen to protect their rights, for the eight policemen had been stationed for the protection of the rich employer's rights!

For things are not well in this country at the present moment. At the very time when nature and God gave last year fifteen billions of wealth, at this time there is more restlessness and fear than ever before. Our President said last night (February 12) that there never was a better tariff law, and the other speakers said that all was well. Men who own millions each lift up the noble chant. Tho nobody seems to agree with me, I know that all is not well. When you have lectured in twenty States, and in five months met forty or fifty great audiences, and talked with hundreds of merchants, small bankers in western and northern States, editors, ministers, educators, and leaders of the working people, you will not guess, but you will know as I know, that last winter the majority were certain of the future, but last summer they hoped, that later they found hope and fear struggling together; that in September they began to fear and that now there is a mood of hopelessness that will end with reaction, perhaps the milk that slopped a year ago last November one way will slop to the other side of the pan, and who knows but that way lies financial want and social distress.

To-day, on account of the cost of living, the working people have the back against the wall. The best tariff ever? Yes! For the few who are protected; but in view of the fact that immediately eight or ten of the necessities of the common people, when thus protected, rose twenty to twenty-five per cent., the best tariff meant that the protected iron interests immediately added four or five hundred millions to their values; that one firm of the Beef Trust within three months distributed twenty millions of surplus to themselves; another protected industry last Friday cut a melon of twenty millions more, and on these necessities of life for the enrichment and protection of these eight or ten groups, already plethoric and gorged, the working people have had to give up at least a fifth of their income. Then immediately these rich men begin urging the poor to be thrifty and save as they have saved. Well, the poor clerks and typewriters, and working women and factory men were thrifty, and economized, and saved, and bought the Third-Avenue surface stock with their savings. And now comes the receiver, saying that twenty-five millions would absolutely rebuild and restore the present line, and that the other two hundred and seventy-five millions of the stock was water, lies, fraud, hypocrisy on the part of men who bade the poor save and be economical and thrifty.

The lawyer that planned the looting builds a magnificent country seat on Long Island, the financiers live in palaces, ride in their yachts and were guests of privilege at your great banquets, occupied the prominent seats at last night's dinner, while some speaker shouted that all was well to the working people who had saved their money. Be economical, be thrifty, save your money, for we have plenty more Third-Avenue schemes and Wall-Street enterprises for you to put your savings into! When you have cast these looters and thieves out of your clubs, expelled them from your banquets, and recognized the fact that many of the greatest of your manufacturers perjured their souls before the Tariff Commission by saying that their rates must be preserved, it will be time for us to lecture the poor on economy and thrift. No thoughtful man can wonder that the bankers and merchants of the great Middle West and South are restless and uneasy, because they have finally come to believe that three or four men in Wall Street produced the panic two years ago as a demonstration against Mr. Roosevelt, and are in a mood to threaten another, and can produce it. Little wonder that the great majority of conservative men are asking whether or not a few men have a club in their hands with which they can insist.

We have a private government of our own at the capital. The people of this country, outside of a little rim of the East, know that things are not well. They are apprehensive lest the selfish, lawless few at the head of certain great businesses go to such lengths as finally to create a political and industrial reaction that will carry us toward some extreme of free trade, in the face of the fact that we must raise a billion dollars taxes to support our Government, which would mean industrial depression and social distress. The political corruption in Albany increases the restlessness and anxiety. Think of it! Good laws defeated in a legislature for so many thousand dollars handed to the leader. Interests protected in Washington, and the men in charge of the interests saving a million or two dollars never having had a business outside of the senatorship in thirty years. Leaders and would-be leaders of the House, reeking with profanity, vulgarity, and exuding sycophancy to corporations at every pore. If the men who are perfectly sure that everything is all right, that the tariff is the best ever made, will leave New York and Washington and go into the West, or appear on fifty great platforms that I could mention in as many great cities, they will discover that there are not cheers for that sentiment.

The common people are not always right, but in terms of many months the common people are almost never wrong. And the common people and the middle classes and the leaders of thought in small communities all over the land are all but a solid band in the conviction that just now things are in the hands of the selfish few, and that the institutions of the country ought to be democratic for the many. I do not often refer to political matters in this pulpit; but believing that every citizen should be true to his convictions and identify himself with the cause of the poor and with their plea for justice and equity, I am speaking for these who stand with the back against the wall and are becoming bitter at a time when the cost of living makes the situation well-nigh unbearable.

In these days, when things never were so prosperous for the few, multitudes are like the young clerk who came to his pastor a few weeks ago, with a known reputation for years of honesty. He said that on a salary of $18 a week he could no longer live, now that the few protected interests had lifted their prices 20 per cent. Since last August he could not pay his rent and buy food for his wife and three children. It came out that during the last cold wave he had taken $10 from his employers' till, because he was desperate. In these days it is being made hard for the poor to do right, and easy for them to do wrong. And why should not the rich serve the poor? The soldier dies for liberty, and he receives a living wage. So does the poor school-teacher, the minister, and reformer, and patriot. Why should there be no Sir Galahads in trade?

Why are there no knights of the new chivalry in finance? The poor farmers in the West organized their independent telephone that they might the better hold their boys on the farm. Now a New York group have gotten their telephone, raised the price until the farmer no longer has the convenience, and all the farmers' sons are bitter. One of these selfish leaders writes me, hoping that I will "lift up my voice against socialism!" Well, who produced the bitterness on the part of these farmers and their sons? Those of us who are individualists will have a hard task indeed to neutralize the evil results and reactionary consequences of the selfish few in this country, who are involving the many noble and patriotic and high-minded bankers and merchants and editors, who have to pay the penalty for the secret, insidious, selfish lawlessness of these men who betray their country's commerce.

Oh, all ye young hearts! Your country and its interests are in your hands. Let the old selfish régime, with its lawlessness, pass, like the ox-cart and slavery, and the old astrology. Millions of gold bought through class privilege and special legislation are not worth the candle. Play the game of trade fairly. Pit your intellect against the other man's intellect. Be not ambitious to leave money gained by secret trickery to art galleries and palaces and your descendants. Illustrate for the world the chivalry of trade. If you sell wool, tell no lies through cotton. If you feed people, tell no lies by adulterations. If you carry freight as a railroad man, tell no lies by stock jobbery. Leave the unearned increment to the people. The men who made two hundred and seventy-five millions from the Third-Avenue surface—well, Nature had to give them something here for compensation for what they will get hereafter.

Remember the obligation of strength to weakness. A big boy ten years old in an orphan asylum and the ninety-nine little orphans are one year old. The big ten-year-old boy, answering to the ten-talent man in finance or iron or railway life, says, "Get all you can." In comes the bread; in comes all the cream. Keep all you can, and the devil takes the hindmost. Why did God make the big boy ten years old? Why to carry milk and bread around to the little one-year-olds, just as He made the ten-talent men, in oil and steel and finance, to serve the one-talent people. And if the great man served the poor, the people would teach their children his name in love, and not in scorn and hissing and hate, as in much deep sorrow I have heard them. Young man, I have one wish for you, that when you die the little children of the poor will stand crying in the streets, and that the common people will say that you served them as Christ did, and so will wear deeply the path to your tomb, because you never betrayed the people, but believed that righteousness exalteth the individuals, but that sin is a disgrace to any people.

HAPPINESS AND HOLINESS

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Blessed are they which do hunger and thirst after righteousness: for they shall be filled.—Matt. 5 : 6.

The "angel of requests," according to the old legend, on his voyage from earth to heaven, is always heavily laden with the supplications of men; but the "angel of thanksgiving," after having brought blessings to petitioners, returns almost empty-handed to the heavenly court, so numerous are the persons who forget to be grateful. For two great facts of the divine administration let every man remember to be thankful: first, that God has made such perfect provision for the deepest needs of human life, and, second, that He has made the possession of His greatest gifts dependent upon asking and striving. "Blessed are they which do hunger and thirst." Only they obtain. "Ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you." The world scarcely realizes how much it is indebted for the richer results of civilization to the dissatisfactions of the race, and to the efforts of discontented persons to attain the desire of their hearts. After he had retired from public life Bismarck received one day a deputation of citizens, who came to offer their expressions of affection. In response to their felicitations Bismarck said, among other things, "Nobody is ever quite satisfied, and it would be a misfortune if it were otherwise; all striving after something better would be at an end if everybody were content. We should become nothing but idle dogs like the South Sea islanders, who lie under the palm-trees and do nothing but eat dates which fall into their mouths." There is deep philosophy in this, and it is abundantly confirmed by our own experience. Righteousness itself is secured only by those who eagerly desire it.

Fortunately there is a wide-spread longing for righteousness among men, tho there is much vagueness of thought concerning what is meant by righteousness and how it may be secured. Righteousness is undoubtedly the most desirable thing in the world. If it could be universally diffused we might disband our standing armies, or employ them chiefly for ornamental purposes; our police forces might be greatly reduced, and our taxation correspondingly diminished; our courts of justice and halls of legislation might be used largely for educational purposes; crime and vice would become obsolete; poverty would virtually vanish from the earth; and the best elements in the finest dreams of industrial and social peace which have floated through the brains of men from the time of Plato to that of Edward Bellamy would be established in better forms than the imaginations of these seers ever conceived.

But righteousness can not be imposed in bulk upon society. When we say that "Righteousness exalteth a nation, but sin is a reproach unto any people," we sometimes forget that a national conscience is simply the average moral conviction of the aggregate people of a commonwealth, just as the wealth of a nation is really the wealth of its associated citizens. When nations have forgotten this fact, and have enriched the ruling classes, leaving the masses impoverished, they have run a swift course to ruin and disintegration. So public righteousness is simply associated personal righteousness, and righteousness is to be regarded as an individual possession. But the matter runs still more deeply. Righteousness is not of conduct, but of character. It lies not in an external condition, but in an internal spirit. It is one thing to have a fine system of ethics, and another thing to keep that system with scrupulous exactness. We may stand apart from a moral code and admire it as we do a landscape or a picture, without attempting or being able to reproduce it. We do not applaud sin, but we go on sinning. We know what is best, but we do not do what is best. It is requisite that character shall be transformed from within by divine grace. This is so trite a statement of the essence of Christian doctrine that many who hear it will deem its proclamation useless before a Christian congregation. Nevertheless, it needs to be deeply engraven upon our convictions until it becomes ineffaceable.

The desire for righteousness is heaven-born, and whether men know how to interpret this aspiration or not, it is a result of divine inspiration. When one is hungering and thirsting after righteousness he is simply eager for God. Without this passion for communion with God righteousness will be chiefly external, and will fail under heavy fire. There must be an emotional tide sweeping from the heart toward God. A rush of full, spontaneous feeling toward eternal righteousness can alone sustain the soul's aspiration for God. Hence Christ gave His great summary of religion in these words: "Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy mind and with all thy strength; and thou shalt love thy neighbor as thyself."

Jesus proceeds on the assumption that the desire for righteousness exists natively in the soul, and this assumption is vindicated by the observed facts of human life. From these it is seen that there is an incipient and undeveloped aspiration for goodness in the least admirable of human beings. If there is not a predisposition, however faint, in all human hearts to be good, it is perfectly useless to exhort men to repent and to embrace righteousness. I rejoice that I have faith in God, but I thank Him that I have also faith in the creatures whom He has made in His own image. I should like to add an article to the Apostles' Creed. After I have said, "I believe in God the Father, Jesus Christ His only Son, and the Holy Ghost," I should like to say "and I believe in humanity." If I did not have this confidence in men I should have doubts about the God who made them. That there is a rudimentary, unformed desire to be righteous in the lowest persons is shown by that honor which is said to obtain among thieves; by the stern demand for square dealing even among the vicious; by that clear distinction between fair and foul, recognized even by the evil-minded; by the anxiety to be counted brave; by the willingness to face death for the purpose of saving life; by the disposition of fallen women to purchase a decent burial for an erring sister; by the impulse to be heroic displayed in many unexpected ways. How else shall we explain the deed of that ruffian who, on Broadway not long ago, broke away from the officers who were conducting him to his place of punishment, that he might rush into the street to rescue a child from the wheels of an electric car? In these, and a multitude of other instances, there is unmistakable evidence of virtue. And Christ believes in men more than they believe in themselves. He never loses hope for us, He never is utterly discouraged with us. He takes hold of that primitive appetite for goodness and tries to lure it into expansion by saying: "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." He would have us understand that if we desire goodness eagerly enough we shall possess it in its fulness.

Now, it is the function of the Holy Spirit to excite and stimulate that longing until it becomes acute enough to be properly likened to hunger and thirst. Then the soul feels starved and famished, and cries out as did one of old, "As the hart panteth after the water-brooks, so panteth my soul after thee, O God! My soul thirsteth for God, the living God!"

Hunger and thirst are the most primitive, universal, and imperious appetites. For their gratification men will surrender anything which they count most valuable. Esau, coming from the chase, hungry and exhausted, readily yields his birthright, with all that its possession could entail upon him for a lifetime, that he may partake of Jacob's mess of pottage. Lysimachus barters his kingdom to his enemies for a draft of water. Nothing but the object of such an appetite will satisfy its craving. You can substitute no precious thing for this. A traveler on the burning desert, so runs the old legend, saw in the distance what appeared to him to be a bag of dates, by which he joyously expected to slake his unbearable thirst, but found upon taking it into his hands, that it was nothing but a bag of pearls, nothing but costly things with which he might enrich his purse, but which would not gratify his intense need. So hunger and thirst of the soul become persistent, acute, imperative appetites which men may fail correctly to interpret, but which never can be satisfied without God.

Unfortunately men misunderstand this craving. What they seek is happiness—what they need is righteousness. Happiness proceeds from harmony, but while there is unrighteousness in the soul there is neither harmony with self nor with God. The law of human life is righteousness. The sinner is lawless. He violently opposes his own constitution, and breaks the law of his own nature, and creates discord with God. There can be therefore no peace to him. It is only when he has come into fellowship with God that he can say as did the old apostle: "There is, therefore, no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. Therefore, being justified by faith, we have peace with God, through our Lord, Jesus Christ."

But such is the fatuity and folly of the human race that many seek happiness first and holiness afterward, not realizing that happiness is never found by seeking it, and that the order of life is, first righteousness, and then peace. There is no seeking which satisfies the soul, except the seeking for God. The searcher for happiness is always doomed to disappointment.

So far as material blessings are concerned, the experiences in life which give us the deepest satisfaction are those which have not been anticipated. An unlooked-for pleasure has a richness which gives it extraordinary relish. The gains of life for which we have toiled hardest rarely bring enduring content, nor any such degree of happiness as we had expected. There is not a man who has amassed wealth by serious effort who has not found that what he has secured is not nearly so enjoyable as he supposed it would be. The finer raiment, the more delicate food, the particular pleasures which money secures, have not added to his happiness. The coarser food, the ruder clothing, the harder life of the farm among the hills brought to him in his boyhood far greater satisfaction, and were followed by sweeter sleep and deeper contentment than he now experiences. The successes in business and professional life are not what he dreamed in youth they would be. The honors of a public life, the popularity, the social elevation for which he has wrought so diligently are much cheaper than he fancied they would be. They looked very attractive in the show-window of life's emporium, but ever since he purchased them they have seemed to decrease in worth. It is not so with righteousness. Searching for that not only gratifies the soul in the pursuit, but produces great happiness in the finding. When will men discover that nothing will satisfy the hunger and thirst of the soul but God? The solemn philosopher who has given to us the saddest notes of Scripture has plainly shown us the vanity of hoping for satisfaction through any other channel. I would God that every searcher for happiness, who is deluded into supposing that he can attain his end through the ordinary pursuits of life, would read every week the book of Ecclesiastes, the author of which searched for the highest good through the pursuit of wisdom, the enjoyment of pleasure, devotion to business, and the accumulation of wealth, only to pronounce the gloomy conviction, "All is vanity and vexation of spirit." The judgment he reached is exprest in his final exhortation, "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh when thou shalt say, 'I have no pleasure in them.'" "Hear the conclusion of the whole matter," he says: "Fear God and keep his commandments, for this is the whole duty of man." Many great souls have told us this truth in similar language. Lamartine, referring to a saying of Timour the Tatar, that "man's ambitions are too great to be filled by this world," says that God alone can satisfy the soul. Charles V. abdicates a sovereignty, in many respects the most illustrious in the world, and retires to a convent from which he issues a message to mankind, declaring that in a few weeks he has obtained more satisfaction from religious exercises than he has ever found in the splendors of the royal court. Augustine, who gives his early life to frivolity, then spends much time in the study of classic writers, finally turns to the faith of his mother, and says, "Then I arose and came to Christ." If all would begin with Christ, they would end with happiness such as can not be obtained from any other source.

Yet we wish to try for ourselves. Perhaps we may succeed where others have failed. We would drink the cup and prove the bitterness of its dregs for ourselves, and hence the never-ending struggle for happiness without holiness goes on from generation to generation, while all the time Christ is saying, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." Righteousness is the only guarantee of happiness.

We are guilty of another piece of folly in our reasoning about righteousness. We proceed on the assumption that while righteousness is essential for the future life, and apart from it no felicity in the next world will be possible to us, since without holiness no man can see God, yet righteousness is an object only to be attained in the future. There is a perverse tendency among us to make all the things of the kingdom refer to the beyond, as tho God held off His bounty until after death. Nothing is more erroneous. The kingdom of heaven is at hand. The kingdom of heaven is within you if you have the kingdom at all. It was once the custom to teach children a hymn beginning

> "I want to be an angel,
> And with the angels stand."

We have now ceased to do this, chiefly because it is hypocritical. The average child could never be more insincere than when singing "I want to be an angel." No sane person desires to be an angel so long as he can be a man, and it is in the fear of becoming an angel prematurely that he takes every precaution to avoid death. Moreover, angels cut no figure in the stirring affairs of this life. They may minister to us unperceived amid the throng, but they take no important part in the strife of the world. Righteous men and women—these are the supreme need of the times. The holiness which is born of the spirit of God, which flourishes in human character, is the indispensable requisite for making earth like Paradise. Superficial people sometimes talk about dying grace, failing to realize that death is the simplest and easiest of things, and that life is the most complex and difficult of things. We need righteousness created within by the spirit of God to enable us to live aright, and to enjoy fully the gracious privileges of life.

There is an old legend from the great Persian poet, Jellaledan, which contains a valuable suggestion. Moses once heard a shepherd praying as follows, "O God, show me where thou art, that I may become thy servant; I will clean thy shoes, and comb thy hair, and mend thy clothes, and fetch thee milk." When Moses heard him praying in that senseless manner he rebuked him, telling him that God is a spirit and needs no such gross ministrations. The shepherd was abashed and tore his garments and fled away into the desert. Then a voice from heaven was heard saying, "Moses, wherefore have you driven away my servant? I regard not the words that are spoken, but the heart that offers them. I do not require fine words, but a burning heart." It is altogether likely that many persons are praying unintelligently. But if they have the burning heart they must not be rebuked for their simplicity; they must be encouraged and enlightened. They know that the supreme requirement of the soul is God, that the only meat and drink which can satisfy the cravings of our nature is righteousness. They must be taught the way to God. They must hear Jesus Christ saying, "If any man thirst, let him come unto me and drink." "He that cometh unto me shall never hunger, and he that believeth in me shall never thirst." "Behold, I stand at the door and knock, if any man will hear my voice and will open the door, I will come in to him and sup with him, and he with me."

And this banquet of the soul will become a type and prophecy of the future life of the redeemed, of whom it is said, "They shall hunger no more, neither thirst any more, neither shall the sun light upon them, nor any heat, for the Lamb which is in the midst of the throne shall feed them and shall lead them unto living fountains of waters; and God shall wipe all tears from their eyes."

"Be not drunk with wine, wherein is excess," says Paul, "but be filled with the Spirit, speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; giving thanks always for all things unto God and our Father in the name of our Lord Jesus Christ." In other words, let your inspiration be not spirituous, but spiritual. Look not for happiness from the excitements of worldly life, whether they be sensual or intellectual, but seek your elevation of spirit in the fellowship of God and the communion of saints, in the divine inspiration of worship. "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint."

Echoes From the Pulpit

"Nobody denies that the prayer-meeting is sacred. But why should we think the political meeting secular? The work of the church we have always held to be sacred. Is not the rule of the city and the government of the nations sacred, too? Is it sacred to sing hymns and secular to see that righteous men are set to administer righteous laws?

"Is it sacred to read the Sermon on the Mount and even to repeat every one of the petitions of the Lord's prayer, and at the same time to stand by and allow the white-slave traffic with its festering corruption to flourish in the great cities of the land? William Penn taught in his time that a Christian man should make it part of his religion to see that his country is well governed."—*Charles F. Aked, D.D.*

"We must always interpret great themes in the light of the best personal illustration of those themes. An obedient personality is the best definition of the term obedience. We get our best definition always in terms of life rather than in terms of the dictionary. Following this principle we observe that obedience to God puts life at its highest level. There is an upward lift which every man has upon his own soul and life. A man can not lift himself by his boot-straps, but he can tremendously lift himself by his purpose." —*Bishop McDowell, D.D.*

"MANY people live in the enjoyment of privileges and comforts transmitted to them without any thought of adding to or improving them. They selfishly enjoy the results of others' labors, descanting upon their industry and frugality while living in indolence and pleasure. The welfare of society to-day is threatened as much by the unemployed rich as it is by the unemployed poor. How much we need the faith of our forefathers, who worked and suffered that we might enjoy the institutions and privileges we have to-day. The very prosperous conditions about us rebuke our lassitude and shame our lack of gratitude and patriotism.—*William White Wilson, L.H.D.*

"THE child has been sinned against in the failure to understand his nature and needs, in the neglect of the most approved methods of training, in a blindfold method of instruction in the Scriptures, and in a heartless, if not sometimes damning, method of dealing with delinquents.

"The first requisite in solving any problem is to know the problem. The first essential of religious education is to know the child. Book knowledge will not suffice. Comradeship is needed to furnish first-hand knowledge. The purest delight a man will ever know is chumming with a boy. A boy is the most unique and original creature imaginable, unless perchance it be a girl. Both are continually upsetting the wisest calculations and producing electrifying effects. Their minds are not lawless, but the personal equation is of large moment in their development. There are characteristics of childhood, however, recognized now very generally."—*Rev. E. M. Autorm.*

"BUSINESS men have denounced the selfish politicians, but God is showing us that selfishness is at heart the same, whether it shows itself in rebates or in graft. What a toning-up of the financial conscience we have witnessed in the last few years! What strengthening of the hands of righteousness and honesty in business and in political life!

"A new day seems to be dawning; a day of hope, of purity, of honor. Standards of life that once obtained will no longer pass. Methods of business that went unchallenged must hide their heads. And a better day is dawning."—*Charles L. Goodell, D.D.*

"A CERTAIN English divine is reported to have recently remarked: 'I am first a British subject and then a churchman.' It is just the same as if an American had said: 'I am first an American and then a Christian.' I do not think much of the religion of a man who will relegate his Christianity to the background. I see no contradiction between loyalty to Christ and the allegiance to our civil rulers. I see nothing in the Constitution that is opposed to the gospel, and I see nothing in the gospel that is at variance with the Constitution."—*Cardinal Gibbons, D.D.*

"THE miraculous birth will be no cross to our thinking, once we have accepted the transcendent fact of the incarnation. When I have stood in awed contemplation of the scene on Calvary, when I have studied His matchless life, when I have pondered His supreme and superhuman character, when I have stood at the open sepulcher and realized His triumphant resurrection, I am no longer surprized when I read that this man Jesus of Nazareth was not born as other men—was indeed miraculously born by the direct intervention of the Lord and Giver of Life."—*Randolph H. McKim, D.D.*

"IT is only by thinking about great and good things that we come to love them, and it is only by loving them that we come to long for them, and it is only by longing for them that we are impelled to seek after them, and it is only by seeking after them that they become ours and we enter into vital experience of their beauty and blessedness."—*Henry van Dyke.*

"Do not pray for easy lives. Pray to be stronger men. Do not pray for tasks equal to your powers. Pray for powers equal to your tasks. Then the doing of your work shall be no miracle. But you shall be a miracle. Every day you shall wonder at yourself, at the richness of life that has come to you by the grace of God."—*Phillips Brooks, D.D.*

"WHOEVER obeys nature's laws, finds his work crowned with beauty. Obey the law of perfect speech, and you have eloquence; the law of perfect writing, and you have literature; the law of right and wrong, and you have character."—*Newell Dwight Hillis, D.D.*

"GOD knows best how long the jewel must suffer the grinding of the wheel."—*W. L. Watkinson, D.D.*

"IF it is not possible to take hold by faith, it is possible to ask for the faith to take hold." —*R. J. Campbell, D.D.*

OUTLINES

Furrow Philosophy

In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good.—Eccl. 11 : 6.

The sower treading his furrow is advised to do some sound thinking—to work with his brains. A fine piece of furrow philosophy.

I. Our philosopher concentrates on seed-sowing. The main thing is not thinking but working. The practical busy man.

II. Our philosopher keeps on seed-sowing, in morning light and evening shadow. The hand withheld will remain empty.

III. Our philosopher has an eye on the future. His immediate care is "seed," not harvest—"sowing," not reaping.

IV. Our philosopher is content not to know some things. "This or that." Either. One, if not two will satisfy him. Has a margin for God. Leaves some matters to Him. But works and hopes for the "both alike good."

The Accepted Time

Behold, now is the accepted time; behold, now is the day of salvation.—2 Cor. 6 : 2.

God seems desperately in earnest. Salvation seems to be an urgent matter. The one most concerned is the least concerned.

I. The soul's need is now. Its sin is dark enough. No other matter is quite so pressing.

II. Christ's salvation is now. His promises in full bloom. His viands are piping hot. His merit is availing and available.

III. The set time is now. No other time but the present. Supreme moments come to all. Delay is the devil's master-device.

Typical Characters in Christian Caravan

And they shall bring all your brethren for an offering unto the Lord out of all nations upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the Lord.—Isa. 66 : 20.

Return of Jews from dispersion. Point depicted, mode of travel, variety of movement, and typical characters included in caravan.

I. The spirited horseman. Ready to do and dare.

II. The privileged charioteer. Favored. Immune.

III. The invalided in a litter. Weak. Young. Wounded needing ambulance corps.

IV. The man on a mule. Double nature like Paul in Rom. 7.

V. The man camel-back. Fleet. Of sublime impatience.

Each type is found among Christians bound for Zion.

The Business of Life

Occupy—do business till I come.—Luke 19 : 13.

Life is more than a pastime and less than a drudgery—it is a serious business.

I. The line of goods dealt in is restricted to real values. In material things, in experiences, in pursuits.

II. The principles conditioning success in it have a rational basis. Prudence, industry, honor.

III. The rewards open to the trader are worth while. Self-satisfactions, increments, rulership.

Uses of the Kingdom

These only are my fellow workers unto the kingdom of God, which have been a comfort unto me.—Col. 4 : 11.

"The Lord's kingdom is a kingdom of uses," is a wise saying of Swedenborg.

I. To call out of, and cultivate in, human nature latent potencies. Quickening thought, affection, energy.

II. To bring down, and make available in, common life divine resources. Wisdom, ennoblement of motive, comfort.

III. To lead forth, and apply to organized society, means of helpfulness. In the family, church, state.

Articulations of an Alarm-Clock

Wherefore he saith, Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light.—Eph. 5 : 14.

A summary of the message and spirit of the gospel. It voices the monitory note of Christian teaching, ringing out like an alarm-clock.

I. It arouses to an interested attention. Among soporific influences are the monotony of life—the prevalence of evil example. The peril of soul-sleep.

II. It calls to a quickened life. A vital experience. A life busy to purpose.

III. It proffers the fullest enlightenment. Outside illumination, like that of sunlight on a sun-dial. Inside illumination, like that of a lantern, to gladden and to guide.

The Great Catholicon

The blood of Jesus Christ his Son cleanseth us from all sin.—1 John 1 : 7.

Sir Matthew Hale, the eminent English jurist and Christian writer, it is who speaks of "the great catholicon—the blood of Christ." One divine remedy has been found for the one supreme malady of the race of man.

I. It is simple enough to be a catholicon. Located in one person—Jesus. Culminating in one deed—His death. Conditioned upon one act—faith.

II. It is universal enough to be a catholicon. Universally needed. Offered. Effective where embraced.

III. It is free enough to be a catholicon. Bought with a price, but bestowed without a price. The poor made pure.

The Pot With a Motto

Yea, every pot in Jerusalem and in Judah shall be holiness unto the Lord of hosts.—Zech. 14 : 21.

A prophet's final word dignifies his domestic, culinary theme.

The Levitical dietary law particular and scrupulous.

I. Pure food and public health a Christian solicitude. Milk, drugs, literature.

II. Skilled cookery an art to be cultivated. The sphere of woman. Welfare of the family. Cooking-school.

III. Wholesome means used as important as substance of content. A clean pot. Instrumentalities of service. The worker—"the earthen vessel."

IV. Domestic institutions, habits, and interests not to be neglected. "Every pot in Jerusalem and in Judah." Divorce. Family piety. Children.

"Discerning the Body"—A Communion Meditation

Not discerning the Lord's body.—1 Cor. 11 : 29.

The history of revelation is marked by slowness of spiritual apprehension on the part of the disciples. The significance of the Supper obscured in the past or present by the errors of (1) gluttony, (2) superstition, (3) ritualism. The "discerning of the body" is a corrective of error and a guide into truth as it is at once a great teaching and a dynamic spiritual force.

It declares that

I. The believer must be good. (1) New-Testament goodness more than mere moral complacency. (2) Implies and demands holiness. (3) This holiness possible through the death of the body.

II. The believer must be good for something. (1) Consecration unto death in the body demands consecration in life in the believer. (2) The death of Christ terminates in the believer's achievement.

The Peerless Pearl

Again, the kingdom of heaven is like unto a merchant man seeking goodly pearls: who, when he had found one pearl of great price, went and sold all that he had, and bought it. —Matt. 13 : 45–46.

The first and the last precious stone mentioned in the Bible is the pearl—the "bdellium" and the gates. Its supreme theme is He who is the peerless pearl:

I. In the method of its formation. Of celestial origin. Of tragic experience. Legend says pearl is a hardened dewdrop. Science says it is owing to a hurt.

II. In the secret of its excellence. Innately perfect. Held in highest esteem.

III. In the way of securing it. The merchantman made it his business to find it. Was willing to pay its price.

Unattractiveness of the Gospel

It is naught, it is naught, saith the buyer.—Prov. 20 : 14.

The preacher of the Gospel is like a pedler in the market-place. The people pass by, crying "It is naught" because:—

I. The goods are not attractive, they are for the plain people. "The reproach of Christ." Heb. 11 : 26.

II. The seller is not skilful. St. Paul says to the Corinthians "I came οὐκ ἐν πειθοῖς not with persuasive words." 1 Cor. 2 : 4.

III. The cheapness belittles the value. "Come ye . . . buy without price." Isa. 55 : 1.

IV. Fashionable people will not even look at them. "Not many noble." 1 Cor. 1 : 26.

Refer to our Lord's illustration of the children in the market-place. Luke 7 : 32.

Fellowship with God

Our fellowship is with the Father and his Son Jesus Christ.—1 John 1 : 3.

I. The richness of this word "fellowship." It is rendered in the New Testament—fellowship, contribution, distribution, communication, and communion.

II. It is our friendship with God.

III. There are our mutual interests.

IV. There are our mutual devotions.

V. Observe, that silence seems to be proof of this friendship and fellowship with the Divine.

VI. Consider, the daily practise of it.

(*Dr. G. Campbell Morgan, of Westminster Chapel, London.*)

The Missionary Vision

Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry.—Acts 17:16.

I. What Paul saw. A city wholly given to idolatry.

II. What Paul felt. His spirit was moved within him.

III. What Paul did. He preached to the people.

Application:

I. What do we see? A world full of wickedness.

II. What do we feel? Are our spirits stirred and troubled?

III. What are we doing to help on the Lord's work? (*Bishop Ryle.*)

THEMES AND TEXTS

Glimpses of the Lord of Life from Many View-points

The Rev. F. L. Carr

The Master Musician. "Glory to God in the highest, and on earth peace among men."—Luke 2 : 14.

The Great Physician. "Is there no balm in Gilead, is there no physician there?"—Jer. 8 : 22.

The Efficient Captain. "To make the captain of their salvation perfect through sufferings." —Heb. 2 : 10.

The Secure Foundation. "For other foundation can no man lay than that which is laid, which is Jesus Christ."—1 Cor. 3 : 11.

The Good Shepherd. "I am the good shepherd; the good shepherd layeth down his life for his sheep."—John 10 . 11.

The True Way. "I am the way."—John 14 : 6.

The Great Teacher. "Rabbi, we know that thou art a teacher come from God."—John 3 : 2.

The Unique Lamb. "Behold the lamb of God, that taketh away the sin of the world."—John 1 : 29.

The Beacon Light. "I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life."—John 8 : 12.

The Open Door. "I am the door, by me if any man enter in, he shall be saved, and shall go in and go out, and find pasture."—John 10 : 9.

The Morning Star. "I am . . . the bright, the morning star."—Rev. 22 : 16.

The Great King. "Art thou a king then? Jesus answered, Thou sayest that I am a king."—John 18 : 37.

The Safe Pilot. "They were willing therefore to receive him into the boat; and straightway the boat was at the land whither they were going."—John 6 : 21.

The Priceless Gift. "Thanks be to God for his unspeakable gift."—2 Cor. 9 : 15.

The Wonderful Savior. "For there is born to you this day in the city of David a Savior who is Christ the Lord."—Luke 2 : 11.

The Competent Guide. "Lord, to whom shall we go? Thou hast the words of eternal life." —John 6 : 68.

The Wondrous Companion. "And it came to pass . . . that Jesus himself drew near, and went with them."—Luke 24 : 15.

The Perfect Man. "And Pilate saith unto them, Behold the man."—John 19 : 5.

The Constant Lover. "Even as the Father hath loved me, I also have loved you."—John 15 : 9.

The Welcome Guest. "And a certain woman named Martha received him into her house."—Luke 10 : 38.

The Living Truth. "I am the truth."—John 14 : 6.

The Royal Friend. "Ye are my friends if ye do the things which I command you."—John 15 : 14.

The Master Workman. "Is not this the carpenter?"—Mark 6 : 3.

The Inexhaustible Fountain. "The water that I shall give him shall become in him a well of water springing up into eternal life."—John 4 : 14.

The Faultless Example. "For I have given you an example, that ye also should do as I have done to you."—John 13 : 15.

The Satisfying Bread. "I am the bread of life; he that cometh to me shall not hunger."—John 6 : 35.

The Righteous Judge. "And before him shall be gathered all the nations; and he shall separate them one from another."—Matt. 25 : 32.

The Great Renovator. "And he that sitteth on the throne said, Behold, I make all things new."—Rev. 21 . 5.

The Great Benefactor. "That in everything ye were enriched in him."—1 Cor. 1 : 5.

The Great Emancipator. "And ye shall know the truth, and the truth shall make you free." John 8 : 32.

The Great Transformer. "Thou art Simon the son of John; thou shalt be called Cephas (which is by interpretation, Peter)."—John 1 : 42.

The Path-Maker. "No one cometh unto the Father, but by me."—John 14 : 6.

The Rest-Giver. "Come unto me, all ye that labor and are heavy laden, and I will give you rest."—Matt. 11 : 28.

The Life-Giver. "I came that they may have life, and may have it abundantly."—John 10 : 10.

The Peace-Giver. "Peace I leave with you; my peace I give unto you . . . let not your heart be troubled, neither let it be fearful."—John 14 : 27.

ILLUSTRATIONS

The Blessing of Sanity

Commander Miss Eva Booth recently, in citing the lack of gratitude which permeates the human breast, was explaining that every function enjoyed by the human body is taken as a matter of course, and that no spirit of thankfulness is really ever felt until some organic trouble comes to disturb the physical equilibrium.

"We never appreciate the value of our arms, our feet, our ears, or our eyes until an arm is injured, a foot paralyzed, our hearing becomes defective, or our sight injured. Then we feel exceedingly thankful at the restoration of that organ to its normal basis. I was walking with my father, General Ballington Booth, down a street which ran alongside of a lunatic asylum. Without warning a wild-eyed man seized my father's coat-sleeve.

"'Sir,' he said, 'did you ever realize what a blessing you have in a sound, well-balanced intellect?'

"'Well, I do not know that I ever stopt to think of it,' said the general.

"'Then get down on your knees and thank God for it now,' replied the lunatic, who was temporarily enjoying a certain degree of rationality."

Miss Booth explained that her father offered a prayer of gratitude then and there, while the lunatic lapsed into a stage of hopeless, raging idiocy.

Acceptable Offerings

The Earls of Lincoln held their title and estates from the throne on the condition that they gave to the king annually one white rose in the time of roses. Now, that was not much to give, white roses are abundant enough and cheap enough in the time of roses, yet it was enough. It was a lovely sign of loyalty; it signified that these nobles held all from the throne and for the throne, and that they would be found by the king's side whenever they were summoned. So God is not ever asking from us the great, the costly, the difficult, but rather the easy, the simple, the practicable—the one white rose in the time of roses; and if we cheerfully, lovingly, loyally render that modest service, it is enough in His reckoning to whom things are neither great nor small. If the smallest thing is the only possible thing, it is a king's ransom. W. L. Watkinson, D.D.

Giving

An old legend tells us the following story: In a certain village, during the early days of Christianity, on a great festival day, the people, to show their gratitude for many blessings they had enjoyed during the past year, met together in the church, and brought gifts of money and goods as an offering for the service of God.

Among those who brought offerings was a little boy who had special cause to be thankful, but who was too poor to bring a gift of money; so he brought the only thing he had to give—a beautiful, fresh, rosy apple. The clergyman, knowing the child had brought the best thing in his power, the only treasure he had to offer, accepted his gift with kindly words, and laid the apple with the other offerings; and the little boy went away with a happy heart, feeling glad that his humble gift had been accepted.

But, later on, when the clergyman went to remove the gifts from the church, he found that the rosy apple had vanished, and in its place was an apple of the purest gold! As he looked in wonder upon the miracle that had taken place, a heavenly voice whispered in his ear: "Thus does the simplest gift become as pure gold in the sight of the Lord, if it be offered in the right spirit!"

Waste of the Saloon

The glory of young men is their strength. The saloon steals their glory, robs them of power to earn enough money over and above living-expenses to pay dividends on their first cost, if it causes them to become drunkards before they are twenty-one.

The saloon has 2,500,000 young men of this age at its beck and call in the United States to-day. Society to bring these individuals to manhood spent five billions of dollars. It staked $2,000 on each promising boy.

In return for money, labor, and love it received—a financial failure.

This economic waste summons you to put on the whole armor of God in the war against the liquor traffic to overthrow it, and thus spare the young man.

So mean and mighty a thief as the saloon is deserves restriction as much as any common thief does.

Not For Self Alone

Among the first martyrs of the Rebellion was Colonel Ellsworth. Shortly after the war broke out, he raised a fine regiment of picked men from the New York firemen. Shortly after the union forces had taken possession of Arlington Heights, Ellsworth went forward to pull down a rebel flag from a hotel. He was instantly shot and killed by the keeper. The funeral was held at the executive mansion. A gold medal was taken from his body after his death, stained with his heart's blood, and bearing the inscription, "non solum nobis sed pro patria," "Not for ourselves alone, but for the country."

Paul, the giant apostle, said, "I am crucified with Christ." The first thought of the Christian is not for self, but for the things of Christ. Selfishness is the mother of an army of sins and is hateful to God and good men. Let us be Christ centered.

Identification

At one time when David Livingstone was engaged in work connected with his great mission in dark Africa, he was attacked by a huge lion of the jungle. The ferocious beast grasped the arm of the missionary in his powerful jaws and broke the bone. Livingstone was rescued by two friends who had accompanied him, but for a long time he was obliged to keep his arm in a sling. He carried the scar of the wound as long as he lived. When the faithful natives brought back his dead body to his native land, this scar on the arm once broken was one of the means by which the remains of the missionary were identified by his friends.

"The Lord knoweth them that are His." When the final day of judgment comes, the Lord will separate His faithful ones from the numberless multitude, from the kindreds of all nations. He will know His own by the scars they have received for Him in the fight of faith. He will know them by their likeness to Jesus Christ.

The Triumphant Shout

At the time of the nomination of Lincoln for President of the United States, an effort was being made by eastern men to nominate Seward. There was at that time a resident in Chicago whose voice could drown the roar of Lake Michigan in its wildest fury and could be heard across the lake on a calm day. Another man in the west had never found his equal in ability to shout and huzza. These two men, with powerful voices, came to the convention, organized a party to cheer and shout at the first mention of the name of Lincoln. When the time arrived during the immense gathering, at a given signal there rose such a shout as had not been heard since the cry of "Marmion" on Flodden Field, and the friends of Seward were discouraged. They tried to follow with cheers for their candidate, but they were instantly and absolutely drowned by the storm of applause and cheers for Lincoln. Thus did right win the day.

The Lord mighty in battle, the Lord of hosts, wants us to shout for Him. He wants our whole-hearted service. At one time in the history of Israel, the enemy was overcome when the singers lifted up their voices unto the Lord in song. So are we admonished to "make a joyful noise unto the Lord."

The Cost

Some one has estimated that the cost of a first-class battle-ship about equals the valuation of all the land and the one hundred buildings of Harvard University—a plant which that institution has been two hundred and fifty years in accumulating. In addition, all the lands and buildings of Hampton and Tuskegee Institutes might be added to the value of the Harvard plant. The comparison becomes all the more significant when we recall the vast amount of usefulness of these institutions along the years, and compare it with the fact that the life of a battle-ship is practically about fifteen years.

How much does it cost in money and means to build a man? And how much longer is his fighting-life when built? "How much better is a man than a ship!"

Kindness

It was a cold, raw morning, and the rain came down in driving sheets, and the chill northeast wind found its way to the very heart of the pedestrian who had ventured forth. The street was practically deserted save for the rows of boxes of ashes set out for removal, and the usual dilapidated ash-cart, which came slowly around the corner. The ash-man, old and worn, stopt the wagon and started to deposit the rubbish in the cart, when a thought seemed to come into his mind. He hesitated, looked at the horse shivering in the cold, and then, without a second thought, whipt off his dilapidated overcoat, threw it over the horse's back, and, turning up the collar of his threadbare jacket, he went manfully to work.

ASTRONOMICAL ILLUSTRATIONS

THE REV. FREDERIC CAMPBELL, SC.D., BROOKLYN, NEW YORK

Astronomical Facts for Homiletic Use in April

The Planets.—Mercury changes from morning to evening star, by passing the sun from west to east on the 5th; visible low in west, after sunset, from 24th to 30th. Venus, brightest of all stars, slightly smaller than earth, now morning star, retreating from the earth. Mars sets about 11:30 P.M. Jupiter, next to Venus in brilliancy, in the south, evenings. Saturn rises about 5 A.M. Uranus and Neptune always invisible. Zodiacal light in west, after twilight.

Halley's Comet.—April 1, distant 130,000,000 miles; April 30, distant 65,000,000 miles. April 12, moving 100,000 miles an hour. April 19, perihelion, nearest sun, speed greatest, 1,878 miles a minute. Daily more imposing in east before sunrise.

Limitations

THE speed with which the planet Mercury rushes about his orbit, 1,775 miles a minute, is suggestive of the usefulness of giving him but short tether. As far from the sun as some, perhaps any, of the planets, that speed would overcome the sun's lessened attraction, and cause the racer to fly off into space and escape from the sun's control altogether. The only way to keep Mercury in the sun's light and warmth is to hold him close to the sun's side. Such is the nature of men that their only safety is that providential control which keeps them within life's narrower limitations.

Folded Lambs

IN the solar system there is a sharp distinction dividing the eight planets into two equal classes: four are small—Mercury, Venus, Earth, Mars; and four are large—Jupiter, Saturn, Uranus, and Neptune. It is a remarkable arrangement that the four smaller planets, in the order named, are the nearest to the sun, and the four larger ones farthest; that there is a large gap between the smaller and the larger ones; that those nearest the sun are also nearest each other, and those farthest from the sun farthest from each other. The smallest planet of all, Mercury, is the very nearest to the sun. The smaller planets, by reason of their proximity, are much more favored than the larger in the matter of light and heat. "He shall gather the lambs in his bosom."

Preparing Mansions

EVEN when using the largest telescopes, there is but one world near enough to afford anything approaching a satisfactory view of its surface; that is the moon, which, with the Yerkes telescope, is brought to an apparent distance of only 60 miles, which would certainly afford us proofs of inhabitants if such there were. But it is trying that that one world, so favorably placed, persistently turns away from our view nearly one-half of its entire surface, so that no one has seen the other side of the moon. While believing it essentially the same with the half seen, it might prove to be infinitely superior to it in beauty, charm, and fitness for habitation. And, if the whole moon be the desert which it seems, any one of 100,000,000 other worlds, or all of them together, may surpass the wildest imagination as a home of the soul. "I go to prepare a place for you." "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared."

History Resurrected

THERE are but few stars whose distance it has been possible to ascertain, by means of the parallax obtained through the change of the earth's location, from one side of its orbit to the other, at intervals of six months. This earth-shift of 186,000,000 miles leaves the great mass of stars unaltered in appearance. Alpha Centauri is found to send its light in four years and four months; Sirius in eight and one-half years; Polaris in forty-seven years; and, according to Maedler, Alcyone, in the Pleiades, in 530 years. When we look at a star, what we see is not the star of to-night, but of so many years ago, when the light left it for its long journey. In the case of Alcyone, it is the star of 1380 A.D. It is, therefore, conceivable that, with increased telescopic power, and a succession of proper locations, all human history might be re-read at some future time from photographic plates. "Who will both bring to light all the hidden things," etc.

Heights and Depths of Life

The plane of the orbit of Halley's comet is inclined to that of the earth, known as the plane of the ecliptic, by an angle of eighteen degrees. On January 18 last, the comet ascended above the latter; on May 18, it will descend below the same. Out of its entire period of seventy-five years or more, the comet thus spends but four months above the ecliptic; during the remainder it is lost in the "depths" of space; and, at its extreme, it is 750,000,000 miles beneath the ecliptic. Up, out of this great abyss, yielding to the sun's power, for more than thirty-seven years, it is, at first very slowly, but ever with increasing speed, "seeking those things which are above."

Justifiable Narrowness

The magnificent spectacle of a total eclipse of the sun can be witnessed only within the limits of the narrow path where the moon's shadow trails. This path may be anywhere from a mile or less to one hundred and fifty miles wide. Seen upon the map it is a mere band like one of the canals of Mars. It may seem that one is lacking in breadth and large-mindedness who insists that one must stand within these limits to enjoy the vision; but such is the truth none the less. Even one yard beyond the limit the sun is not seen totally eclipsed. Very broad regions on both sides are favored with views of a partial eclipse; and men standing there might argue that these are equally good; but those who stand well within the shadow lines, and especially those who stand right at the middle, know that only within those lines is the true splendor seen. Men have traveled half-way around the world to set themselves within these limits. Professor Langley said it was worth encircling the entire globe to see a total eclipse of the sun during its less than ten minutes. A total eclipse of the moon, on the other hand, may be seen from all that half of the earth turned toward it at the time; but, while more widely seen, more frequent, and of longer duration than an eclipse of the sun, it is the few who conform to the exacting conditions of witnessing a total solar eclipse who are the favored ones. "There is none other name under heaven, given among men, whereby we must be saved." "I am the way, the truth, and the life; no man cometh unto the Father but by me."

Mutual Gravitation

According to Newton's law of gravitation, every celestial body attracts every other. Were it not for the centrifugal force generated by their revolutions, the entire universe would be drawn to one center and there become one huge and chaotic mass. The attractive power to accomplish this is ever at work. Without it the centrifugal force would scatter all the heavenly bodies till no two of them would even be within sight of each other. In our own solar system the sun is the parent of all the planets, and, by the force of its own gravitation holds them all to itself. Even Neptune, 2,800,000,000 miles distant, is held to its orbit as by an invisible chain. Equally the planets perform the same office, not only for such satellites as belong to them respectively, but also for each other, their individual and combined force not only alternately hastening and retarding their respective motions, but otherwise affecting them. An asteroid of twenty miles diameter compels great Jupiter to alter his program, despite his 88,000 miles diameter. Furthermore, each satellite works back upon its primary planet, and each planet works back upon the sun. It is an error to imagine the latter as unmoved at the center of its family of worlds. As the sun attracts every planet, so every planet attracts the sun, sometimes singly, sometimes in groups, so that that great parent of all is ever kept swaying toward his children, as if he felt their needs and would go out to meet them. As for Halley's comet, in the far country, thirty-seven years ago, this prodigal child finally yielded to the power that had long been exercised to defeat its disposition to get away, and with increasing speed has been returning ever since toward the light and the warmth of its true center. "We are members one of another." "Behold, we come unto thee, for thou art the Lord our God."

Light in Darkness

Prof. Lewis Swift, the distinguished astronomer, who reaches his twenty-second birthday on February 29, 1912, but completes his ninetieth year at the end of next month, had originally only the roof of a Rochester cider mill for an observatory. On one occasion he determined to give one more look at the stars to the almost blind sculptor Mundy. Leading him into a dark alley, and adjusting his telescope, he bade him look.

The sculptor declared that nothing could be seen. Discovering a street-lamp to be burning at the corner, Dr. Swift ran and extinguished it. Groping his way back through the inky darkness, he readjusted the telescope, more accurately focused, and again bade his friend look. "I see it, I see it," was his cry, as, after their journey of eight and a half years, the rays of great Sirius poured in upon the almost sightless retina, and awakened into activity the well-nigh atrophied optic nerve. When God would make us see the light of heaven, he oftentimes takes us by the hand and leads us into the dark; and if even yet we can not see other worlds than this, he sometimes extinguishes the last remaining earth-light, that we may no longer be dazzled thereby, but that, "when we sit in darkness, the Lord may be a light unto us."

CHURCH TECHNIC

A MODERN FEATURE OF CHURCH BUILDING

J. Cleveland Cady, LL.D., New York

The lovely suburb of Keswick was quite astir one fine autumn day as it celebrated the completion of a stone church, built as a memorial to its first pastor, a man greatly beloved and honored, who had long since passed to his rest.

The low walls and spreading roofs well became the generous site—spacious as a small park, its great trees partially concealing the building. Within was a churchly auditorium, and connected with it a Sunday-school hall, flanked on each side by class-rooms, with a room for the primary department at the end. Still farther on were the church parlors, with ample equipment for social gatherings. The plant was not only attractive, but seemed complete to meet all future needs—especially the Sunday-school, which had never contemplated so fine a home. As time passed, however, the school failed to increase in numbers or interest, and evidently had little hold upon the young men of the place. As boys entered their teens they vanished from it, nor did others take their places.

One day a young man, engaged in an important business in a neighboring city, selected a home in this pretty village, and with little delay interested himself in its new church, for he had come from one of the large cities in western New York, where Church life was strong and engrossing.

He missed, however, the spirit and interest to which he had been accustomed, and noted especially the absence of men. Later he found that the town had no lack of them, but that on Sundays they were scattered in gossiping groups, on the steps of the village stores, or the tavern. Something must be done to get men and church together! As he became pleasantly acquainted he found they were for the most part fairly intelligent, rather kindly, but with an indifference toward the Church exprest by some who said, "It's not for the like of us"; "It don't appeal to me anyway"; "It's all right for the women and kids and those old duffers, but there's no life in it."

He soon realized that there was so much prejudice it would be best to begin on an independent basis. So he proposed that they start a men's club with the general object of "Betterment."

A room in the village inn was secured, officers elected, papers and magazines supplied—thus there was means of interest at all times, while on Sundays the men came together and considered the subject of "betterment" in some form. Speakers from outside were often present, whose addresses were followed by informal discussion. On one occasion the speaker was a young man from a distant Y. M. C. A., who had had a wide experience—especially as a "drummer." He seemed to get a grip upon the men as he told of the wasted opportunities of his life, of its failure, and then of the great change that came when he began to study the Word of God. As he told, with deep feeling, of what it had been to him, and why, and how, a strong impression was made that led to the formation of a class for Bible study, which soon embraced most of the men. The parlor of the inn was overflowing, and entirely inadequate! What should be done? For a few Sabbaths they met under the trees (to the wonder of the town)—this, however, was but temporary—the colony must soon swarm—where will they find a sufficient resting-place?

The founder of the club had thought often and seriously of this, and saw a solution as he explored the great unoccupied roof space over the Sunday-school of the new Church. He proposed to its officers that they turn over this unused space to the club, and give them a home there. So it was that the swarm alighted under the shelter of the sanctuary! The men took hold with great enthusiasm in fitting up the place, which was distinctly a product of home labor. Those who were carpenters laid the floor, and erected the partitions (after consulting the architect of the church), while the painters and decorators made the walls bright and pretty with fresh paper and paint.

A fine large room was secured for the Bible class, a smaller one for a reading-room, and a tiny place supplied a kitchen from which simple refreshments could be served.

While the club enjoyed their own part in the affair, they appreciated what they owed to the church for giving them this fine opportunity—which otherwise they could not have obtained, even at a large rental.

As the interest in the Bible class deepened it had its effect upon the church. The study of the Word assumed a new importance and interest in the eyes of the young—Sunday-school and church were quickened; members of the men's class began to attend the church services and join its ranks—thus the "swarm" fast became incorporated in the hive.

This experience in differing forms has not been uncommon for a few years past, and has in many places brought about a revolution among men in their interest in Bible study, as well as in the Church and its work.

As the value of it has been realized, it has become widely extended, and doubtless has a future of great importance. Indeed, it seems essential if the Church is not to lapse into desuetude—if it is to be an inspiring and aggressive force in our time. For this reason religious bodies in building or adding to their plant should carefully consider and secure suitable and attractive quarters for such classes. Let us glance at a few desirable features.

1. They should have their own entrance quite independent of other portions of the building, altho they may probably have connection with it otherwise. The separate entrance stamps the place as their own; may attract some who at first would not be inclined to enter the church portals, and will be best adapted to the very free use of the rooms.

2. A spacious, cheerful class-room sufficient for ordinary occasions, but with possibilities of expansion if needed. This can be accomplished by having two or three little divisions which will be convenient for committees, or special purposes, but can be added to the main room whenever needed, increasing its capacity. The furnishings should include an instrument for leading the singing; comfortable seats, each with an arm-shelf for taking notes; some bright rugs, and such appropriate pictures and wall decorations as are practicable. The class motto, name, or legend will naturally have a conspicuous place; photographs of missionaries the class has been interested in; of the Holy Land, and prints of the most famous religious pictures. The movement once started for these attractions is sure to excite interest, and result in adding greatly to the charm of the place. With its associations it will readily become one of great interest.

3. A cozy club-room with tables for papers, magazines, and games; shelves for books; and connected with it a little pantry, with its small gas range—from which simple refreshments can be supplied if desired. This will be a gathering-place for small groups in the evening, and will offset to some the attractions of the saloon.

Near the entrance should be a place for wraps, hats, umbrellas, etc.

The foregoing is suggestive of a scheme that probably in many cases can be realized as readily as a less effective one; its attainment is worth strenuous effort, but in cases where it is out of question, let no one despair—perseverance will most likely secure a good-sized room, even of a rough character, which by "home talent" can be made very attractive and give the class its own home. In one little town the only thing obtainable was a "deserted home," but by cleaning, freshening, and occupying, it became a goodly place—over whose door some young humorist inscribed the legend "The desert shall rejoice and blossom as the rose."

PREACHERS EXCHANGING VIEWS

The Christian God

Editor of The Homiletic Review:

I am sure it would be voicing the views of your readers to say that the contribution of Prof. William Adams Brown, D.D., on "The Christian Idea of God" in the November number of your periodical, was not only very interesting, but an admirable setting forth of the modern Christian's conception of the character of the divine Being. And the same might be said of Dr. Brown's comments upon the review of a work by William Newton Clarke, D.D., in your issue of December, under the title of "William Newton Clarke's Christian Doctrine of God."

But while the doctrines presented in these articles are illuminating and comforting, it seems to me they lack clearness of definition at the very point where one wishes to know, not only what are qualities that characterize the divine Being, but how to think of God; that is, what is the true idea of God in our interior thought.

In the first article Dr. Brown tells us that the Christian idea of God is, in its simplest form, that He is a Being in character like Jesus. Then he proceeds to enumerate what this implies: that the divine Being is a reality; that He is personal, moral, just, and loving; that the divine Being has a purpose and that this is true to such as have caught a vision of God in the revelation of Jesus Christ. Confidence in these characteristics of God leads into the realm of theology, says Dr. Brown. But he warns us not to expect too much of theology and tells us while theology observes, defines, and interprets our needs, religion alone can meet them. These needs are guidance, healing, and inspiration. Then we are told that because the Christian God has revealed His character and purpose in the person of Jesus Christ, it hereby differentiates itself from religious faith in general and this difference is in its social effects. To this he adds the claim that the Christian idea of God solves the conflict of religion and ethics in our own souls.

Now while all that is set forth by Dr. Brown is beautiful—beautiful because it appeals to us to be so true, not only to our highest instincts, but to the real teaching of Scripture as we catch the spirit of the Word, yet where are we told how in our interior thought to think of God? Is the idea intended to be conveyed to the mind that we are to look to Jesus Christ as only revealing the character of God, or is Jesus Christ the Christian God?

I am under the impression that the Scriptures not only teach that the Lord Jesus Christ is the Christian God, but that the Christian Church has been founded upon the truth that Jesus was God and is God. There are many statements in the article by Dr. Brown that seem to teach a veiled unitarianism, for the reader is constantly told that the Christian God is "like Christ," and yet when we are told of the need of guidance as an experience in religion, to whom shall we go but to the Lord? If we are to be healed, or saved, who can save us but the Lord alone? If we are in need of inspiration, if we need a supreme object of divine worship, to whom shall we look but to the Lord Jesus Christ? Is it not a fact that everything that one can imagine a divine Being doing for a human being, the Lord Jesus Christ promises to do?

I hope no one will charge me with contending for a syllogism that will demonstrate the existence of God. The Christian Church needs clear thinking, not only to avoid unitarianism, but also to shun the doctrine of tri-theism. What do we mean by the words we use? What is the interior thought that we have in our minds, not what are the expressions we use, is of greatest importance when thinking of the divine Being. This matter assumes the greatest significance when we consider the state of man after passing into the other life. To whom will we look as our God? Will it be some other Being than the Lord Jesus Christ? Yet He is acknowledged in heaven as the "Alpha and the Omega, the beginning and the end, the Almighty," the giver of eternal life and the source of all heavenly love and light.

The Christian God is Jesus glorified, in whom is the "Father," who is the "Son" as to His divine humanity, and from whom is the "Holy Spirit." For God is one in essence and in person, in whom is a trinity of divine essentials. Thus the Christian God is not an invisible Being, but God in His divine humanity, even the Lord God, the Savior Jesus Christ.

L. G. Landenberger.

St. Louis, Mo.

What Kind of Evolution Can Christians Accept?

Editor of The Homiletic Review:

There is a doctrine of evolution that, as stated by an atheist, would lead to atheism; and there is a doctrine of evolution that may be stated in wholly theistic and Christian terms, that is compatible with Christian faith, and that must be understood and received before a true theistic faith in modern terms would be possible at all.

It is to be admitted probably that the word itself is not wholly fortunate as a description of any divine process in which a Christian can believe. Evolution is an unrolling or unfolding. It implies that what appears after the unrolling or unfolding process was strictly contained in the antecedent form from which it was unfolded. But speaking exactly, that would be an unintelligible and absurd proposition. The materialist has found in just this one error all his ground for dispensing with God. He assumes that something can come from nothing, or that the less by its own power can produce the greater. Thus if you give the materialist a germ he goes on trippingly after that. All he asks is a germ,—the germ "does the rest." But human reason is totally unable to understand how a universe can reside in a germ. So far as our finite reason can pronounce at all a germ will forever remain a germ, and nothing more. If ever anything more or greater than the germ appears reason immediately inquires for the cause of the increase. Now one precise difference between the materialist and the theist appears in the different answers they give to this crucial question. The materialist affirms that the efficient and sufficient cause of the increase is in the germ itself, as related to certain laws and necessities of development. The theist regards this answer as unintelligible and absurd. He believes on the other hand that the cause of the germ itself and the cause of all that appears to unroll from the germ is primarily transcendent of and in a way external to the germ. Or if it in any way resides in the germ, it is by some process of immanence in which the causative principle is never identified with the germinal matter. That is, the theist affirms that when a germ appears to unroll into something more than a germ it is *by a power from without.*

Haeckel tells us how the universe got over a gulf from the less to the more, when it passed to the living from the non-living. He is unquestionably attempting to assign a cause for the appearance of life when he tells us that life appeared "by a fortuitous concourse of atoms 'sometime' in the history of a cooling planet." Now that kind of evolution no Christian could hold. "A fortuitous concourse of atoms" never was the efficient cause of anything. But a Christian may not rightfully be agnostic as to the Cause behind the universe, and no intelligent Christian could understand, much less accept, a formula like Haeckel's.

Moreover we are not helped on in our understanding of the universe even if we had found out how life began. The theist may accept with perfect equanimity the statement that life began among a "concourse of atoms" or in the slime of ancient seas. What if it did? That does not go a single step toward accounting for the phenomena of life on this planet. The division and development of the latest cell that unrolled, as it were, into a human fetus, or into a new vegetable form, needs explanation to the same extent and in the same way as the first germ at the bottom of the sea. To tell us how the first spark of life appeared has no significance at all, unless there is at the same time disclosed the process and its cause by which all life and its increase may be accounted for. All life was not in that first spark, and all life never came out of it. We have to account in any intelligible doctrine of evolution, not for a first germ or spark merely—we have to account for life, for all life that ever was or ever shall be; for the increase and development of life, doubtless going on to-day as much as it ever did.

Materialistic scientists have never given us any such account. They have discust interminably the question of how things began, but they have never given us any adequate philosophy of the power by which things *increase*. That is the most important question of all. The Christian theist has a rational answer to this question, and therefore there is a kind of evolution that he can accept, and ought to accept. The Christian theist says that the cause by which anything or everything passes from less to more, from germ to creature, from the involved to the evolved, is personal. He says that the cause is God. He says that when anything unrolls it is because God unrolls it. Is this a more reasonable answer than, for example, "a fortuitous concourse of atoms"?

Now a proposition of any kind becomes reasonable when it has found an analogy in personal consciousness and experience. The consciousness of cause is a part of the experience of every man and he can no more avoid knowing causation than he can avoid knowing the conceptions of time, space, and motion. When a man lifts a weight or swings a club the consciousness of himself as the cause of these activities is immediate and it is ineradicable. We know nothing more certainly than that we are causes. It can not, of course, be proved that we beget or supply the muscular force by which the weight or the club is moved; but that we are true causes of these phenomena is a fundamental deliverance of consciousness.

This is our only analogy whereby to understand the Cause that evolves the universe. If there were a Person having causative power like our own, magnified sufficiently in scope and degree, then that kind of Person could reasonably be the cause of the universe as we see it. He could bring it up from less to more. He could move it from simplicity to complexity, and reweave the complexity into unity. The Christian theist affirms that it is reasonable to have some philosophy of evolution that can be understood; that it is reasonable to use and to proceed upon the only analogy of causation we have in interpreting the Cause in nature. And that analogy is personal. If we are to know anything at all about the nature of the cause that moves to unroll a germ and make it more we have to go back, and interrogate the only cause we know about, namely, the personal cause known in our own activities. We, as persons, can bring more out of less. We can increase the size of our particular products by the addition of more matter; and we can originate new forms by varying the combinations. If the Cause that works unseen in the cosmos is not similar to this cause that we ourselves project, then we are left only to blank agnosticism, and can only say, "We have no philosophy of the universe."

But the Christian believes that the Unroller of the universe is a person, and that He as certainly works in the present hour to carry on His great march of progress from less to more and from lower to higher, as He worked in ocean's slime or in the concourse of cooling atoms in years so far gone by that the human mind would tire in counting the interval. If this be so, then can any one show how any Christian truth is imperiled by believing in theistic evolution?

God made the first man, whether in one day or in twenty cycles, poetically termed a "day," is absolutely unimportant. God made the first man, whether he was wiser and greater than Plato or whether he was a primitive ignorant, and innocent unrollment or evolution from a type yet more primitive —say the simian. The point of orthodoxy is that God made him. The process is merely a detail of philosophy.

A Christian Evolutionist.

Amusements

Editor of The Homiletic Review:

I enjoyed very much Dr. Broughton's homily on "The righteous shall flourish like the palm-tree," published in a recent number. There is, however, a matter about which I should be pleased to have an answer in these columns from him and whoever else may have a suggestion for me. I am asking for information. I am not offering criticism to the doctor's article.

The passage is the one in which he refers to a policy of liberality with regard to amusements. The young lady was told that she could go to the theater, "provided you will only let Jesus Christ be your Lord and your Master, which means that He is also your teacher." She went—the matter terminated favorably; she was convinced that the theater was not for Christians.

How far may this principle be allowed to work? Would it be safe to tell ignorant, sorely-tempted persons the same? Suppose her parents and all her associates assured her that there was no harm in these things —suppose she were incapable of studious thought, and her judgment immature. Are there not times when a soul needs the positive command? Is the case cited typical or exceptional?

It seems to me that the mature Christian may have the liberty to judge of these things, but is the unregenerate person capable? Are we not burdening them with responsibility if we tell them to "do as they like" about matters that we know, by the testimony of history, are incompatible with the Christian religion? C. Mayne Knight.

Norwood, Colo.

RECENT BOOKS

The Church of the Apostles. Being an Outline of the History of the Church of the Apostolic Age. By LONSDALE RAGG, B.D. Oxon., prebendary of Buckden in Lincoln cathedral, English chaplain at Venice, sometime warden of the Bishop's Hostel, Lincoln. The Macmillan Co., 1909. $1.40 net.

This is not a "scholarly" book. It is built upon the New Testament as a reliable history and speaks with great respect of the Founder of the Christian religion, calling him Lord and Christ instead of "Jesus" only, and makes no attempt to show how many mistakes there are in the Bible. A "scholarly" treatise on the apostolic age starts with the presumption that the Acts of the apostles is largely fiction and, by skilful analysis of the document throughout, leaves the New Testament a thing of shreds and patches.

But tho Mr. Ragg is not a "scholar", he is an excellent student. He can not bear examination but he can impart truth and this he has done. His book within a small compass contains a great amount of pertinent matter. He has endeavored to give the present-day status of knowledge on New-Testament subjects such as geography and archeology. He also comes out strong in regard to polity. He is a high-churchman and presents for our acceptance the idea, which has a good deal to recommend it, that during those almost entirely unrecorded "Great Forty Days" after the resurrection,—and he accepts the literal resurrection of our Lord,—the apostles received from their Master instruction in polity, for, he says, "the great outlines of Church polity and life . . . her ministry, her sacraments, her traditional teaching and discipline—in their simplest forms at least—descend to her from the apostles, and are stamped with the authority of Him who, before His ascension, spent the best part of six weeks in instructing them concerning the kingdom of God (Acts 1 : 3)." If there are any who have denied the reality of the resurrection and thrown out of consideration entirely the Gospel of John and other texts and documents which stand in the way of maintaining that "Jesus" never established any church or had any idea that a church would bear His name, they of course would see no support for the theory, but if the Gospel of John be put on the level with the Synoptics and the text of the four gospels be taken as it stands without any excisions, there is nothing grotesque in the idea that the resurrected Lord, in the frequent interviews He had with His apostles, laid down the program of His Church's activity and gave some general guidance as to polity.

The New Schaff-Herzog Encyclopedia of Religious Knowledge, embracing Biblical, Historical, Doctrinal, and Practical Theology, and Biblical, Theological, and Ecclesiastical Biography, from the earliest times to the Present Day. Editor-in-chief, SAMUEL MACAULEY JACKSON, D.D., LL.D. Vol. VI., Innocents-Ludger. xv + 505 pp. Funk & Wagnalls Co. Each $5.

Volume VI. of the Schaff-Herzog Encyclopedia of Religious Knowledge is a worthy extension of an immeasurably valuable work. It covers articles from Innocents to Ludger. This includes a good number of Biblical topics. The most notable are Isaiah, Israel, Jacob, Jeremiah, Jerusalem, Jews, Job, Joel, John, Judea, Judges, Kings. The leading doctrinal articles are Justification, Kenosis, Kingdom of God. There is a rich list of historical and biographical articles: Inquisition, Irenæus, Jansenists, Jerome, Jesuits, Josephus, Power of the Keys, Knox, Leibnitz. Articles describing countries are rare, Italy the chief. Kant is treated by Beckwith with an excessive brevity. This theme needs more atmosphere. Eucken's exhibit of Leibnitz, a far easier theme, is far more effective. Zahn's contributions are extraordinarily fine —upon Irenæus; upon John the Apostle, the values and the problems of his person and history and writings. The Old-Testament articles are largely by Klostermann and von Orelli and Volck, supplemented by McCurdy and Buhl and Kelso. Schurer writes upon Josephus. Loofs handles the Kenosis historically and throughout as an antagonist. Gottschick's article on the kingdom of God is so meager at essential points as to be easily misleading. The article on the Power of the Keys by Kunze traces the full history—an excellent article. Newman upon the Jesuits outdoes himself—an extremely closely written, informing statement, a noble contribution to a noble volume.

As the work unfolds, the custom of employing upon its major articles more than one writer becomes more notable. Often this is due to the original work being done in a foreign tongue and in a foreign land. But one article in Vol. VI., that upon Jesus Christ, is especially noteworthy, both writers being living Americans. The editor's aim is plainly to offer upon this supreme theme types of view radically diverse. One of these writers professes to expound the theme by the "comparative method" of a "serious-minded modern student." The issue of this method erases all before the baptism, and all after the "hasty burial"; also the transfiguration, the confession of Peter, all passages having announcements or inklings of any Messianic transcendence, whether in outer glory or inner quality or moral authority; also all reveling in miracles; to say nothing of utilizing only "in a few details" and with "utmost critical caution" the "slender modicum of underlying historic tradition" in the Gospel of John.

As a reader scans such a treatment of such a theme, he wonders if this is the ideal of the "serious-minded modern student": his eye, a spectroscope; his laboratory, a chamber of rainbows; his search, for the bag of gold; his mental nimbleness in finding and fingering things occult, the agility of a cat; his intellectual mood, as unimpassioned and changeless as a Buddhist's; his hunger after novelty, like an idle Athenian's; his love for literature, that of the Pharisees; his proof-text method, that of the eighteenth century; his demand for proofs and autographs and verbal accuracies and absolute identities, that of the genealogist; his disdain of prayer and revelation and the Holy Ghost and of things unseen, that of a full-blown Deist.

Small wonder that to such an eye and in such a light the Head of the Christian Church should seem to be "a Galilean fisherman," a man without a childhood, an awestruck involuntary exorcist, an official without an outfit, a Messiah without a mission, a prophet without a future, a hastily hidden corpse. A reader, tracing such a method to such a result, wonders how such a scholarship makes clear to its own eye how in Jesus' own mind any religious faith had any valid warrant. And still again a reader wonders how such a "comparative method" brings scholarship and prayer to comport. And finally, a reader wonders what this "sober-minded modern student" expects his bag of gold to be—what in the final find he verily expects his spectroscopic eye will verily see.

The Religion of the Chinese. By J. J. M. de Groot, Ph.D. 16mo, 230 pp. Macmillan Co., New York. $1.20 net.

The Hartford-Lamson lectures on the religions of the world are delivered by scholars of the first rank who are authorities in their respective fields. Those, therefore, who take up this volume and expect thorough and scientific treatment will not be disappointed. What Professor De Groot of Leyden has previously written in eleven portly volumes of over five thousand pages on this subject is here condensed within the scope of seven lectures. The last three deal with Taoism and Chinese Buddhism; the earlier ones trace the development of animism (which he considers the primitive faith of China) through polydemonism and ancestral worship to modern Confucianism. His testimony is unassailable and his arguments are vivid with illustration. "The great thing which strikes us in this Confucian religion is its thorough materialistic selfishness. Promotion of the material happiness of the world is its aim and end. There is not a trace of a higher religious aim, and I think this fact suffices to define it as a religion of lower order." And again he writes: "Universalistic animism with its concomitant demonistic doctrine renders the Chinese people unhappy; for most unhappy must be a people always living in a thousand—a hundred thousand—fears of invisible beings. If it is the will of God that man shall have a religion in order to be happy, the Chinese religion is certainly no religion shaped by God." This is high ground in comparative religion. And altho there is little said about missions or missionaries no one can read without being deeply stirred to pity and sympathy. Altogether this is one of the strongest books on the non-Christian religions, and leaves no doubt that the great need of China is the gospel of Christ.

Sixty Years with the Bible. A Record of Experience. By William Newton Clarke. 12mo, 259 pp. Charles Scribner's Sons. $1.25 net.

The influence of the Bible in the author's life runs back to the early forties of the last century. Dr. Clarke tells the story in chapters, divided off by decades, how by natural processes he passed from the old view of the Bible to the new.

There are many who fear that the minds and the faith of the young become unsettled —as if that were a crime—because of the new light that has come to us concerning many statements found in the books of the Bible. These same people seldom calculate on the peril there is from standing still in the matter of religious knowledge. They see only peril in change. The Millerite excitement of 1843, expecting the second coming of Christ, for instance, would not have been possible if the same principles had been applied to religious knowledge that we apply to secular knowledge. So much of our religious stock has been handed down to us that any proposed change or modification comes with a shock. It is right here that the experience of the author and gifted theologian, with his own difficulties and struggles as to Bible truth, will be a real help to many students in showing how he emerged from many traditions and old conceptions of truth into a larger liberty and life.

It is inevitable that we will throw overboard some of the antiquated, unworkable, and irrational conceptions of the Bible. Our safeguard, while all this is going on, is the safeguard of the author in being anchored to the person of Christ.

Dr. Clarke has the faculty of getting at realities and that in a striking and lucid way. "How the Book was written is a matter of indifference to me," he says, "what it contains is the point." Again in another part of his chapter on the "nineties," he says, "If we use the Bible instead of God as the foundation for our confidence it often obscures God for us."

His summing up in the final chapter is that he passed on from using the Bible in the light of its statements to using it in the light of its principles. This "Sixty Years with the Bible" ends with a glowing tribute to the Book that has meant so much to the author. He speaks of it as our guide to Jesus, to God, and to life divine.

The Book of Isaiah, translated from a text revised in accordance with the results of recent criticism; with Introductions, Critical Notes, and Explanations, and two Maps. By G. H. Box, M.A. Together with a Prefatory Note by PROFESSOR DUVIER. Pp. xv.+365. The Macmillan Co. . $2.25 net.

Everybody knows that the book of Isaiah is full of great prophecy, but few know perhaps how full it is of great poetry. The literary power of certain of the more familiar passages is universally recognized, but the volume before us helps us to feel, or rather to see, that the whole book is pervaded by literary power and beauty. In the preponderating attention that has very naturally been given to the religious and theological contents of the Bible, its literary aspect has not been so adequately appreciated as it deserved to be. Professor Moulton has done much to bring this more or less neglected view of the Bible to the front, and Mr. Box takes a further step in the same direction. He prints the whole book (in a critically revised translation) in the form of verse, frequently dividing it even into stanzas and strophes, so that the prophecy looks peculiarly modern. In questions involving Hebrew meter, there is necessarily much that is problematic and tentative, but this book will, in any case, be a revelation to those accustomed to the familiar English versions printed as prose. Each section has a lucid introduction, and the difficulties of the text are elucidated in brief foot-notes.

Men and Missions. By WILLIAM T. ELLIS. 16mo, 315 pp. Philadelphia: Sunday School Times. $1 net.

This book appears at the right moment in the midst of the great national campaign of the Laymen's Missionary Movement. In the foreword Mr. John B. Sleman, the founder of the Laymen's Missionary Movement, says that Mr. Ellis has interpreted "with singular clearness, and with the vividness which always attaches to the faithful statement of great realities, the situation in the world to-day, and the relation of the men of the churches to the fundamental problem of evangelization."

The book is the result of individual investigations and, without criticism of methods, sets forth the broad theme of missions in such a way as to appeal to the man on the street and to the average church-member who is either ignorant or lukewarm on the subject. In the appendix actual working-methods for the men of the churches are set forth, and the chapter which tells of things distinctively masculine in missions will specially appeal to those who have strong hearts and faith. The book abounds in striking illustrations and pithy sayings. "Podunk has bulked larger than Peking, and therefore the whole world has not been given what Americans call a square deal."

If the modern business man wants facts, undiluted, broad, world-wide, in regard to missions, here he will find them.

Anglican Church Handbooks: Old-Testament Theology and Modern Ideas. By R. B. GIRDLESTONE, M.A., Hon. Canon of Christ Church. 128 pp. Longmans, Green & Co. 40 cents.

This book is too brief to deal adequately with Old-Testament theology, and its language is far too philosophical to leave upon the mind a proper impression of the Old Testament. A much more powerful argument might have been presented, had the writer's view of the Old Testament been more modern, and his vocabulary been further removed from the language of the schools.

Life in His Name. By DAVID M. M'INTYRE. 12mo, 338 pp. **Full Allegiance.** By REV. G. H. KNIGHT. 12mo, 128 pp. $1.00 each. A. C. Armstrong & Son.

These are only half-books, one-sided books, therefore untrue books. They give perfectly good advice about the attainment of personal holiness, but they do not say anything at all about what personal holiness is good for. The note of service is entirely absent. We are to be saints, so far as the teachings of these books are concerned, merely for the sake of saintliness. The teaching of Jesus that holiness is sacrificial and leads to service is left out. This type of book has probably had its day.

The Religion of a Sensible American. By DAVID STARR JORDAN. 12mo, 83 pp. American Unitarian Association, Boston. 80 cents net.

The religion set forth in this suggestive booklet is that of a man who has exercised a strong and healthy influence among young men and women. He has been able to do this because of his firm grip on the things that count most in life. Some of those things that constitute the religion of the sensible American are "that this is God's world"; "the feeling of being at home in God's universe"; "the unity of the word and the spirit"; and service to mankind as the way to secure perfect freedom.

Perhaps the tendency to make light of the forms and agencies through which the best service can be rendered to individuals and to others is the chief defect in this rich and thoughtful contribution to an interesting subject.

The Temple. By LYMAN ABBOTT. 12mo, 171 pp. Macmillan Co. $1.25 net.

The author states in the preface that this volume is one of three volumes which make one book. The other two are "The Great Companion" and "The Other Room." All of them are religious and not theological books. Dr. Abbott's definition of religion has frequently been stated: "The Life of God in the soul of man."

In this book the author describes and interprets the laws of the body and of the spirit. "The laws of health are the laws of God. Obedience to the laws of health is obedience to God."

The author's penetration of things as they are, and that in clear and forceful diction, makes the book well worth reading.

Present-Day Preaching. By CHARLES LEWIS SLATTERY, D.D. 12mo, 198 pp. Longmans, Green & Co. $1.00 net.

A series of opinions on points and practises in preaching where it may properly be said that "one man's opinion is just as good as another's." The author thinks sermons should be short—twenty minutes seems to be his standard; favors written sermons; affirms that sermons should have a distinct skeleton and show it in the preaching; and there are other opinions on the size and shape of the pulpit, gathering material, formulating subjects, etc. But nothing is said that has not been said in many books on preaching before—and said better.

Index to an Exposition of the Bible. Edited by FOREST MORGAN. Cloth. 208 pp. S. S. Scranton Co.

The value of the "Exposition of the Bible" now put out in six large volumes will be greatly increased by the addition of this extensive and comprehensive topical and textual index. We judge that preachers who own the "Exposition" will find its value in sermon-making multiplied by the facility now afforded by the index for quickly finding any subject or any Bible event or Bible personage. This is especially needful with a work that, like this one, is arranged in an irregular order of Bible books. The whole work, including the index, now comprizes over five thousand pages.

CHARLES L. GOODELL, D.D.

Born Dudley, Mass., July 31st, 1854; pastor of Calvary Methodist Episcopal Church, New York City, since 1904; membership increased from 1400 to 3100 in six years; received on probation, 1510; in full connection and by letter, 2087; Sunday-school membership, 1800; mission dispensary, where from 7000 to 10,000 are treated free; boys' work with paid secretary; benevolence reported to conference over $51,000; current expenses $24,000.

Dr. Goodell's pastoral work with individuals has proved to be a strong factor in his ministry.

THE HOMILETIC REVIEW

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EDITORIAL COMMENT

The Struggle for Peace

THE peace movement has always been a struggle. For many years it had to meet absolute neglect; then contempt and ridicule; then patronizing and caressing. But it kept faithfully on until it has finally won its way to respect, honor, and gratifying success. It has, of late years, commanded the sympathetic support of a considerable number of leading men, both public and private, in nearly all countries; witness the Interparliamentary Union with its twenty-five hundred members from the ranks of the best statesmanship; witness the receptions given not only this Union, but also the international peace congresses and other organizations by the heads of the greatest nations on earth; witness the contributions made by several parliaments for purposes of international hospitality and in direct support of peace work, the latest of these being the twenty-five hundred dollars recently voted by our own Congress toward the support of the Interparliamentary Bureau at Brussels.

A century of faithful peace work, of the proclamation of the Christian ideals of friendship and concord between nations and of the rational judicial settlement of controversies, has not gone for nothing. Men and governments have heard. A great practical record has been made. The nations are moving together in a hundred ways. Arbitration is no longer an experiment; it is the settled practise of the governments. A permanent International Court of Arbitration has been set up, and has won the confidence of the world. No less than four important disputes have been carried to this court the past year. Treaties of obligatory arbitration, nearly a hundred of them, for the adjustment of certain classes of controversies, have been concluded by all the important nations, one with another.

Tho this is a great record, a great triumph, the struggle for peace in a permanently organized way is not yet over. The parliament of nations, the foundations of which were laid at The Hague in 1907, remains to be completed. A general treaty of obligatory arbitration, covering all international differences, tho greatly advanced by the Second Hague Conference, remains yet to be realized. A world supreme court of justice, which received in principle unanimous approval at The Hague three years ago, has not yet been established, owing to the difficulty in finding a satisfactory method of selecting the judges. But these great constructive measures are sure to be realized at an early date.

The chief remaining obstacle in the way of organized peace is the rivalry in armaments, which, if possible, is more acute to-day than ever before. This rivalry stands squarely in the way of the completion of the constructive measures above alluded to. This fact is realized in peace circles, and against this rivalry and the spirit of distrust out of which it springs, the forces of peace are more and more directing themselves. Protests against the further increase of armaments and the consequent colossal budgets are becoming more and more frequent in all countries. Recently a remonstrance against further naval increase was sent to Washington signed by more than 750 clergymen of the State of Massachusetts alone. In Congress the opposition to the increase of the navy has gained with great rapidity, and, at the present writing, the indications are that the Naval Committee's recommendation of two new battle-ships will be defeated, and that only one additional ship will be ordered for the coming year.

Tho the great struggle must continue for some years yet, the successes already won have given the workers for peace such confidence and courage that they are everywhere redoubling their energy, inspired with the conviction that the consummation of their labors is now comparatively only a little way off.

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The Botch at Rome

THE comedy of errors played at Rome by two tactless ecclesiastics has made the wise laugh, the world over. Catholics and Protestants the world over should join in. Eminent Catholics in communication with Mr. Roosevelt place responsibility for the *contretemps* wholly on the Papal Secretary. The first message from the Vatican gave Mr. Roosevelt a caution as to his possible associations at Rome which, in connection with the gratuitous comment of the American Ambassador upon it as "a covert threat," he might properly have resented as impertinent, but his reply gave tact a chance to treat him as a man whose proved friendship with Catholics might be trusted unconditionally. But the second message blundered worse. Mr. Roosevelt could not be received at the Vatican except on promise of non-intercourse with the Methodist College. This piece of humble-pie inevitably went back with the word "Impossible." It exhibited, said the London *Times*, "an ignorance of human nature, and more particularly of Rooseveltian human nature, hardly to have been expected, by heretics at any rate, in the diplomatists of the Church of Rome." The chief loser by this *faux pas* was not Mr. Roosevelt. He is not one of the many who solicit presentation to princes, but one of the few whom princes are eager to meet. He had solicited no interview, but had commissioned the American Ambassador to arrange for a reception which the Pope certainly desired no less than the King. The second actor in the comedy brought loss to the American colony, to which Mr. Roosevelt planned to give a reception. Mr. Tipple, of the Methodist College, issued a polemic statement in which he virtually claimed Mr. Roosevelt as indorsing his attitude to the Catholic Church. This created a temporary situation between Catholics and Protestants which made it expedient to abandon the reception to prevent Mr. Roosevelt's entanglement in the bitter quarrel of the Catholic Church with the Methodist College. Pity that the demand for dignified silence on the part of zealous Protestants during Mr. Roosevelt's brief stay failed of discreet recognition. "It has caused me untold regret. . . . The Methodists of Rome were not responsible," said a letter to Mr. Roosevelt from Dr. Clark, Mr. Tipple's superior, as District Superintendent. Father Fleming, Vice-President of the Georgetown University, is reported as saying, "There is not a Catholic in America who would not admire Colonel Roosevelt for the clever way in which he has acted," and that a better feeling between American Catholics and Protestants will result. This closely accords with Mr. Roosevelt's statement to his countrymen in *The Outlook:* "I am sure that the great majority of my fellow citizens, Catholic and Protestant, will feel that I acted in the only way possible for an American to act. . . . To seize upon such an incident as this as an occasion for controversy would be wholly indefensible, and should be frowned upon by Catholics and Protestants alike." That an incident intrinsically so unimportant has excited so extraordinary interest throughout the Western world is the world's unconscious tribute to the importance of its central figure.

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The War on "Kleptocracy"

Since 1902, when Mr. Folk, then Circuit Attorney, brought to justice the "boodle combine" in the Missouri Legislature, a struggle against "kleptocracy" has gained momentum, till now its swelling tide is drowning out thievish rats from many nests of political corruption. The disinfection of the Capitol at Albany, where for many years, says Governor Hughes, there has been government "neither decent nor respectable," has rid the Senate of two dishonest members, and recent disclosures of a "yellow-pup fund" of six figures promise to eventuate in a fairly complete purge. A similar purge has been begun in Ohio, where more indictments have already been handed in than the courts can handle immediately, and Governor Harmon gives his word that no guilty official will be spared in the unearthing of the widely ramified scandal. A member of the Mississippi Legislature is under fire on the charge of selling his vote in the recent election of a United States Senator. The most spectacular case of disinfection occurred, most appropriately, as it happened, in Holy Week at Pittsburg. Here, as in Paul's campaign at Ephesus, "not a few of them that practised curious arts" made a clean breast of their frauds. Scores confest to the District Attorney. Indictments by the score resulted. State deposits were withdrawn from six banks implicated in bribery. Base councilmen seem to have held their honor cheap, selling their votes at from $50 to $150 each. Glad days are these for the few who have led the long struggle for civic righteousness, and now see the first-fruits of the travail of their souls. Shall not such events prove to be but the beginning of the end of the long carnival of civic infamy? Such examples can hardly fail of wide following. There is need of it. The recent investigations show that insurance companies have been blackmailed in many State legislatures. Is there even a county in the Union, among whose holders of a public trust scrutiny would not detect the plague spot? "The underlying evil in our National affairs," said Mr. Bonaparte, when Attorney-General, "is simply dishonesty." The duty of the hour for leaders in all churches is to rise to the great opportunity of purifying political and business life. A fit response to the call of the Easter season to "walk in newness of life" was the day of prayer for Pittsburg, observed on April 10 by the Episcopal Churches of the diocese, and marked by large assemblies, and large contributions to the holy war against graft and vice. Let that crusade be set forward throughout the land. Let its watchward be "Thorough."

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The Preacher's Science Studies

The last few months have been notable for the revival of interest in things astronomical. The return of Halley's comet is welcomed by a generation that delights in anniversaries and celebrations. The comet is just now the favored subject that occupies the center of the stage. His fate is settled. As in other centuries he will be a sign to be preached about and many a moral will he point. That is as it should be.

But the best of his visit will not be the moralizing; nor will it be the new discoveries about the composition of the tail, and the dissertations and the photographs. The best thing will be a quickened interest in the science of astronomy, the queen of the sciences.

For this is a subject that, for breadth and dignity, is preeminently fit to be the avocation of the most devout student. And such studies are necessary to the preacher of the Word. There is a deep need that impels one man to botanize, another to study bugs and bees, a third to go in for amateur photography, and a fourth to produce new varieties of sweet peas. It helps to humanize the profession. It is no longer necessary to vindicate the tastes and the place of the dilettante in the arts and the sciences. These were made for man, not man for them.

Even a student of fossils may add a new chapter to the story of God's revelation to mankind. The self-appointed Inspector of Sunrises—as Thoreau once called himself—is in a fairer way of giving color and point to his conversation than the man of one professional idea.

This is, confessedly, to be the by-product, the side-issue in the ministry. The main business is, not exactly to "save souls," as some would have it—there is but One who saves souls, we know!—but to keep these souls in touch with God's truth and beauty and holiness and love.

The dilettante, true to the best meaning of this much abused term, has justified himself even in this age of highly specialized, *i.e.*, narrow sciences. We need no Schopenhauer to-day to defend the rights of the educated non-specialist. It may put cheer into many a heart to recall the victories that may be achieved in the life of the minister of souls, tho the means be small. The "Natural History" of Selborne keeps the memory of the obscure curate, Gilbert White, green where a thousand theologians, pure and simple, have been forgotten. It is safe to say that it has inspired more people to an open-eyed, reverent love of God's creation than whole shelves of dogmatics. Drummond's "Natural Law in the Spiritual World" bids fair to live longer than many a sounder book. Newton was as much preacher as astronomer. Of the clerical amateur in science, Dr. Priestley, Sir H. Davy once said that no other person ever discovered so many new and curious substances as he. It was Rev. W. R. Dawes who discovered the crape ring of Saturn. Father Secchi's name stands high in spectroscopy, and Dr. Buckland lent dignity to the science of geology. Malthus is still quoted by economists. No man has a clearer calling than the minister to show forth God in His creation.

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Missionary Prospects

The coming world conference of missions, to be held at Edinburgh in the early part of June, will be distinguished from preceding conferences of this character not by its program or personnel so much as by its purpose; not by its greatness of numbers or enthusiasm, but by its greatness of goal. The name of one of its eight commissions is "On Carrying the Gospel to the Whole World." This phrase alone shows the magnitude of the conception on the part of the leaders who have planned the Edinburgh conference. There is to be a definite facing of the whole world task; the entire human family is to be considered as within the scope of practical missionary politics. There is to be a survey not only of the work done, but of the work left undone, with definite plans for its execution. The seven other commissions also are not appointed to present the historical status and methods of missions nor its prophetic hopes, but practical plans for the complete accomplishment of the whole task. For the first time in the history of the Church and with full geographical knowledge of the utmost bounds of the family of humanity facing the universal unrest of the non-Christian world and the dawn of democracy in Asia, a company of two thousand missionary statesmen will plan the final campaign at Edinburgh.

But what of the forces, both material and spiritual, needed for so large a program of peaceful conquest? The national campaign of the laymen's missionary movement has given the answer. God's plans are never out of joint. His spirit of missions is in the wheels of Providence. It is not surprizing, therefore, that together with a synchronizing of crises on the foreign field, such as the Church has never seen, there is also a missionary uprising, a revival among men unprecedented in its character and bounds.

The tabulated statistics of the conventions already held by the laymen's missionary movement are eloquent with promise. Fifty of the great cities where the business interests and financial power of our country center have already spoken in unmistakable terms. The men of our country have adopted missions with enthusiasm as a great life work.

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Bible Study Among Students

ALTHO we have heard much regarding the general ignorance of the Bible on the part of college men, it is nevertheless true that this ignorance is being rapidly dissipated by the present movement for voluntary Bible study among students. Last college year in North America, two hundred and fifty-one students were in attendance for two months or more upon voluntary Bible classes in five hundred and thirty-nine institutions. This number included students of all shades of religious belief. Four thousand six hundred and forty-two of these men did not profess to be Christians at all. The method of study is by small groups using courses prepared especially for the students by some of the best Bible scholars. Over one thousand four hundred faculty men cooperated in this work last year by training student Bible-study teachers and by teaching Bible classes themselves. This movement has reached practically every representative institution on the continent, and it has also engaged the interest of the leading students in undergraduate life. At Yale University, six hundred and seventy-three students continued in these Bible classes throughout the year, and a special paid Bible secretary was engaged last year, for the first time giving his entire attention to this work. At West Point and Annapolis approximately one-half of the student body are now studying the Bible in connection with this movement; while in the great State institutions of the Middle West, and in fact in our best institutions throughout the continent, the scores of men who are enlisted in this cause reveal the popularity and power of this uprising. At present three international Bible secretaries are giving their time to the leadership of the work in North America. One of these secretaries, Clayton S. Cooper, recently returned from a tour around the world, visiting institutions of higher learning in India, China, Korea, and Japan relative to this work. Since his visit three national Bible secretaries have been placed in three of the Oriental nations, to give entire attention to Bible study among students of the Far East.

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The Postman's Sunday

SENATOR LORIMER of Illinois has introduced in the Senate a bill providing that corresponding extra time off duty shall be allowed to letter-carriers on whom Sunday work is required. The effect of this bill, if passed, will be that the Government will have to pay extra for Sunday work, as the Department will be obliged to employ substitutes to fill the "off duty" time allowed to Sunday workers. So long as employees of the post-office work on Sunday at their own expense there is no incentive for the department to curtail Sunday work. But if this bill becomes a law it will doubtless do something toward reducing such work. We only regret that the bill, as introduced, does not apply to all classes of post-office employees—the clerks, for instance, over six hundred of whom in New York City alone are kept at their posts on Sunday to wait upon less than two per cent. of the regular patrons of the post-office. Of course, the chief object to be gained is that of affording every employee one full day of rest, preferably Sunday. The agitation should not stop until this is accomplished.

There are, however, certain injustices, of which the public seldom thinks, involved in Sunday opening of the post-office. A small percentage of patrons, notably the unorthodox Hebrews, are quite willing to fill their orders on Sunday, and they thus operate a day in advance of those who do not run their places of business on the Sabbath. Repeat this fifty-two times in the year and it is easily seen that a very unfair competition is established. The Government ought not to assist in this unfairness. In any event the contention of the employees for a rest-day should be conceded at once. The clergy of the country should make themselves felt in Washington in favor of Senator Lorimer's bill, and should unceasingly, in every way, promote this agitation.

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Unusual Religious Activity

A MOST interesting document is the Fifth Annual Report of the Evangelistic Committee of New York City, covering the work of that committee for 1909, and giving the prognosis for 1910. Nearly 290,000 people heard the gospel in seven languages in the tents, halls, factories, and out-of-door meetings. This is only one feature of a year that has seen more religious activity than any former year within our recollection. Summer work of this kind was carried on in about all the larger centers of the land. Of a different kind, but quite as significant for Christian progress has been the wide-spread and enthusiastic "Brotherhood" movement, the remarkable rallies for missionary propaganda, the growth and increasing power of the movements for religious education, the activity of Bible institutes and training-schools, the work of religious social leagues and societies, and, quite as significant as anything else, the taking up of religious interests and questions to a degree never before known by the magazines and secular newspapers. The Church is on the threshold of greater achievement than ever.

* * *

Clerical Conferences

So long as individuals needlessly emphasize denominational tenets in interdenominational gatherings convened to promote fellowship, efficiency and service, so long will Church union and the larger cause of the kingdom of Christ suffer. The responsibility is with those who magnify differences and make it difficult to unite on vital matters in which there is no difference of opinion.

Prize Offer

WE desire to secure a supply of the experiences of preachers in story form to be published in THE HOMILETIC REVIEW. They should be about two hundred words in length and suitable for use by other preachers as illustrations. Each must be the actual experience of the writer, or of persons known to him. Humorous stories are not excluded, but we do not desire the stories merely for their humor. We will pay $15, $10, $7.50, and $5 respectively for the first, second, third, and fourth best story received before September 1, 1910. For each contribution retained by us for use, except the prize-winners, we will pay one dollar. No restriction is placed on the number each contributor may send. Address, Illustration Department, THE HOMILETIC REVIEW.

EMPIRICAL BELIEF: A PLEA FOR A TWENTIETH-CENTURY DOGMATIC

The Rev. Prof. W. Harvey-Jellie, M.A., B.D., Cheltenham, England

No candid critic of the theological world of to-day can have failed to observe the very marked and welcome drift in the direction of a revived empiricism in religious belief. And by no class of the community will this drift be more highly appreciated than by the great bulk of working clergy and evangelists who have experienced the full force of the unrest and the suspension of judgment so fatally characteristic of the times. For it is the life-purpose of these men to seek, by the proclamation of a divine evangel and by strenuous living for the cause of Christ, to lead mankind into the kingdom of God. It can not be said that their numbers have declined or their zeal abated, or their optimism failed them; and yet it is true that the exponent of the Christian gospel to-day discovers that there is a temper in the intellectual life of the age which is anything but calculated to aid his efforts. It is no longer possible to expect that the presentation of spiritual truths upon the old lines will meet with the unquestioning acceptance which was formerly accorded them, for even the man who is uninitiated into the arcana of the theologian is aware that a large percentage of our scientists are avowed unbelievers, that a majority of our philosophers are frankly orthodox against Christianity, and that all the ablest of our critics have rejected the older view of the inspiration of Scripture. As an outcome of all this, the preaching which proved irresistible to our fathers is barely tolerated by the thinker and the toiler of the twentieth century, and any theological work which should base its appeal to the public upon the premises of the past orthodoxy would fall still-born from the press.

Few facts are more patent to the preacher of to-day than that modern scientific theories have radically changed the popular attitude toward the faith, and that the average man makes very little effort to discover how far the accredited results of scientific research really are antitheistic. This is a scientific age; yet it by no means follows that men are, on the whole, accurate scientists. Yet the notion has got abroad that the Christian idea of God—and indeed, all the doctrines of the Church—have been utterly discredited by the evolution hypothesis, and that the scientist must, *ipso facto*, be something of a materialist. Those who are more intimately acquainted with both physical science and religion know that such assumptions are wholly unwarranted, but this does not do away with the fact that the average man actually makes such an assumption. When, however, the preacher goes forth with his message, it is questionable whether he is making a legitimate use of

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his office if he turns his pulpit into a platform from which to set right the popular distorted ideas regarding scientist aggression, and to defend the Faith from attack. Nay, more! Even were it legitimate to sink the propagation of the gospel in an attempt to harmonize science and religion, it is highly uncertain whether much could be accomplished by the effort, for science itself has scarcely reached settled convictions upon many points where its contact with religious interests is most intimate.

It is essential to observe the drift of contemporary thought before we select our line of approach to men, and we shall, therefore, require to take into account the three outstanding features of the twentieth-century attitude toward religion. For these features will serve as demarcations of the extreme limits of the channel within which we must steer our course with the freight of spiritual truth which we subsequently determine to present.

In the first place stands the tendency toward scientific thought. The authority of the scientist is constantly on the increase, and popular knowledge of natural laws is growing every year. He who would win the ear of his audience must at least avoid display of a crass ignorance of the methods and conclusions of modern science; and he will be compelled to present his gospel in such a way that no scientific listener could take serious exception to the method of reasoning employed, while at the same time the message would unobtrusively commend itself to the man who had been captivated by the methods of the scientist. In the second place, the preacher finds himself confronted with a prevalent distrust of the creeds and of all dogmatic theology as such. The doctrinaire in religion is put out of court to-day. Men are suspicious of the churches. The great bulk of toilers stand aloof from our ecclesiastical organizations. And there is a growing revolt from mere sacerdotal authority even in those quarters where men were most wont to accept the *ipse dixit* of the representatives of an historic and esthetic Church. This revolt is not merely leading multitudes tacitly to renounce their allegiance to the Church of Rome and to look with suspicion upon the organized Protestant churches, but it is leading them to criticize without scruple the very person of the Founder of the faith. And the only reasonable deduction from the facts of the case is that it will be hopeless to approach contemporary thinkers on the grounds of dogmatic orthodoxy or ecclesiastical authority alone. The very garb of the priest, the very tone of the religious official, have provoked suspicion, and we shall consequently find it essential to conduct the Christian campaign of the future from a base as far removed as possible from that of the ecclesiastic. But we must admit one further fact to guide the choice of our molding for the apologetic, *viz.*, the intensely practical nature of our age. The transparent honesty of the preacher may gain him a hearing for the moment, but before men commit themselves to the acceptance of his message they will certainly ask, "Does it help me? Will it better fit me to meet the storms of life and conquer in the strife?" And probably, whether he accept or reject our gospel, whether he try it or treat it with sheer indifference, will depend, more than on anything else, on whether it can stand the test of the prevalent utilitarianism.

Now, it is seriously open to question whether the common presentation of the gospel is sufficiently adapted to an age which so markedly shows these characteristics, and I submit that no advocate of the faith in the immediate future can hope for a wide success unless his message be scientific in form, non-dogmatic in spirit, and practical in aim. In such a proposition there is no suggestion of any disloyalty to the teaching of the New Testament. Indeed, that is altogether an ulterior question. At this point it is merely laid down that the method of the preacher must be thoroughly in line with the temper of the age, while there is an imperative demand for an originality and independence which shall enable him to escape even naming the distrusted dogmatism at the same time that he avoids all opposition to the accredited methods of the scientific thinker.

How, then, can this threefold temper of modern life best be met? Surely by an out-and-out empiricism. For the adoption of a thoroughgoing empiricism will enable us to stand clear of the distrusted creeds and systems of the ecclesiastic; it will set us free from the disability of constantly having to prove our agreement with the theories of science; and, what is far more important still, it will give the indispensable point of contact with practical daily life.

If it be objected that this is nothing new, in that every doctrinal system worthy of the name has sought to prove its tenets by an appeal to human experience, the reply is that there is a difference in the empiricism now advocated. Instead of building our systems first, and then seeking to show their validity by an appeal to their practical working value in the lives of those who accept them, it is now suggested that we should first go to human nature as tho we had no dogmatic system at all, and that we should seek to discover by independent, scientifically conducted observations of human lives how far it is possible thence to secure results wherewith to form a working system of spiritual belief. There will, doubtless, be a measure of dissimulation in this, in that no man can proceed upon a line of investigation without certain preconceptions, and we avowedly set forth as already convinced and reasoned believers in the Christian gospel. We shall also mainly study the experience of men who have come under the influence of spiritual forces; but in every case we are prepared to inquire into the symptoms of practical life upon its higher side, to treat them in precisely the same manner as the scientist and the medical practitioner would, and then to abide by our results. The analogy of the scientist will be even more accurate than that of the surgeon. We shall need to make a careful examination of men. We must collect all the data. When we have deduced our theories therefrom we shall be in a position to compare them with the tenets of the faith. And the proposition now made in all seriousness is that it is possible by such a method to build up a system which shall, at almost every point, vindicate the utterances of revealed religion by proving its sole and absolute harmony with human experiences.

If we are prepared to proceed upon these lines our plan of action will be clear. We must select a field of observation as wide as possible and make our instances as numerous as possible. We must obey all the canons of science and criticism in drawing our conclusions. And, at every step, we must be willing to submit our results to a renewed testing in the crucible of individual experience. But almost every critic of religion to-day seems to have ignored the fact that we have a vast mass of evidence already at hand in the painstaking observations which have been made by the large number of working pastors and missionaries, and that we may, with implicit reliance, use them to supplement the conclusions reached by the theistic apologist. Our starting-point, doubtless, must be the now universally admitted fact of the religious constitution of human nature. That man is universally religious has certainly been frequently denied, and the battle has raged with varying success between the advocates and adversaries of theism. When, however, the appeal was made to facts, which alone could decide the case at issue, it was practically demonstrated beyond doubt that religion is universal.

Now the question must be put as to

who is best qualified to judge concerning the needs and experiences of man on the side of his religious life, and here I would maintain that the unbeliever, to whatever sect of unbelief he may belong, is altogether excluded by the fact that he proceeds upon the assumption that the religious experiences of men are illusory. He never troubles to inquire into the validity of the experiences of the man who has professed conversion, and he is disqualified by lack of that sympathy which alone can give true insight. And he has overlooked the fact that, if a man's personal religious experiences are sufficient to fill his own heart with peace, to elevate his life, to ennoble his conduct, and to radiate his soul with an undying optimism, then that man's experiences are at least valid for himself, whatever may be their significance for others. But, on the other hand, our working pastors and evangelists and missionaries have made it the business of their lives to go to men, in all stations of society, in all lands, and in all ages. They have gone with the profoundest sympathy with their spiritual experiences. They have not only sought to stand shoulder to shoulder with their brother in the stress of a strenuous life, and to rejoice with him when the path was smooth and the sky blue, but sat by his side when his heart was riven by bereavement, when his conscience was aflame with penitence for sin, and when the cold hand of death stayed the beating of his pulse. These men have had intercourse with their brother man in all spheres of human activity. And as an outcome of this intimate experience of men, not only in the civilized lands of the West, but in pagan China, in the wilds of Asia, and in the forests of Africa, they have found the lives of men crying out for God and the diseased souls of men appealing for an evangel of deliverance and healing. Everywhere they have found in human nature a similarity of view, and everywhere their gospel has proved efficient.

Surely, then, we may do something to build a system of reliable conclusions from the body of experimental data thus made possible. If the scientist had such an array of facts ready to hand he would not delay long before he drew his conclusions and elaborated his theories and built his systems thereon; and with his results he would either overthrow the scientific belief of the past and build new systems, or he would vindicate the hypotheses of his predecessors. And yet we are allowing this volume of spiritual facts to be lost to us. It is surely almost a theological scandal! For they are sufficient in themselves to build an absolutely independent system of belief upon a purely empirical base, whereby we might indorse the truth of all the major doctrines of the Christian faith.

We are looking in vain for a theologian who shall be daring enough, for the moment, to ignore the historic revelation which has been handed down the ages through the doctors and professors of the Church, and who shall have the courage to meet men upon the arena of daily life and build his system anew from the observed facts of religious experience. The most noteworthy contemporary attempt in this direction seems to be Dr. James' suggestive and luminous lectures upon the "Varieties of Religious Experience," but this is only an indication of what might be done when the attempt is made to work out a complete system of belief based solely upon the religious experiences of mankind. And undoubtedly it is just such an empirical dogmatic as this that alone is suited to the temper of the age. The stigma has too long lain upon theology that it is an affair of the schools; it always seems to issue from the professor's classroom, and to have an exclusively scholastic tone. It may be that it is indispensable for the Christian preacher to have his theological equipment begun, continued, and ended in exegesis and dogmatics and apologetics, so that he goes forth from the schools of the prophets a veritable walking Biblical encyclopedia, yet as innocent as a new-born babe of the great problems of social life, and entirely a stranger to the great struggle in which the destinies of immortal lives are wrought out. We do not mean to underrate the inspired learning of the past, but we believe the time has come when the teacher of the Christian evangel should know more of the struggle for existence, more of the spiritual storms which sweep over the outer surface of the soul, and more of the inward conflicts which are being waged within the human mind. We should, therefore, like to see the attempt to found a system of Christian doctrine which should rest primarily upon the base of individual and universal experience. We believe such a system may be built upon the facts of missionary and evangelistic evidence and the observations of the practical pastor. We believe it would prove able to win a ready assent from the men of the age and be in completest harmony with the body of revealed truth.

The prerequisites for building up such a dogmatic are a larger degree of freedom from the confinement of the schools, a greater amount of sympathy with the methods of physical science, a more intimate acquaintance with the spiritual experience of life's toilers, and a determination to reach a reasoned system of truth which shall prove invincible in its appeal to the heart. If it be true that "the evidence for Christianity is a Christian," it is equally true that the dogmatic for the twentieth century must be one firm-based upon spiritual experience.

THE JAPANESE INTERPRETATION OF CHRISTIANITY

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Only by a true perspective of their history and a study of the photographs of their mind, in literature and art, can we understand the men of a race different from our own. It is an inaccurate, commonplace saying that the Japanese are "imitative." Such a remark is usually made by Americans. Yet we, as our history shows, are among the most imitative peoples in the world. Our borrowings have been colossal—our religion from Israel ("salvation is of the Jews"), our philosophy from Greece, and our law from Rome. Our debt to Egypt, Assyria, Phenicia, and India is great, and the scholar knows it. Many of the visible adornments of our civilization came from China. In Paul's spirit, let each confess "I am debtor." Great debt, great acknowledgment. The more borrowings, the more adaptations and inventions! This is the law, both of poets and of nations.

The point is, not what, but how we imitate—like slave or parrot, or with insight? We must master detail in order to "snatch a grace beyond the reach of art." All great races that have accepted the message of Jesus have interpreted it each in its own way. Every civilization has its own chemistry of the soul. How varied is European Christianity! To adopt, to adapt, and to become adept has been the rule. How rich are the revealings of church history! Surely the race that inhabits the archipelago of Japan, whose history is the epitome of all Asia, as England's is that of Europe, will become Christian. Yet the interpretation of the Christ's message by the Japanese will not be that of the Europeans. They have a culture of their own—in many respects quite equal in ethical value to that derived from our classics and ancients. To a certainty, the flood of divine truth will flow not through the Greek, Alexandrian, Roman, and Teutonic conduits, as with our fathers, but into the channels and molds of thought formed in eastern Asia.

Let us hie at once to facts. The truth is already patent. We can foreshadow the probable course of the gospel in Nippon. It will be Japanese Christianity. Indeed until the gospel introduced to Nippon strips off her foreign garments, even the regimentals of the Occident, it will never be other than exotic. No doctrines, unless rooted or made vital in the national experience, will live; for the Japanese are a nation. "Shall a nation be born at once?" asks the prophet. Despite the answers of rhetoric, history says "no."

In order, ritual, dogma, philosophy, art, home life, manners and customs, interpretations and applications of the Scriptures, fifty years' record shows that the Japanese are not weak imitators. They follow their teachers; yes, but only as they follow Christ. They discern between the mint, anise, and cumin of ethnic tradition and the weightier matters of the Christ's law. They know no reason compelling them to accept nineteen centuries of European tradition before touching the divine hem. With them, it is "Sirs, we would see Jesus."

I pass by the Roman Christianity of the sixteenth century in Japan and the cryptic story of those who secretly maintained its traditions during their catacomb-like isolation—even when I saw them persecuted, chained, and imprisoned in 1871—before the glorious freedom of to-day.

I salute Yokoi Heishiro as the modern proto-Christian martyr. He was assassinated in Kyoto in 1869, for holding "evil opinions," *i.e.* Christianity, and for proposing freedom of conscience and the upraising to citizenship of the pariah. He was a real interpreter of Jesus. Of him our Lord in glory has, I doubt not, said, as of Antipas—"my faithful martyr."

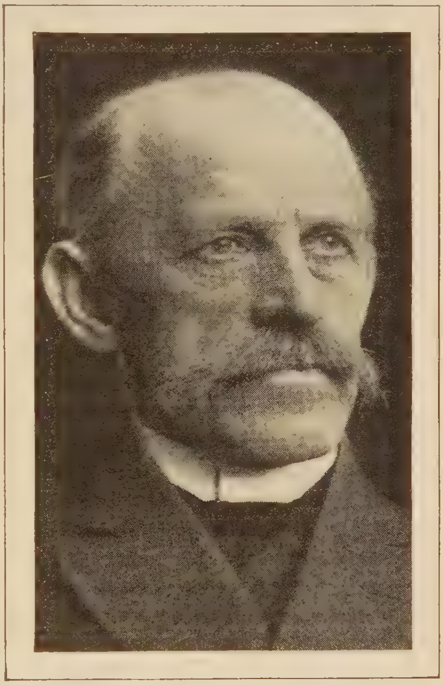
Born in 1809, Yokoi became, in the forties, a keen and critical student of religion and ethics. The Confucian philosophy and its various schools of exposition formed, of necessity, his culture. The issue was an ardent exponent of Oyomeiism—so much like Stoicism, and the pragmatism that identifies knowledge and action; in a word, whatever be the limitations of space or mind—the dominant idea in Greek thought and its Christian theology. Invited to become lecturer at Fukui in Echizen (the city in which I lived in 1871-1872) he held, thrice a month, in the castle hall, a service, attended by the *daimio*, or baron, and his chief men, which in outward form and solemnity, held by reverent men in their best garb, was much like our Sunday. Hearing of "the new teachings" beyond the sea, he sent to Shanghai, secured a copy of the gospels in Chinese—the "Latin" of Japan, and read eagerly. He was amazed. In all literature he had never met with such a character. Both brain and heart were stirred. He fell in love with Jesus, the Christ. Without seeing a missionary, or knowing of a church, he became a Christman.

How did such a seeker after God interpret Jesus' message? To him knowledge must be action. He set himself in manifold labors to create a public opinion that should cleanse the city and fief (roughly, 500 square miles with 500,000 people). He succeeded. Prostitution was banished, gambling abolished, Buddhist fanaticism rebuked, pagan bitterness softened, and the atmosphere created (taxpayers being willing) that called into existence a hospital (possibly the first in the interior of Japan), a medical school, and a staff of teachers from America—surgeon, scientist, mining engineer, instructor in English, etc. When, as pioneer, I reached Fukui in 1871 to organize public schools on the American system, train up teachers, etc., I was amazed to find this province, or feudal fief, so different from the many others I had passed through—no beggars, gamblers, prostitutes, or houses of ill-fame! Yet the things which only the National Government could touch—the antichristian edicts and the barbarous codes of law—were in force, while the *eta* and *hinin* dwelt in the land.

These were the pariahs or outcasts—unknown to the census, tax-collector, or land-measurer, with no rights, even of life, which any one was bound to respect. The total in all the Mikado's empire was about one million. Probably descendants of ancient traitors or war prisoners, they were not, in the eye of the law, human. No respectable Japanese would handle dish or cup on which food had been doled or flung to them, or stay in the room where they were. I have witnessed them drown in rivers, with never a man to even think of rescue, hardly a dog; and only with difficulty could I get a student lad to go with me through their quarters at the town's end. I have seen them cut down like brutes, in the old days of sword rule, and their corpses clogging the streets.

When filled with the Christ spirit, Yokoi, who had read of Jesus' way with lepers, harlots, and publicans, at once began to labor for the uplift of these outcasts. In assaulting the hoary abuse of ages, to which even Buddhism was indifferent, full success came not at once. Yet he continued in the patience and kingdom. He prophesied that when Christianity (at that time and until 1872 outlawed on the public-notice boards as "the corrupt Jesus sect—henceforth and forever prohibited—rewards offered to informers") was proclaimed in Japan, the earnest young men would hasten to know and embrace it.

To shorten a long story, Yokoi, after attempting with seeming failure—like that of his Master—returned to his home. After starting his two nephews, the first Japanese students, to America, he, like old Franklin by the constitution-makers in Philadelphia in 1787, was summoned by the men of the new government in Kyoto in 1868 (mostly trained by American missionaries) to help by his counsel and statesmanship. When he had won their confidence, he proposed and urged two startling reforms—freedom of conscience and uplift of the outcasts. Within five hours, assassins with bullet and sword left him dead in his own blood, but soon after his decease this expugnable decree of the emperor lifted the ban of ages and one million outcasts were made citizens. Did Abraham Lincoln do more than Mutsuhito? The absence of any "military necessity" does but enhance the grandeur of the act which in Japan crowned the work of a Christ-filled man. In the constitution of 1889, absolute freedom of conscience was written in the nation's fundamental law. To-day in no country is Christianity more free than in Japan. Russia and Spain may well take a lesson. Thus did Yokoi interpret the message of Jesus, while the names of his pupils are those which no historian of the making of New Japan could leave out. Space limits impose silence.



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The unspeculative Japanese have been overloaded with dogma wrought out by the Buddhists. Enlightened by the Holy Spirit, they are not likely to accept more than the fundamentals of the Greek, Roman, or Medieval "theology," politically established in Europe, or accepted in America. They developed the Buddhism which they received from China and great have been its doctrinal evolutions on their own soil. They see no necessity for putting on their shoulders the inheritances which we stagger under. Except in the Roman or Greek communions—which do not hold the thinking Christians of Japan, there has been not only a notable demand but a determination to have only the simplest of creeds. Tacitly and openly the Sunrise Islanders develop the rudiments of the faith not on European but on Asian lines. Why not? Their intellectual culture is as old as that of the descendants of the northern barbarians of Europe; or, if we ever use the abominable brevity "Japs," Germs, Brits, and Yanks.

Social ethics, home life, manners and customs are being mightily uplifted and purified. In this the Japanese follow the example of Jesus and the record of His words—He having lived truth before He uttered it. Volumes would be required to tell of the elevation of woman, the social status of the merchant, improvement in drinking-customs, purification of the language and vulgar art and advance in general decency, the total change in legislation and jurisprudence, limitation of divorce, administration of punishment and correction, the renovation of popular beliefs and the abolition of superstitions. I saw interior and feudal Japan when in the status of Europe of the thirteenth century. To-day she marches abreast of the twentieth. Russians and Spaniards, to say nothing of Turks and Turkish subjects, might count themselves happy to have equal freedom of body and soul. Prison reform, the meeting at the prison gate and reclamation of the discharged convict, a woman's university, expansion of charities, the creation of the profession of female trained-nurse, the abolition of the slavery of girls for immoral use, etc., have been carried on and out at the initiation of Christian people. I have written elsewhere in detail on this theme, saluting "Christ the Creator of the New Japan."

Yet in all these it is to be noticed that the lines of reconstruction proceed along the grooved tracks of ancient thought and manner. In the main, the Christians of Nippon prove all things and hold fast to that which their own experience has proved good. They do not weakly or foolishly throw away their old culture or swamp the glorious gains of centuries in stupid imitation of others. They give up ancestor-worship, but in a thoroughly Christian way, with prayer, holy song, mirth, feasting, and reminiscence, they statedly remember their dead. They adopt our festivals of the Christ's birth and death, making not collection, but wise selection, of emblems and without our terminology, which smacks of the paganism both of Rome and of Scandinavia. They put difference between ecclesiasticism and Christ's teachings. In the recasting and alinement of the scale of virtues and appraisal of moral values, they make steady progress.

I take it that the best Christianity rests on and proceeds from what Jesus Himself lived, taught, and laid emphasis upon. His positive interpretation and insistence on essentials is seen at points where the national genius has conspicuously flowered. In China, filial piety is the basis of all virtues and in ethical value surpasses all others. In Japan loyalty is the paramount virtue. A thousand years of history reflect this. In mental attributes the esthetic leads. Love of nature and its expression in art is the vital breath of the nation. No profounder analysis, no more exactly true generalization has been made, to which the literature, architecture, history, and ethnic characteristics of both peoples bear abundant witness, than this: the Chinese are ethical, the Japanese are esthetical.

So when we unhesitatingly predict, as we do, that the two great contributions which the mature church in Japan will hold in her gift-laden hands, when raised to the true God, are (1) a personal sense of loyalty to the Master far beyond and above that known among us; and (2) the best illustrated edition of the Bible, we do but make deduction from facts patent and from triumphs achieved.

Let us see:

Of Bushido (The Knight's Code, or The Warrior's Way) we all know in part —that is, on its idealized hemisphere, just as Sir Walter Scott's romances of chivalry and medievalism show only the bright side—but of Christian Bushido, there have been already many shining exponents. Noble is the record of men who, to-day plain pilgrims, leaders, bishops, and pastors, have emerged scathless from persecuting fires. With "fightings within and fears without," immune to bribes or worldly lures, and—hardest of all to bear—to taunts as to their patriotism, the needle of their loyalty, while trembling, points ever true to the Star Christ. Not the least test is that of whole bands of them, students, refusing sectarian pecuniary aid, in order more freely to choose and more loyally to serve. As inspiring as the strains of martial music are Okuno's hymns and Harada's rendering of the Christian's Bushido song. In these the name of Jesus bears perfume as sweet as the cherry blossom, the national emblem. Every year, the *abandon* by Jesus of life on the cross on our behalf is recurrently suggested, when on the petal-strewn ground the springtime blooms make white "showers that fall not from the skies." It was loyalty to their Lord that sustained Japanese Christians in the face of menaced prison and torture in the old days I knew of and saw. It is loyalty that supports them now in the days when the very freedom and ease enjoyed, lacking challenge and spur, induce laxity of life and lowering of standards.

In the shaping of our mental images and even in our interpretations of Holy Scriptures, is not art profoundly potent? What we see in book and pictures, during infancy and childhood, determines our view of many a biblical passage—far more than subsequent sermon or elaborate exegesis. As out of an exhaustless reservoir, the fountain of Christian art in Japan flows. The temperament of the Japanese is artistic. The triumphs of her painters' creations are confest. Already, as experts acknowledge, there has even been a "slump in Western art" and the canvases of our elder artists do not sell as of yore. Why? The verdict suggests the effective interpretation of the spirit of the Orient into our art ideas. The young painters of promise are full of it. Amazing is the revelation of the wooden sculpture, the bronze images, the ivory carvings and crystal, the fascinating metal work on sword-blades, scabbards, and *tsuba* (jeweled sword-guards) of Japan, to say nothing of her paintings and color-prints. All the high judges are at one in their deliverances and praises. Whistler led because he mastered the secrets of Japanese art, as, it is now well known, did also Rembrandt and Velasquez.

Illuminated by the spirit that prefers "above all temples the upright and pure heart," the Christian artist in Japan opens his old repertoire with effect, for none excels him in reading nature and her mystic signs. The course of Japanese interpretation of the illimitably rich Bible chambers of imagery will follow the sure paths made solid and attractive by a thousand years of joyous pilgrims. Furthermore, the Bible is an Oriental book. We Occidentals, of the average, are as yet deaf, dumb, and blind to many of its profoundest allusions! God pity the one brought up on "Lesson Helps," or manuals of archeology, only.

In the representation of the human figure the native of Nippon may never measure up to Greek ideals or European triumphs, but he will photograph the soul of nature and catch her harmonies. He will follow the prophets' imagery and the parables of Jesus who was a teacher who lived outdoors. Young in the Bible school, he has promise. Old in the university of nature and the Spirit, he has a record. He who has called for the gifts and graces of His children, unto His own service, will make all things new for His Japanese child who will help us also. The certainty of our prophecy rests on the history of a half-century already passed. In scores of colored Sunday-school cards, silent comforters, and pictorial interpretations of Christian truth, I have seen fulfilment. I can, in closing, note but a few, with scant words that can but suggest only the color, atmosphere, craftsmanship, and technique of the artist.

1. The matchless parable of the Vine and the fruit—a basket loaded with autumn's globes of luscious purple, tell of union. Withered leaves and the severed branch teach by contrast the lesson "Abide in me."

2. The resurrection and beholding Christ's face in glory—the greatest of all our hopes—is symbolized by the morning-glory—in Japanese "face of the morning." Of this flower, most beloved in the Japanese archipelago, its primal home, tendrils and tinting form the protest of Christian hope against the might and mystery of death.

3. Of the Comforter, the dove not of snowy plumage, but the familiar house companion of iridean hue, is the chosen emblem; not grieving nor neglecting, but making at home, unto constant abiding, the welcoming one who woos his presence and feeds with the bread ever on the table of his people—grains of rice, clean and white.

4. In the Japanese poetry of a thousand years, the wild geese, soarers in the empyrean, most graceful in flight of all feathered creatures, stand as the emblems of liberty (2 Cor. 3 : 17). Out of the abysses of inky night, when the full moon's round mirror hangs in the sky, they emerge to behold themselves in robings of splendor. So into the same image are we changed. Out of Erebus, into flashing silver, they take on a glory not of themselves. Thus the Christian from sin's night to new life —as by the Spirit of the Lord (2 Cor. 3 : 18).

So we pray "In thy majesty ride prosperously" and in thine advance, O Christ, everlasting Son of the Father, call forth the nations in the dew of their youth, to bring their gifts to thee! And Japan surely will.

MISSIONARY EMPHASIS

Prof. Harlan P. Beach, D.D., Yale University, New Haven, Conn.

The International committee, which met in Oxford nearly two years ago, to plan the Edinburgh World Missionary Conference, was a body of missionary students and experts. A number of them were secretaries of societies whose duties had brought them personally and by correspondence into the closest touch with all mission fields and their perplexing problems, as well as with those connected with the home administration and constituency. As the result of much discussion they decided upon eight great themes which in their opinion were most in need of prolonged investigation and subsequent presentation at Edinburgh. Further than this they did not venture to go, tho manifestly the topics of that conference are not of equal importance. The great task of carrying the gospel to all parts of the non-Christian world, problems connected with the native church and its workers, education as it relates itself to the Christianization of national life, the missionary message in its delicate relations to the non-Christian religions, preparation of candidates at this point in the evolution of missions, the impressive place which the home base occupies in the propaganda, the relation of missions to governments, and cooperation and unity—these are all from some point of view most important, and under certain circumstances each may be said to deserve the position of emphasis. As the writer has pondered the matter, it has seemed to him that possibly the question which comes nearest being most common as well as most important both at home and abroad is that of missionary efficiency. It is that which will be discust in this article. Yet before presenting the case, permit me to say that two world tours of missions, while they have made evident to me the fact that greater efficiency is demanded to-day, have likewise revealed the utmost devotion to the cause on the part of practically every missionary. In most cases a lack of efficiency is due more to causes over which the missionary has little control than to his own deficiencies.

It will be our first and principal endeavor to name certain points which are particularly open to criticism in the missionary propaganda at home and abroad, together with the causes which in some cases have led to inefficiency.

Lack of preparation is a fundamental cause of much that one would criticize in a tour of missionary visitation. The young missionary goes forth to the most exacting and diversified tasks without adequate training, often with no specialized preparation whatever. A strange environment, a language which is usually entirely different from those which the candidate has previously studied, a people whose ideas and manner of life are an endless riddle, social conditions which must be made tributary to the missionary's work, religions which are often little understood and always more or less inimical to Christianity, prejudices which are unreasoning and which must be overcome—these are a few of the items which demand far more specialized instruction than the average Occidental college and theological seminary can offer; and yet this is all the preparation that he has had before entering upon his multiform task. If he had nothing else to do for two or three years after his arrival, except to study the language, his adopted people, and the new and complex forms of work, it would not be so serious a matter. Instead, he goes to a station which is insufficiently manned and where the pressure compels him to undertake responsibilities for which he is not prepared. He heroically rises to the occasion—and does all that could be expected of him; he partly succeeds, yet fails in somewhat the same way as does the medical missionary who without any experience enters a field where eye diseases are very common. A sad

PROF. HARLAN P. BEACH, D.D.

feature of this failure is that in many instances he is not only serving inefficiently himself, but he is also the director of a corps of native assistants whom he sets at work in the same inefficient way in which he himself is laboring. If they are of a lower race with little self-assertion, they submit; if they are Japanese, they revolt or assert independence. In either case the cause loses because the leader does not know exactly what should be done, nor yet the best method for its accomplishment.

A wrong point of view is another cause of inefficiency. This is sometimes a fault of the older missionary, and quite naturally. He has for years faced his task and mastered it, we will suppose. But during the last decade especially, there has been marked development in the social, political, intellectual, and religious life of the great mission fields. It is difficult to change one's point of view, and in not a few cases it dominates the new situation, instead of adapting itself to a new order. Thus in one prominent college in a land where English is almost universally taught in higher institutions of learning, it has been most harmfully excluded because at an earlier stage of its history it would have been inexpedient to teach English, and old traditions die hard. In the years prior to the Boxer uprising in China, it is a question as to whether it was worth while to cultivate relations with the higher officials. To-day it is of the utmost importance that this be done in most progressive cities; and yet sometimes the old point of view not only prevents the veteran from changing his base, but also, in some instances which have come to the writer's attention, the old conservatism has led to criticism of younger men who are making friends of that empire's leaders. Even in the case of a renewed religious life of the nation, manifesting itself in a reform movement within the old religion itself, too little sympathy is shown for the new gropings after God, because the old form of belief was so utterly bad. I have found, even in nations where the awakening self-consciousness of the new era has made the intelligent leaders sensitive to criticism, the old point of view still prevalent; and because of it religions are attacked and ridiculed, as if there were no such thing present in the nation as a new attitude, resentful of such a spirit.

It is an era, moreover, when in the great fields of Asia at least statesmanship is demanded of the missionary as never before. The idea has not dawned upon a considerable body of missionaries that such a revolutionary book as Lucas' "Empire of Christ" has anything in it of value for the new day of Protestant missions, because, forsooth, the author says many things which are contrary to the views of the conservative in theology and in missionary method; such a volume as "Mankind and the Church," even, is not stimulating to many missionaries. But leaving the more disputed realms of statesmanship in the kingdom of God, it is refreshing to note that never before in the history of missions is there such a desire to seize upon the favoring factors making for the winning of nations instead of isolated individuals. The missionary program is becoming more and more imperial instead of remaining provincial or local. The lacking statesmanship is being supplied, and we may expect better things after the Edinburgh Conference than were possible before such a mass of expert findings was accessible to men eager to see the missionary situation in its clearest and broadest aspects. The new régime of special missionary preparation will likewise aid in this direction.

To inadequate cooperation is chargeable much of the inefficiency on the field itself. Happily, the last decade has seen great advances in this direction, particularly in Japan, Korea, China, and India. Yet in those lands even greater efficiency is attainable. None of them has organized a board of strategy, so to speak, which shall study the problems of duplicated work, of friction between societies because of such duplication of a powerful massing of forces, of effective occupation of their fields by the transfer of stations and a concerted advance into unoccupied regions. The possibilities of such a movement are suggested by what has been done by committees in certain fields appointed to secure comity, and by such a proposition as Bishop Bashford's Hague Tribunal for Chinese missionary societies. Possibly the greatest factor in this form of inefficiency is found in single stations, or within a single mission where one would naturally look for the maximum of cooperation. It is natural that a man in a China station who is responsible for all the educational work of his district should fail to encourage or aid his colleague who has the burden of a far more extensive evangelistic work. His reason is, that just now the people desire education, and as much money and force as possible must be diverted to further his particular enterprises. But such an attitude leads to heart-burning and friction and loss of efficiency. Thus far the writer knows of no "flying column," such as was advocated a few years ago for India, whose proposed function was to be shifted from one station to another where special need for aid in evangelistic effort might exist. A beginning has been made, however, in the emergence of an order of revivalists in India and China. It is to be hoped that one result of the Laymen's Missionary Movement's activities will be the emphasis of cooperation and combination on the mission fields. What is good in secular business is profitable oftentimes in the Lord's work.

Wholly inadequate support from the home base is the cause of much of the inefficiency noticeable on the field. Bricks without straw are poor material for a building of God, as well as perilous for their makers. A fully equipped factory with no money to buy fuel, or only enough to run half-time, the same factory with machines running at full speed but with a force sufficing to care for only half of them, or with not enough raw material to keep them going, are absurd propositions in the manufacturing world; they have close analogues, however, in missionary practise. The Church has been praying for a century for open doors, they are wide open, and now the force is insufficient to enter. Where we have long ago gone into the ripe fields, the reaping is so abundant that we have no barns wherein to store our harvest, and no money with which it may be carried to market. I have seen hospitals and dispensaries practically unused because there was no adequate allowance for drugs; schoolhouses have not had teachers for lack of funds; other schools were being maintained in an unprofitable way because too few missionaries were in that district to supervise native work, while the salaries paid these teachers were so meager that only inferior persons could be secured. So long as the Chinese preacher has the same salary as a cook, you are likely to have a good preacher for cooks, but a most unprofitable one for students and other men who call themselves "New Chinese," and who are to shape that empire's future.

As a result of this inadequate supply of men and means, the missionaries whom we have are working inefficiently and are being retired or invalided, or are living the worried life, which can not be most fruitful.

When we recall the fact that the missionary is an expensive and most fundamental factor in the enterprise—the pivotal human element in the whole scheme—and remember that the first two or three years are mostly preparatory for any large fruitage of later life, the folly of so feebly reenforcing and financing the missionaries as to shorten their term of service is apparent. In an extreme field of one board it is four years, half of which is preparatory; in all of them it is so brief that every endeavor should be made to lighten burdens and lengthen the period of service. While no figures are available to prove the assertion, I venture to say that, if the Church at home did its duty, this period might be lengthened at least one-fourth. That is, the Church is mainly responsible for the early death or withdrawal of its missionaries, and also for the poor dying rate at which the survivors often are forced to carry on their work.

At the risk of being regarded as indulging in cant, I must state my deep conviction that missionary inefficiency is largely traceable to the fact that it is altogether too human. The physical, mental, and moral regeneration of a thousand millions is an evolution all too great for any one save God Himself. The missionary knows this well; and the Church to-day has no body of believers who are so forced to rely upon God Himself, as the missionary in India, in darkest Africa, in the New York slums. But this is sporadic faith confined to one party in the divine enterprise. What about the "home guard"? The faithful souls who cry unto God day and night are few; the bulk of our membership rarely utter ten consecutive sentences in prayer for God's blessing upon their brethren on the foreign fields. A billion of souls needing God and bound by chains that keep them from knowing of Him is the vaguest idea in all their thinking. If, by any divine or human plan, the Christians of America and Europe could be shown vividly, and be made to realize, that only divine power can finally be effective and that missionaries at best are only coworkers with God, a yearning Church would result. Prayer without ceasing would open doors of prison houses, strike off impeding chains, and bring millions into the freedom of the sons of God.

If inefficiency is present to a considerable extent in the mission fields of the world, how is efficiency to be secured? The statement of the situation has suggested the answer. Two points may be especially emphasized, however, partly in reiteration of implications already made.

The missionary himself must become more efficient than his predecessors have been, and this through special preparation for definite fields and tasks. The report of Commission No. V., on the Preparation of Missionaries, will be, I would like to prophesy, a greater help to enlarged efficiency than any volume ever written. But fathers and mothers and especially pastors have a prior work to do, if the utmost efficiency is to be secured. Training will accomplish much for candidates, but the candidate himself is the main issue. Not all the strongest men and women are shown their duty in this matter. Every pastor should be on the lookout for the keenest, the truest, the most Christian youths of his church. Remotest should he be from those who hold that such persons are required for the work at home, while "any one is good enough for a foreign missionary." The men or women chosen by God for this greatest work of the Church should not be trained in the schools alone. They should be put upon helpful committees in the church and young people's society; they may have their attention called to excellent articles in some foreign review, which will set their minds at work on a new problem of Asia or Africa; they should be helped to attain leadership through varied opportunities which will be preparatory for an analogous service in their foreign field; near friends can aid them in that higher path of holier and more faithful living. The difficulties of the future task, its grandeur, its rewards, should be constantly in the mind of the candidate and of his Christian friends. He should habituate himself to the thought of its superhuman demands, and thus anticipate a life of faith in the omnipotent God who wishes to find in every missionary an Abraham, the "friend" of Jehovah.

Another equally obvious aid to enlarged efficiency is the development of a science of missions and the inauguration of a new era of home and foreign activities which shall materialize the ideals thus discovered. Some 160 students and experts in this science, aided by over a thousand representative workers on the fields, have at last produced a set of Reports for Edinburgh which ought to be epoch-making in the history of the enterprise. Pastors and laymen, and not merely the board secretaries and missionaries, should procure and study these nine volumes. Pastors should give the gist of their teachings to their people, and many of them should emulate German clergymen, not a few of whom make mission-study a principal avocation. A scientific missionary journal will surely arise, doing for America even more than the *Allgemeine Missions-Zeitschrift* does for Germany and *The East and the West* for Great Britain. National missionary councils will one day be appointed in every great mission country whose function it will be to study the varied problems of efficiency; and to collate and relate the best from every land, a central international commission will cooperate with these missionary councils. Federation and cooperation will one day be mandatory and not merely permissive, thus preventing waste and promoting efficiency. The phenomenal results in this initial stage of the Laymen's Missionary Movement are only a feeble prophecy of what may be expected when that movement deepens as well as broadens the scope of its activities and interests. Field visitation will not be sporadic, but general and periodical through laymen of deep spirituality and equally profound wisdom of a practical sort. They will see to it that the enterprise has its West Points, in which leaders in the future strategic campaign of the Church abroad shall be trained as much more carefully than the average pastor as their task is more demanding and serious. Money without stint will be poured into the treasury for this holy war of the Prince of Peace. Men and women and youths will, under the new order, make the winning to Christ of the submerged billion the great enterprise of the Church. The master-key in the new situation is in the pastor's hand; he can unlock more doors of opportunity than any other leader in the Church of God. Efficiency is in the power of the holder of the keys of the Church.

PROTESTANT MISSIONS IN THE NEAR EAST*

SAMUEL M. ZWEMER, D.D., F.R.G.S., NEW YORK

WESTERN Asia is coming to her own and is beginning to attract attention no less than eastern Asia in the general awakening of the world. The impending struggle between the cross and the crescent for supremacy in the great lands of the Levant is inevitable and sure to awaken a deeper interest in the unsolved problems of the Nearer East. The populations there are smaller, the areas are more limited than in the Near East, and the races may not have the same mental and moral caliber, but the influence of western Asia has always been world-wide because of its religions, and in a real sense western Asia has always dominated the thought of Africa.

Turkey, Persia, and Arabia, the three great Moslem lands of the Near East, have experienced greater industrial, intellectual, social, and religious changes within the last four years than during the last four centuries. One of the chief causes of these remarkable changes has been the work of American missions. No book, therefore, could be more timely than the recent volume by Dr. Julius Richter, one of the leaders of missionary thought and scientific investigation of the missionary problem in Germany. The literature of missions is greatly enriched by this volume. It is the first, the best, and the most complete history in the English language of the beginnings and progress of Christian missions in the Levant. It is not a mere translation of the German edition; whole chapters have been rewritten and others altered.

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* "A History of Protestant Missions in the Near East." By Julius Richter, D.D. 12mo, 435 pp. Fleming H. Revell Co. Price $2.50.

The book treats of Islam and the Eastern Churches in their mutual relations as the background for Protestant missions, and the author answers the question whether Protestant missions are justified to work among Oriental Christians, and whether the time has come for missions to Mohammedans in the Near East. He sketches the early efforts of Protestant missions by Peter Heyling, Henry Martyn, and the Basle Mission, and then takes up in detail the story of modern missions in India, Syria, Palestine, Arabia, Persia, Egypt, Abyssinia, and among the Jews; his definition of the Near East including that part of Africa which in the historic conflict of the two great monotheistic creeds has been so intimately associated with western Asia. Except for some minor details in the spelling of names, the book is as accurate as it is overwhelmingly interesting. The author is outspoken in his views of some mistakes of missions, both as regards tactics and strategy, and he is no less outspoken regarding the character of Islam and the message of Christianity as the only hope for Moslems.

To read the story of the Oriental Church as he gives it is like "turning over the torn, yellow pages of a beautiful picture-book." Dr. Richter has rare skill in uniting a scientific grasp of the facts with a literary style that fascinates. Altogether this volume is indispensable for those who would have a proper understanding of the great preparatory work accomplished by American missions in the Near East and the coming conflict in that part of the world. It answers, as no other book we know, such questions as: Has the time come for missions to Mohammedans in the Near East? What is the justification of Protestant missions among Oriental Christian churches? What have the American missions accomplished in Turkey and Persia in the education of Moslems? Will the new régime last or may we expect further reactionary movements?—and it answers all these questions with sobriety and satisfaction.

PRESENT PROTESTANT CONDITION IN FRANCE

PASTEUR GEORGES DIENY

THE Church in France (Protestant as well as Catholic, and the latter even more emphatically than the former) is passing through a crisis resulting from the separation of the Church from the State. For more than a century the Church found itself placed under the domination of the State. The priests of all the denominations were functionaries as truly as the magistrates and administrative officials of the State. They received their orders directly from the secular authorities and figured in the official receptions, while their nomination to any post was not definite until confirmed by a decree signed by the President of the Republic. So far as Protestantism was specially concerned, its faculties of theology (Paris and Montauban) formed part of the university. Under these conditions the Church became more and more accustomed to rely not on its own strength and resources, but to expect very much if not all from the State. With the separation a crisis was bound to be precipitated. Foreseen nevertheless for a long time, desired by some, feared by others, the separation found our reformed Protestantism especially very insufficiently prepared for the new organization which became its own. Hence in a measure have arisen the ecclesiastical difficulties which will presently be described.

What then is the condition of the Church after the separation?

The State has no longer obligations to the Church, and the Church has no longer claims on the State, yet the State reserves certain rights over the Church, and the Church still has its duties toward the State. The priests are no longer paid by the State; the Church has financially nothing to expect from the State, but it is restricted to certain administrative limits, and must submit to a certain degree of State control.

The ancient parishes have taken the name of "mutual associations." These must be organized on certain conditions determined by the law and declared to the Prefecture together with all the modifications arranged by the administrative council. The declaration must specially define the extent of the association, the names of the members of the council which directs it, and must be accompanied by the statutes and rules of the association. Finally, the finances can be controlled by the agents of the State. Similar declarations must be made on behalf of the "unions of associations," as well as of the "departmental unions" which correspond with the old departmental synods, and the "National Union," which corresponds to the old general synod. It is almost superfluous to add that henceforth the funds necessary for the progress of the Church will be derived exclusively from the gifts of its members.

Scarcely had the separation of Church and State been pronounced when in our reformed Protestantism an ecclesiastical problem arose. Under the régime of the "concordat," the official Church controlled all the extreme differences of reformed Protestantism, from the orthodoxy of the extreme right to the most radical liberalism of the extreme left. But now were we going to maintain in the same organization opinions so divergent, and on points so opposed, or were we going to form groups according to affinities? That was the question encountered by the first synods to which fell the duty of organizing the Church after the separation.

Before long the principle of grouping by affinities prevailed, thanks to the majority of the orthodox element in the synods, carrying the day against a strong minority which, placed by its dogmatic and ecclesiastical ideas between the right and the left (orthodox and liberal sections), took the name of center. Orthodox reformed Protestantism organized itself on its own side, liberal Protestantism on the other side. The center remained, which, with the aim of linking the separated right and left, founded a third group in which were included all the members of the so-called French Reformed, which we now style the section of "Jarnac," because the first constituent assembly of this group took place in the city of Jarnac. The liberals alone rallied to the appeal of the center, adhering at one and the same time to the liberal organization and to the organization of Jarnac. The result was that French reformed Protestantism was divided into two groups instead of three. Polemical tendencies seem to be gradually decreasing and ecclesiastical preoccupations are being superseded by close attention to purely religious questions of order in the affairs of the Church.

Notwithstanding the very heavy burdens that have been imposed on the churches by the law of the separation, it is deeply gratifying to be able to declare that the societies for missions and evangelization have been able to hold on their work without serious diminution. The churches in spite of the fresh sacrifices incurred in order to sustain these enterprises, have through their assemblies exprest their firm determination to go forward with the ever-increasing duty of spreading the gospel both at home and abroad.

Those French Protestants who have enjoyed the opportunity of witnessing the wonderful doings of the great revival in Wales have reported in detail their vivid impressions, and thus in repeated conferences in almost all the churches, have known how at one and the same time to awaken a conviction of the need of a revival, and also for a new outpouring of the power of the Holy Spirit which shall rouse those who are lukewarm and fan the flame of zeal already alight into an unquenchable blaze. Campaigns for revival are already being organized for the whole of France, and the men most qualified for preaching in connection with these have been for many months selected. And prayer reunions, formerly comparatively rare, have been established in a large number of the churches and undoubtedly the faith of many has been deepened, and certainly a deep unseen work has been accomplished preparatory to the moment when the desired revival shall break out.

It is not possible here to enumerate all the works of beneficence, of hospitality, of relief that exist in French Protestantism, but they are many, probably too many in the sense that these efforts are not coordinated as they should be. For these charities are not sufficiently organized. Too many are left to private initiative and both endeavor and money are too scattered.

Atheism is advancing and is becoming a formidable power. Atheism is now a fashion and every one knows what influence is exercised in France by "la mode." In many circles to avow oneself a believer would be to insure being covered with ridicule, and this derision which the French know so well how to inflict is of all things the most dreaded. Atheism is very strongly organized. Nearly all over France societies of free thinkers not only bind themselves to refuse all religious intervention, as, for instance, at marriages and at funerals, but also to prevent the members of their families from having any intercourse with the priests, from any motive whatever. It is easy to recognize the immediate effect of such restrictions. Children are not baptized and do not enter any Sunday-school. Women no longer attend religious services, prevented by their husbands, who have quitted the practise of worship. Marriages and burials are observed with civil rites only. Children are trained to hate God and those who speak of Him. It must be added that French Freemasonry is absolutely anti-religious and is both a powerful aid to infidelity and also a great factor in its organization. The school becomes a potent element in propagating free thought. I speak more particularly of the primary, public, free communal school, rather than of the college or the *lycée*, although even in these also an approximate condition of things exists, but the danger is not so great as in the communal establishments. Under the pretext of neutrality in the matter of religion, and in order to withdraw the younger generation from the influence of the Catholic schools (an influence politically anti-republican) lay teaching has been rendered obligatory. All religious objects and everything that could be suggestive of religion have been withdrawn from the schools as well as from the tribunals. The teachers are forbidden to speak of religious topics, so that Christian teachers are unable to mention the name of God before their pupils.

Infidelity in France is, if I may so say, the religion of the State. The Government is frankly and officially atheist to such a degree that in the Chamber of Deputies a Minister dared to say, in words which have become celebrated, and which caused deep indignation in many circles, that "the lights of heaven which had given to men lying hopes were henceforth and forever extinguished." And this discourse was such a success that the Chamber, if I am not mistaken, voted that it should be placarded in all the Communes throughout France. And it is well understood that a functionary or an officer who may too openly exhibit his religious proclivities by frequenting church will receive a bad mark and will more or less risk his career. Free thought has made common cause with socialism. The Christian social movement has endeavored to diminish the evil, but it is always dangerous to mix religious and political questions, and socialism is one of the latter. It is certain that free thought having entered into league with socialism has thereby gained immensely in power.

In these conditions the difficulties of our task may be imagined. Yet I believe in the future of Protestantism. Already in scientific and philosophic circles there is less of the dogmatic materialistic accent and there is a new tendency to examine and to study religious ideas.

RELIGIOUS OUTLOOK ABROAD

Our London Correspondent

The Kaiser as an Evangelical

It can never be said of the German Emperor that he has manifested indifference to religion. His indignant attitude, when Professor Delitsch came home from the East and gave a startling neological lecture, caused a deep impression. And William II. has been equally demonstrative when, on a recent occasion, Professor Drewe in materialistic style sought to prove that Jesus was a mythical personality. These lectures by Drewe have created a tremendous commotion, for enthusiastic meetings have been held in Berlin in support of the teaching of the gospels. Protest mass-meetings have gathered in Busche's Circus and in the cathedral. His

Majesty, after conferring with the court chaplains, who were among the speakers, both before and after the meetings, said, "Tell them that the words of Jesus prove His life. His words live in our hearts to-day as in the simple fishermen's hearts who heard them." Over 10,000 persons participated in these demonstrations. Luther's famous hymn was sung. The confession of faith was repeated by the multitude. It is evident that materialism is not so popular, nor evangelicalism so moribund in Germany as is often hastily imagined.

Deserters to Lutheranism

A new trouble has arisen for the Russian clergy. The split crow, or double-eagle, which is the formidable symbol of the State-Church system embodied in the Eastern orthodox communion, has spread its black wings all over Muscovy proper. But these gloomy pinions are not wide enough to cover and overawe Poland and Finland, and the great Baltic Provinces. It begins to be sadly evident that, tho the Czar was certainly sincere in issuing his famous ukase of religious toleration three years ago, the Holy Synod and the "third police section" are rendering liberty of the mass a mockery, and freedom of conscience a farce. Since the edict was issued large numbers of Finns and Karelians, who were baptized into the Russo-Greek Church, have eagerly transferred their spiritual allegiance to Lutheranism. The Bishops of Viborg and Volhynia have cooperated with Archbishop Sergius in issuing an anathema on these apostates, declaring their salvation impossible.

Brahman Chitpavans

How far does religion enter into the seditious uprising now disturbing India? It is difficult to define, but it is certain that spiritual factors are involved in the trouble. While these lines are being written Kanheri and five other Chitpavans are being tried for the shocking murder of Mr. Jackson, and about fifty are shortly to be indicted on charges of conspiracy. The Chitpavans claim descent from the Brahman hero, Parashurama, son of Jamadagui, and the sixth avatar of the god Vishnu. He was a victorious warrior and great thaumaturge, his miracles being of the most amazing description. Thus, he created fourteen new Brahmans out of the ashes of fourteen white barbarians who had been wrecked on the coast. These cleansed him from all the defilements he had contracted in war. The Chitpavans to-day form a strange, separate, and fanatical caste.

Hejaz Pilgrimages

Whatever other religious customs may be failing in the world, those of Islam are as unchanging as ever. It was imagined by many that the marvelous advance of reform in Turkey would tend to produce a relaxation of Moslem rites. But Turkey is only a fraction of Islam. From all parts of the vast Mohammedan world the pilgrimages to Mecca are being more extensively patronized than ever; for, both by lines of steamers and by railroads, the journey to the great shrine has become easier. The Khedive of Egypt by his visit to the holy places of Islam has aroused fanatical enthusiasm. The new Hejaz railroad is giving a great impetus to the pilgrimages.

Balkan Evangelicalism

The ex-mayor of Philippopolis, M. Vulco Shopoff, is one of the most traveled and enlightened of Bulgarians. He was the commissioner who presided over the exhibit of his gallant little principality at the Chicago World's Fair. He is also president of the national Bulgarian temperance society. His report at the recent first general congress of all evangelical workers throughout Bulgaria is a most encouraging document. Many Methodists, Baptists, and Congregationalists were present, the delegates numbering over a hundred and representing more than eighty-five places where Protestant worship is maintained every Sunday. Over five hundred hearers besides the delegates attended, and their interest was very marked. M. Shopoff affirms that the gospel in its original purity is making steady progress throughout his country. American missionaries, it should be borne in mind, laid the basis of this movement in dark days gone by.

Confucianism Decadent

Missionaries now tell us that it is becoming difficult to procure at the book-shops in China any copies of the works of Confucius. Formerly the Confucian classics, with their voluminous commentaries, formed the chief stock in trade, the remaining supplies being chiefly composed of the fantastic novels which read so grotesquely when translated. The change which has supervened is revolutionary indeed; for scientific and mathematical works, translated from English, French, and German, together with the stories of Doyle, Dickens, Dumas, and Scott fill the bookstores. Mr. Pollard, one of the ablest missionaries in Western China, pertinently asks, "What now becomes of the argument of the opponents of missions, who have so often told us that, as Westerners have Jesus, the Chinese have Confucius?"

The Lama Romance

Weird and singular, almost beyond belief, is that spiritual system which is represented by the fugitive priest-potentate of whom so much has of late been heard, the Dalai Lama. This supposed supreme living incarnation of Buddha (for there are other such incarnations in competition, especially the one at Urga) belongs, of course, to Lhasa and the Potala Palace. When the Dalai Lama dies, his soul has to be hunted for in painfully sedulous quest: for it is supposed to pass instantly into the body of a male infant somewhere born at that very moment. This favored baby boy must be found, and a miraculous discovery is expected. All the newborn boys within a certain radius are examined, and those who display the thirty-nine heavenly marks are brought to Lhasa. Here their names are deposited in a golden urn, and the Chinese Minister, in presence of all the principal Tibetan chiefs, draws forth one. This is decided to be the true reincarnate Buddha.

South America

Is the "Neglected Continent" of South America as yet really better than a pagan territory? Many earnest men who know it in many regions declare that it is really a great appanage of heathendom. The complaint is reiterated that the Romanism that prevails is not of the more enlightened type, but is of that of the dark ages. In many lands Protestantism has elevated and purified Roman Catholicism; not so in South America. Therefore the demand of certain evangelistic societies for a decided forward movement is justifiable. At this moment much attention is being drawn to Bolivia and Brazil, where encouraging success is stimulating workers to ask for reenforcements. And the wonderful progress, material and economic, of Argentina, is constituting a need for additions to every Protestant staff.

Savagest Africa

Till very recently interior Nigeria was an absolute *terra incognita.* Two years ago a British military exploration contingent fought its way from the coast regions into cannibal territories, the natives fiercely resisting. I have lately talked with the lieutenant who led the force. He told me how he had come across human sacrifices—bodies slain only the previous day. And now already the Bible is going into these regions, for missionaries are not lagging behind the opportunities opening up. Onitsha is a center for new work. The great Christian societies feel that they must not loiter in competing with the formidable Moslem encroachments in Africa.

Back to Italy

One of the most remarkable encouragements experienced by evangelical workers in Italy is that derived from the reflex influence of conversion. Every year large numbers of the Italians, who have emigrated to America, return, after making sufficient money to satisfy them in the Western "land of promise." Many Italians emigrate with the intention of thus returning. Considerable numbers of those who thus go back have been converted to Protestantism in the United States, and these, in numerous cases, commence a work of evangelization in their own native towns. Often these earnest men succeed in awakening whole communities; and, as this process is not likely to halt, it will contribute powerfully to the spiritual regeneration of Italy.

Clerical Agrarianism

The revolt of the Prussian masses against the restricted franchise is but the outward manifestation of a persistently seething discontent beneath the surface. Peculiar factors are involved in the provocations to tumultuous demonstrations, sometimes in the streets, sometimes in the Reichstag itself. Clericalism in Germany has allied itself with the agrarian section of the Junker or aristocratic party The Church has failed to retain its hold on the vast majority who have been taught in the schools. The teachers, justly or unjustly—often unjustly—regard the clergy as being hopelessly obscurant. The Church authorities, on the other hand, ignore the teachers and refuse to accord them a representation on the synod. So there is, in Germany, a deadlock, not only between political parties, but also between religion and education.

THE PREACHER

SHALL WE "MAKE" OR "GROW" OUR SERMONS?

PRES. PHILIP WENDELL CRANNELL, D.D., KANSAS CITY, KAN.

THIS is a discussion perennial in its interest—and inconclusiveness. The sermon that grows—starting from a potent seed of thought in the preacher's mind, seizing, crystallizing, and shaping, almost unconsciously, the scattered riches there, sending forth in one swift, rapturous process, root, stem, stalk, flower, fruit, a perfect glorious whole, quick, vital, vitalizing—how we all admire it! Who would not like to preach it twice a Sunday? The sermon that is made—the mechanical product of crowded or weary hours, the dead pull or lift of a harried mind, the labored output of a sermonic carpenter's bench, chopped, sawed, glued, hammered, filed, into its conventional shape, and falling to pieces as soon as it is preached—who does not despise that, and yet who has not preached at least one of these a year? We all agree that we would like to grow our sermons. But fate forces us, too often, we think, to make them. Ideal and actual, as usual, seem in conflict. Yet the real ideal may lie somewhere between. What we can do may prove in fact to be much better than what we want to do, as it is also better, quite likely, than what we are doing.

This problem of the "making" and the "growing" can not be solved academically. It has three controlling factors. The first is the character of the individual mind. Intellects of the tropically fruitful type are few. Most of us belong, hopelessly, to the "Junior Order of American Mechanics." We can plod —"terribly," sometimes—we can saw, chisel, hammer, but we can not sprout very often. We blossom occasionally, or we would not be mentally alive, but it is once or so in a century, and Sunday comes once a week. The bulk of the effective work in the ministry is done by artizans, not artists. A church of geniuses, like an army of generals, has never yet been found, and very likely is not desirable. It is obviously unkind and unwise to say "Grow or go." There would be little grow or go left in the church. There must always be a large proportion of the "made" to the "grown" with the present, or any probable, breed of ministers.

The conditions of our modern church-life, again, complicate the problem, even for Pegasus, to say nothing of the cart-horse. The most energetic mind has only so much spring and power, and the most fertile soil can not grow a dozen crops a year without replenishment from somewhere, air or sky or guano islands. Time also is an element without which the best things can not develop. No process was ever yet invented to crowd the birth and growth of the elephant into the life-cycle of the fly.

We could sit by and see one sermon a year "grow," but when to the two sermons and the mid-week lecture or prayer-meeting talk is added the innumerable detail of a modern minister's life, that congregation ought to count itself lucky whose minister can even "make" terse, telling, effective sermons, lacking, tho they may, the crowning touch. The plural pastorate, and the better distribution of church memberships and forces, will help to obviate this difficulty, but from henceforth we shall have it with us always—and we ought to.

The true ideal and aim of the sermon greatly modifies the problem, and may relieve our minds of some of their impatience with our present imperfect achievement, tho, it is to be hoped, not all. If the sermon's proper ideal is to be a perfect product, it should indeed be a perfect product of life, not of workmanship, or even of art, the tree and not the statue, or the Taj Mahal. But the sermon is not an end, but a means; not a product, but a tool. Now and then it is a seed; usually it should be a sword. Once in a while a congregation may be admitted to the creation and permitted to see a thought grow, like the Hindu conjurer's plant, from seed to seed again before their very eyes. Commonly, however, the sermon is the instrument wherewith you are shaping their intellectual and spiritual life. In all but one case in a thousand, whatever shapes, must itself first be shaped. This thought that grows so beautifully in your mind is a goodly thing, but it will not without much direction and much use of the steel assume the form which will best suit your purpose and the people's need. It is delightful to "expatiate," to let your mind run as it will, and then to stand off and admire the beautiful flower thus produced, or without thought of admiration, lose yourself in the pure joy of creation; "it is magnificent, but it is not war." Soliloquy, even rhapsody, is not sermonizing, and much less is it preaching. Let the preacher glory in the fact that he is a workman, frankly and emphatically, and then let him "give diligence to" be a "workman that needeth not to be ashamed, cutting aright with the word of truth." I am not a grower of sermons, but a grower of souls. If sermons grow, well, but they need watching. If they must be made, make them. The work is the thing.

Of course the vital and the vitalizing quality must be aimed at in every sermon. It can accomplish its end only by being alive, the fresh product of the preacher's mind, heart, and will. This sword must be flesh and blood. Any sermon which is plainly carpenter work will produce only carpenter-work effect, if even that. But this life must be directed. Grow a sermon? Sometimes, yes. All the time? If you are a "Shakespeare of divines." Shape it, whoever you are.

The effective combination of these two elements is measurably within any minister's power. He wishes freshness, vitality, and vigor in the midst of thronging duties; he wants to be equal to the large constructive work of his calling and make each sermon play its part therein. His method must attend both to spirit and form, substance and shape. It is said that the quick growth of the Fakir's mango is due to the fact that his little heap of earth is mostly gathered from an ant hill. Formic acid, which abounds there, is a marvelous stimulant of plant-growth. The preacher must saturate his mind with the formic acid of thought, enrich and quicken his mental processes. In most cases he can stir them up without great damage. Let him cultivate the habit of thinking away from sermon lines; let him, *pari passu*, cultivate the habit of thinking along sermon lines—the first for freshness and life, the second that sermonizing, becoming automatic, may become both effective and vital. He frames and places trellises along which his vines may grow. But he must study variety here, and must learn to be true to the simple laws, rather than the complex tricks of sermonizing. Let him make up his mind, also, that whether he is thinking away from, or along sermonic lines, it shall be thinking indeed, his own, and that he will not be a mere gatherer and putter together of shreds and patches, but will assimilate whatever he appropriates, and put his own life into it. Then let him keep his field of thought and feeling, not only open to, but eagerly apprehensive of, any and all suggestions which shall relate his thought to the sermon thinking and living, and the great contemporaneous movements about him, which are so full of suggestion and stimulus. The intense interest of such eager minds as those of Robert and Mrs. Browning, Tennyson, our own Roosevelt, in subjects of every sort, so that they are living and significant, is a model to the preacher. It is the spiritual realm, and specifically his own parish, that especially concern him, but how quick and quickening will be the preaching that springs from a mind like that! His driest cottonwood fence-post will sprout. The juices are in him.

Along with this fertilizing and fructifying from without, and this inner energy of thought and interest, there is a sermonic method which is invaluable, that of simultaneous growth. You can't grow a sermon in three hours, or three days, but you can in three years, or thirty, and then you can "pot" it in three hours. In a well-managed modern forest are trees in every stage, the giants just ready for the ax, the half-grown youngsters, the slender saplings, the tender shoot. Such is the sermonic seed-plot, full of thoughts planted some one, some ten, some thirty years ago. They were recorded quite likely —best—in a notebook. Week by week the preacher looked over his list. "Not now"; like Longfellow's wind in the graveyard, he said to this and that one, "in quiet lie." Their hour was not yet come. But the very process of rejection meant thought. Consciously and subconsciously his mind was at work on that subject. Material insensibly gathered around it. One day he looked at it, and his heart thrilled. The hour had struck. It had grown while he slept, shoot, stem, branches, fruit. All he had to do was to take it up and transplant it. It wrote itself in four hours. It was not a wild tree. He trained it. He clipt this shoot and that, and it was done, "grown" in twenty years, "made" in two days.

Not all sermons can be like this, but every one can approach it. The mind can hold and be unconsciously elaborating a surprizingly large number of such subjects, related as they are, and the thought upon each assisting, as it does, the thought on every other. System, sympathy, and the subordination of subjects and sermons to the great end of all sermonizing, the husbandry of God, will give the minister a combination of forthright workmanship and fertile seedsmanship which will make both him and his people forget this question altogether. What he makes will be "quick." What he grows will be "powerful."

But more than all intellectual and personal stimulus and shaping and more than all methods is the vital touch of the Spirit of God daily, momently, on the minister's heart and mind. New ideas throng and thrill and grow in that atmosphere of warm piety and tender sympathy. Every mental energy is accelerated. Production becomes delight. But better, in all that he says there is the vitality, not of his own soul merely, but of God. Is not weary, forced, and forceless preaching most often the result of a life that has failed to keep close touch with Him? It is to be feared that we all tend to think too much of technic, and of our own human vitality in what we do, and too little of the Life indeed.

WHENCE SERMONS COME

Fifth Letter.—Confessions of Faith

Dear Lawrence:

There is a common impression that men in general are not interested in theology. My experience leads me to think the impression a mistaken one, at least in considerable degree. Stevenson somewhere remarks that you can keep no men long, nor Scotchmen at all, off theological discussion; and he is right. Formal theology, the game of scribes, is sad business for most of us, careless and devout alike; but vital theology, by which I mean the reinterpretation in the language of to-day of man's hopes, spiritual aspirations, and questionings upon his origin, destiny, and duty is a perennial theme. I have been half surprized and more than half rebuked when I have undertaken a sermon upon doctrine—*i.e.*, what men may believe and teach to-day—to discover the interest which was aroused and the questions that were called forth.

Your own approach to this class of topics is likely to be along the following lines. You belong to a church which, while it is in vital touch with other churches of its order, yet determines its own statement and confession of faith. This may be elaborate or simple. It may be the Apostles' Creed or some extended doctrinal statement in many articles. It is likely to incline toward simplicity to-day. Your church does not, if it be wise, exact or expect formal subscription to this creed or statement on the part of its members. The creed's symbolic character is recognized; a candidate is received upon the basis of his Christian experience and his willingness to live and work with his fellow Christians upon the general basis or platform which the confession sets forth. To treat a creed as a series of definitions each clause of which must be accepted by each confessor in precisely the same sense, is to change a symbol of free union into a shackle.

You are a member of the church you serve. The confession of its faith means something real and vital to you. As time has gone on you have found a deepening note of reality and an increasing wealth of meaning in its great symbolic utterances. You can be sure of helping people when you set forth as directly as possible this personal appeal of the creed to your own heart. Remember, however, the warning of my first letter. Personal experience does not necessarily mean that your pronouns are to be in the first person. Universalize your own experience here by taking all the meaning that God has permitted creeds or confessions to furnish you and putting it in such form as to make it available to others.

For instance, here is the doctrine of the Trinity. Treat it as a definition of the person and nature of God, or as a mystery to be blindly believed through a mere effort of will, and it must always prove a stumbling-block to conscientious men. It certainly could never be dear and inspiring to me, as it is, were I obliged to receive it under these forms. But when I see in it, as I do see, man's age-long endeavor to express the wealth of Being in God—God as Father and Creator in whom our questioning minds find rest; God as interpreted into the common life of man for its rescue and uplift; God as the great Inspirer and Companion of men to-day, immanent in all worthy human effort; why then I feel its inspiration and what I may call its "preachableness." If you will read the chapters in Allen's "Continuity of Christian Thought" which deal with the development of this doctrine, and meditate upon the way in which it has persisted in spite of the assaults of foes and the pettiness of friends, you, too, as soon as you find it enriching life, will feel impelled at times to proclaim it, not as a dogma but as an experience.

So, in their degree, with some of the less cogent articles of faith like the descent into hades. You will not care to preach about this, of course; but when you show incidentally that it stands for Christ's complete experience of death—that He met it on its own ground, but could not be defeated by it even there, you may very well have earned the gratitude of some among your hearers. Or take the clause relating to the resurrection of the body. It illustrates beautifully the change of interpretation which a great symbol may undergo, without any essential change in meaning. The emphasis of old was of course upon the miracle which must be involved in the reassembling of the material members, as tho Ezekiel's vision were to be reenacted. The body was the material frame, and little or nothing more. Now we know it to be an ever-changing instrument whereby the person expresses himself and works his will upon his surroundings. It is never the same at evening that it was at dawn. So in the life beyond the grave our hope centers upon the possession of some means of personal expression and effectiveness adapted to the life of heaven as the physical frame is adapted to the soul's self-expression during its three- or four-score years of earth.

Do not be afraid to touch a doctrine lightly or even to pass it by if its deeper meaning has not come to you; admit to yourself and to others that there are some fields whose treasures you have not yet explored; but remember that all ground which has fed men's souls is sacred, and do not contemn a field or call it barren, because as yet you have not tilled it; the same field may conceivably bear slightly different crops of equally nourishing food for you and

Your affectionate ELDER BROTHER.

On Revising the Sermon

It will be a very gracious sermon MS. that needs no retouching. Line by line the sermon has to be read over with the faces of his congregation before him, so that the minister may hear how it sounds in the living environment. Many things are incisive and telling, clever and sparkling on paper, which we feel will not do face to face. They are now too telling, too clever. A well-turned epigram which cost much toil, but that white-haired saint will misunderstand it. Our St. John must not be grieved. So it must go. A very impressive word of the new scientific coinage: what can your sempstress make of it? Rich people have many pleasures, she has only her Church. Well, she shall have it without rebate; the big word is erased—half a line in mourning. A shrewd hit at a certain weakness, but that dear old mother, whose house is a refuge for orphans and all kinds of miserables, it is just possible she may be hurt. The minister had not thought of her till he said the words with Dorcas sitting in her corner. Another black line in the fair manuscript. This exposure of narrowness is, at any rate, justified; but the minister sees one face redden, and its owner is as true a man as God ever made. It is left out too. Somewhat strong that statement; an adjective shall be omitted; some people have a delicate sense of words. This quip may excite a laugh; better not—it may hinder the force of the next passage on Jesus. The sermon seems to be losing at every turn in harmony, vivacity, richness, ease; it is gaining in persuasiveness, understanding, sympathy, love; it is losing what is human, and gaining what is divine.—*Ian Maclaren.*

"It seems to me that the minister should try to remind his fellow men in everything that he does and in everything that he says, that eternity is not future, but present; that there is in every transaction of life a line that connects it with eternity, and that our lives are but the visible aspect of the experiences of our spirits upon the earth; that we are living here as spirits; that our whole conduct is to be influenced by things that are invisible, of which we must be constantly reminded lest our eyes should be gluttonously filled with the things that are visible; that we should be reminded that there lurks everywhere, not ungraciously and with forbidding mien, but graciously and with salvation on its countenance, the image and the memory of Christ, going a little journey through the earth to remind men of the fatherhood of God, of the brotherhood of men, of the journey that all spirits are taking to the land that is unseen and to which they are all to come."
—*Pres. Woodrow Wilson.*

THE PASTOR

THE MAKING OF A COUNTRY MINISTER

THE REV. CHARLES SAMUEL TATOR, NORTHPORT, N. Y.

THIS article does not aim to define the process of minister-making in college or in the seminary. In fact, the theological seminary has little to do with the making of a country minister. It is safe to say that the seminary training puts a man out of sympathy with the country parish. The courses in pastoral theology are given by the pastors of large city churches. What seminary in this broad land of ours has a successful country pastor come in and lecture on the relation of the minister to the rural parish? In altogether too many cases, when a young man leaves the seminary he is praying with his face toward the city. In going to a country church it is with the idea that "it will be a stepping-stone to something better."

One of the curses of the country church is the lack of permanency in the pastorate. Old men will sometimes "settle" in a country parish, but even then the country church gets but the beginning and end of a minister's life, the town churches getting the best of the mind and spirit in the middle age of life's activities. We can not speak of the making of a country minister as a process of manufacture. A country minister is made as the tree is made—by growth. Growth assumes permanency in one location. Lack of permanency in a country parish is not due alone to the ambition of the minister. One main cause of the frequency of change in the country pastorate is the smallness of salaries, and the increased cost of living. Another reason is that the church papers and the people laud and magnify the well-paid city minister, and ignore, or patronize, the hard-working, underpaid fellow in the rural church. Yet another reason is the multiplicity of churches in one locality, thus breeding denominational rivalry, and this in turn crowding out the spirit and usefulness of Christianity.

In the profession of clergymen the place of prominence on convention programs and in the press is given to the pastors of the flourishing city churches. But the man of the hour, in the clergy, is the country minister. The horizon of his usefulness is broadening daily, and the responsibilities of his position present opportunities so magnificent that they must challenge the finest of the red-blooded young men of the world. The country church has just come in sight of its opportunity. The modernisms of the industrial and scientific world, such as the telephone, electric cars, rural free delivery, and other things of that nature are making the country places more homogeneous, and demanding new things in country life—things that the country church and school can supply. It seems impossible to magnify the importance of the country minister and the country school-teacher beyond their real measure.

Efficiency must be the watchword of the country pastorate; producing results. The objection to this may be that the work of the minister is spiritual, and that results are not to be considered in speaking of his work. Results are the fruit of the spirit. "By their fruits ye shall know them." The spirit of the apple-tree brings forth apples. The spirit of Christ has brought, and is bringing, forth splendid results in the world. The watchword must be efficiency. The country minister is not to be a priest of the old style, but a prophet of the new order. Regarding the minister as a priest the late Dr. Charles Cuthbert Hall writes in "The Ideal Minister":

> "The decay of faith in the priestly conception of the ministry has been going on for fifty years. It may take fifty years more to consummate it; but the ultimate issue of the process is foreordained under the laws of the human mind. Less and less can men bow down to their fellow men believing them to be other than themselves or in any sense special custodians of the mysteries of the grace of God. This is not iconoclasm. It is not irreverence. It is a part of the postponed reversion of nature to the spiritual reality; and, in part, the useful outcome of scientific study in the field of personality. . . . But nothing can be more fallacious than to assume that disintegration in the priesthood is decline in the ministry. It is rather the falling-away of a provisional and temporary interpretation of the ministry, serviceable in the past, but unsuited to the present. The thing that remains when the priesthood has passed away is the thing that many have noticed as the phenomenon of this age which persistently contradicts the assumption that the ministry is in the decadence. Wherever

a man arises of such simple excellence that the people dare to trust him, and preaches, without ecclesiastical accent, a gospel of the living God—that man never lacks an audience, an influence, and an answer from human souls. The common people hear him gladly. The preoccupied ear of culture is arrested by his words. The blood of high-minded youth leaps beneath his message. The storm-swept heart of sorrow listens and finds peace. What is the meaning of this phenomenon—this hungry response that men give to whosoever, coming in the name of Christ, combines with just and manly life the power of interpreting God to man and man to himself? It means that, as artificial and provisional conceptions of the ministry dissolve before the searching realism of an age of democracy and an age of science, the ministry itself is justified by the unstudied verdict of human experience. Humanity outgrows its priests but not its prophets."

The man in the ministry to-day must realize that his profession is a force making for righteousness, and not one that is propt up by the broken sticks of historic traditions. The country minister of to-day is made the prophet of God's will in a new social and spiritual order. As a prophet he is not a professional reformer. He should be a human informer. In his pulpit it is better for him to deal with the specific sins of the community than with the general sins of the world. In Senate Document 705 of the Sixtieth Congress, second session, we read:

"The liquor question has been emphasized to the commission in all parts of the country as complicating the labor question. It seems to be regarded as a burning country-life problem. Intemperance is largely the result of the barrenness of farm life, particularly of the hired man. The commission has made no inquiry into intemperance as such, but it is imprest, from the testimony that has accumulated, that drunkenness is often a very serious menace to country life, and that the saloon is an institution that must be banished from at least all country districts and rural towns if our agricultural interests are to develop to the extent to which they are capable. The evil is specially damning in the South, because it seriously complicates the race problem. Certain States have recently adopted prohibitory regulations, but the liquor is shipped into dry territory from adjoining regions, and the evil is thereby often increased. Dry territories must rouse themselves to self-preservation in the face of this grave danger, and legislation must be enacted that will protect them. When a State goes dry, it should be allowed to keep dry. There is most urgent need for a quickened public sentiment on this whole question of intoxication in rural communities in order to relieve country life of one of its most threatening handicaps. At the same time it is incumbent on every person to exert his best efforts to provide the open country with such intellectual and social interests as will lessen the appeal and attractiveness of the saloon."

There is the question of the saloon tersely stated from its economic and sociological standpoints. And it looks as if the "country-life commission" has thrown down a gauntlet to the country church that it should not be long in taking up. It has not much time to split theological hairs, or preach general sermons on the effect of opium in China with such a country-life job staring it in the face.

In the same document we read:

"A new rural clergy is to be trained. These leaders will see the great underlying problem of country life, and together they will work, each in his own field, for the one goal of the new and permanent rural civilization. Upon the development of this distinctively rural civilization rests ultimately our ability, by methods of farming requiring the highest intelligence, to continue to feed and clothe the hungry nations; to supply the city and metropolis with fresh blood, clean bodies, and clear brains that can endure the strain of modern urban life; and to preserve a race of men in the open country that, in the future as in the past, will be the stay and strength of the nation in time of war and its guiding and controlling spirit in time of peace."

That is the big thought for the country minister; bigger than priesthood; larger than reverence for "the cloth" is the idea of leadership. The task of the rural minister is to study the needs and possibilities of his community, and then, lovingly, but surely, lead the people on to higher ideals, brighter homes, sounder health, and broader lives.

If the country minister is to be a leader, the church should be made a real factor in community life. The present opportunity for usefulness of the church in country life is unparalleled in history. Prior to this time the church has been a sort of a beggar sitting by the side of the road, holding out its hat, in the form of oyster suppers, ice-cream festivals, fairs, and cake-sales, asking alms of the passer-by. The community is now asking, by its needs, that the church become a contributing force in its midst. The business of a leader is to lead. The country church can not be a leader and march in the procession, or even be an interested onlooker, or one praying for the success of the movement. The church, if it is going to lead, must be ahead, praying, to be sure, but moving forward, blazing the way for the community to follow. The leader of this leading force must be the minister. He must be the leader, not a grand marshal, in ecclesiastical trappings, sitting on a horse, waving the people to march forward. If he tries that method he will find himself riding alone. To be a leader he must get off his horse and walk with the people as one of them, but as the one who knows the way, gaining confidence every mile they cover, by what has been accomplished in that mile.

This job of leadership requires the wisdom of the serpent and the tenderness of the dove. Generalities have no place in its success. Concrete cases and definite results mean victory. Volley-firing sounds like big business. Sharp-shooting is the deadly thing. The first concern of the country minister should be the awakening and developing of religious life in the individual and the home; not religion for the sake of religion, but religion for the sake of character and righteousness. By this time the church should have outgrown evangelism by emotional appeal, and to be attaining Christian standards by higher individual standards of conduct, and a home-training that will make the highest religious life the normal, and the mean, dishonest, and shiftless life the unnatural. If religion's appeal is weakened it is because the individual sense of right and wrong has become confused. If the Church has lost its power it is because the home has lost its religion. The country church will be energized only as the country home is Christianized.

The country preacher in his pulpit is not an instructor in agriculture, nor a theological professor, nor a lecturer on sociology, nor a political reformer. He is a prophet of God. Out of his pulpit he should be all of these other things. On his study shelves should be the year-books and reports of the United States Department of Agriculture. The State agricultural schools should be drawn on for information. Above the theological shelf should be a row of books on economics and sociology. He should know the history and principles of representative government so well that he can detect political trickery a mile away.

The boy and girl of to-day are the country life of to-morrow. Right there is the only hope of the world. The future of humanity is hidden in the future of the child. The country minister who looks upon children and sees only children is blind. The country minister who looks upon children and sees the country community of to-morrow is open-eyed to the vision splendid. To him the boy is not a boy, but a potential savior, or an element of damnation.

With the youth in mind the country church and particularly the country village church should be institutional. The institutional church of the city has served its purpose and is passing, or has been supplanted by other institutions, such as the free lectures of the Board of Education, the Young Men's and Young Women's Christian Associations, the trade and night schools, and other related agencies. The country church should realize its obligation for social service, and meet the social needs of the community. The community can not afford such institutions as separate features, and as the community centers largely about the church, the church is the one single factor to render a mighty effective social service. Instead of the church being open four hours a week it should be active every hour that the people are awake. There should be a gymnasium for the boy and the girl. It is a spiritual force. Vice is not confined to the city, and the vice of the city is recruited largely from the country. There is no place on God's earth where a man or women can talk as intimately to a boy or girl, save in the home, on the care and sacredness of the body, as when working with them in the gymnasium.

Lectures, illustrated and otherwise, covering every feature of country life, travel, history, biography, science, and general subjects, should be a regular feature of the work. Meetings for women, aside from the missionary and sewing-meetings, should be arranged. The church should be a social center; not the social life that gathers about a plate of oyster stew at twenty-five cents per plate, but rather the very center of a zone of community fellowship.

Village improvement, sanitation, public health, public education, and granges may well come in the legitimate work of the minister. Outdoor playgrounds, water-side parks, and libraries should be a part of his dreams by night and work by day. The work of the city church is becoming more limited each year. The legitimate scope of the work of the country church widens with each successive day.

This is a service that calls for the best men in the profession of the clergyman; the best preparation; changes in the seminary courses; the broad scope of university life. The man who quibbles over theological matters, or gives his time to denominational differences, has no place here. The time-server should keep out. The communities should awaken to the possibilities of the big opportunity of the church, and get men with the large vision to lead them to great things. They should support these leaders in their work in every way.

Greater than generals and admirals is the man in the country manse who gives his life to the making of men and women, citizens of a great republic. In making other lives the country minister makes himself. The clay in the bank is not a vase. The vase is made on the wheel. The man in college or graduated from the seminary is not a minister. He becomes a minister by ministering. He is put on the wheel of life and whirled until he is formed by great activities. He is bruised by the Potter, and his clay made pliable with tears. He is made usable in the heat of the fired furnace. He is then set before men as a vessel made fit for God's glory and man's betterment.

MID-WEEK PRAYER AND CONFERENCE MEETING

John F. Cowan, D.D., Kohala, Hawaii

Those from Beyond Our Borders —May 2–7

Matt. 15 : 21–28

It is suggested that the minister send for the report of the Commissioner of Immigration, and make use of its facts and pictures in the meeting. If he commands a chalk-artist, some of the charts might be reproduced in enlarged form, on blackboard or paper. A further suggestion is that the leader of this meeting get into correspondence with the missionaries working at Ellis Island, either those of his own denomination, or others, or in other ways, get facts about their work. This is not the place to give out information, but the home-missionary magazines, and often the secular magazines and newspapers, teem with facts on the moral, political, and social needs of our immigrants. Should not this be an informing meeting? When those present are definitely informed, they will naturally want to pray over the matter. A further suggestion is that, if there is a mission-study class in the church, or community, that has recently studied the subject of the immigrant, this class might be drawn upon for facts; in some cases it might seem wise to secure a leader from this class, or to put the meeting in its hands, collectively. Again, it need scarcely be mentioned that the boards of home missions will be only too glad to cooperate with any leader of this meeting, and furnish facts, or, in case of close proximity to the board offices, a speaker.

The theme would, perhaps, best be divided into such phases as: The immigrants' need of Sunday-schools and churches; the need of literature; the need of Bible distribution; the need of "neighborliness," etc. After the presentation of each phase of the subject, in whatever way it is done, give an opportunity for prayers.

The Time-Ball of the Heart— May 9–14

Matt. 5 : 1–16

"Outward Conduct vs. the Inner Life," is another way of stating the topic. We do not regulate the time-ball on the weather-bureau-office roof by our erratic watches; but our watches by the ball that drops on the instant that the sun crosses the meridian. Shall we not, in this meeting, seek to reemphasize Jesus' teaching that the heart must regulate the life? How shall we do it? First an incidental suggestion: this is one of the prayer-meeting portions of Scripture that it would be well to repeat from memory, in concert, "If at first you don't succeed, try, try again."

Put on your blackboard, or a large sheet of paper, an M, a P, and an H, each a foot in height. After the M, write "meek," "merciful," "mourners." After the P add "pure," "poor in spirit," "peace-makers," "persecuted." And after the H put "hungry after righteousness." Over these write the head, "Blest are the——" This alliterative method of freshening an old theme will be helpful once in a long time, but not often. The lettering will appear thus:

BLEST ARE THE——

M	eek erciful ourners	P	ure oor in spirit eacemakers ersecuted	H	ungry after righteous- ness

By means of carbon paper, make a number of small tabulations of this kind, and hand eight of them to eight different members of your congregation, early in the week, asking them to take each the classification assigned him and come prepared to tell how the quality mentioned, if in the heart, ought to regulate the outer life.

Follow the remarks of each with one, two, or three short prayers, previously arranged for in the same manner. It will not do, in all prayer-meetings, to depend upon spontaneity for a good meeting; there must be careful plans, patiently worked out.

Christianity as I have Seen it at Work this Week—May 16–21

John 3 : 14–18

It is suggested that this be made an "observation" meeting, and that the membership of the church, as far as possible, be induced to observe, during the preceding week, the practical workings of Christianity in their own community, or in the affairs of the nation, or world, and report in the meeting. For the sake of suggesting and making clear the exact purpose of the meeting, the following outline may approve itself: 1. Instances of "applied Christianity" in business—employers who are promoting "welfare" work among employees, the wholesalers' stand for the pure-food laws, newspaper and magazine refusals of liquor and other objectionable advertising, etc. 2. How Christian principles are at work in the treatment of children: juvenile courts, city playgrounds, day-nurseries, vacation-schools, the "Big-Brother" movement, child-labor laws, etc. 3. Instances of Christianity at work in charity, and ministry to the needy and neglected classes: social settlements, free dispensaries, fresh-air work, homes for the aged and orphans, "Sunshine" society, flower-missions, any individual acts of brotherliness or kindly service that any may have observed. 4. Christianity at work for dumb animals. This opens up a field for reporting by the younger members of the congregation. 5. Practical Christianity in the form of civic or political or social reform. 6. The giving of money in a self-sacrificing or large way for missions, or the uplifting of humanity. 7. Practical Christianity struggling for the overthrow of the saloon, of the opium-traffic, the traffic in girls, etc. The field is wide enough. Perhaps many who can not attend the meeting may be glad to send written suggestions. Why might not every prayer-meeting have its "corresponding" members? Why not, sometimes, telephone messages?

Filled for Service (Pentecost Meeting—May 23–28

Acts 2 : 1–11

It will do the churches good to ponder some of the conditions that preceded the great outpouring and infilling of the Spirit that brought three thousand accessions in one day. I should advise hektographing, or multiplying by carbon paper, copies of the following, the parts in italics, at least, or some other outline, for all the congregation. Distribute in the pews Sunday morning, and call attention to it from the pulpit.

1. Harmony as a prerequisite of spiritual infilling. "They were all together (of one accord—A. V.)." The city of Honolulu recently raised $125,000 in a week, for a Y. M. C. A. building. The ministers, the newspapers, the commercial clubs—everybody helped. They were so pleased with this fine result of cooperation, that they adopted as a watchword for future efforts: "United Honolulu!" For a church to be of "one accord," is to be emptied of selfishness, and ready to be filled with the Spirit. It means death to cliques and classes and spites and cross-pulling.

2. Personal contact, socially and physically, invites the Spirit. Elbow-touch is to the church what fagot-touch is to the fire. The old-fashioned democratic spirit of neighborliness and handshaking is nearest the Pentecost ideal. The movement to make the schoolhouse a social center menaces the church that is locked six days and frozen the seventh.

Some ministers may think it well to announce that this prayer-meeting will be prefaced by a five minute, or ten-minute, social period. It would thaw the ice, and make for freedom and good-feeling in the meeting. As a rule, it would be better, where practicable, to have a social period before the meeting, rather than at the close, when a spiritual climax has been reached, which may be dissipated by chatter and commonplaces. (1) The spirit of sacrifice is implied by all coming together in one place. Some may have felt too tired to go, and others had urgent engagements; but they all went. Will you all come, just once?

3. They were praying as one man when the Spirit fell upon them. How seldom we provoke the Spirit with a united, unselfish, praying church ! Shall we ?

Efficient Almsgiving—May 30–June 4

Matt. 6 : 1–15

It might be well to precede, or follow, this meeting with a sermon on almsgiving, from a sociological point of view. Once a year this theme might be gone into quite thoroughly. Perhaps a speaker from your city or town charitable association could do it better.

The question-method might be used to advantage in this meeting. See that each attendant receives a written question as he enters the room, or, better, as he leaves the church on Sunday.

What are some types of the modern ostentatious giver? How does the modern ostentatious giver blow his trumpet? What do you think of charity balls, and charity Sunday evening concerts, or raffling some article for the relief of the poor? What about the boast that the saloons are more charitable than the churches? What "rewards" do men get for giving to obtain newspaper notoriety? How are politicians rewarded for Thanksgiving turkeys? Should we judge the motives of those who seem to give ostentatiously? Prayers for a spirit of charity in doing charities.

Is giving through a charitable society giving "secretly," if we do not give anonymously? Is it better to give personally, or through organized charities? Is there much danger of pauperizing the objects of our charity? Is Mrs. Russell Sage doing real almsgiving in spending so much money in investigating the causes of poverty? What do you think are some of the removable causes of poverty? What are some ways of helping people and saving their self-respect and manhood? Do we need more divine wisdom to do this? How may we seek it in this meeting?

What is the recompense that the "Father which seeth in secret" will give the true almsgiver? Is the moral influence in a community commensurate with its efforts to ameliorate poverty? Is taking a collection for the poor once a quarter as much as our church is called upon to do? If we are imposed upon, should we stop giving?

If some of the answers provoke discussion, invite all to join in prayer for wisdom from on high. The Dorcas Society, or other charitable work of the church, might report.

Suggestive Thoughts on Prayer

Rev. J. Dinnen Gilmore, Dublin

I. HOW TO PRAY

Foundation Text.—*Lord, teach us to pray.* —Luke 11 : 1.

I. Get alone with God. "Pray to thy Father which is in secret" (Matt. 6 : 6).

II. Ask in the name of Jesus. "Whatsoever ye shall ask in my name, that will I do" (John 14 : 13, 14; 16 : 23, 24).

III. Be definite. "What wilt thou that I shall do unto thee?" (Luke 18 : 41).

IV. Be importunate. "Because of his importunity" (Luke 11 : 5–8).

V. Be incessant. "Men ought always to pray" (Luke 18 . 1).

VI. Depend upon the Holy Spirit. "True worshipers worship in spirit," &c. (John 4 : 23, 24; Rom. 8 : 26, 27).

Note the order: 1. To the Father. 2. Through the Son. 3. By the Holy Spirit (Eph. 2 . 18).

VII. Be sure of an answer. "Ask, and it shall be given you," &c. (Luke 11 : 9–13; Heb. 11 : 6).

AN INSTITUTE-PLANTING PILGRIMAGE

JOSIAH STRONG

[On Oct. 20, 1909, Dr. Josiah Strong, as the guest of Mr. James Dangerfield, of London, sailed for South America, with the purpose of planting Institutes of Social Service in that great continent, that, even from its awakening into industrial life, it might have the benefit and knowledge of the experience of other countries. An Institute of Social Service has this winter been organized in Australia. The hope is to have a chain of such institutes around the world, giving to each country the benefit of the experience of every other country. The following letter is from Dr. Strong.]

MR. JAMES DANGERFIELD and myself have visited the capital cities of Brazil, Uruguay, Argentina, and Chile, and are much imprest with the progress of recent years, and the greater progress which is assured in the near future.

South America contains one-half as much arable land as Europe, Asia, and Africa put together; and has much more than one-half of their food-producing power, because the greater part of the continent is in tropical or subtropical latitudes, and has a remarkable system of rivers which afford almost limitless possibilities of irrigation. The Rio de la Plata pours twice as much water into the sea, and the Amazon three times as much, as the Mississippi empties into the Gulf. South America is larger than North America, and Brazil is larger than the United States, not including Alaska. Rio de Janeiro has a population of nearly or quite 1,000,000. Argentina is one-third as large as the United States, and Buenos Aires has a population of about 1,200,000.

Vast amounts of European capital are invested in the Argentine Republic. The Germans and the Italians have a great deal; and the British minister told me that the English have £500,000,000, which statement was confirmed by several others. Americans have invested but little. Having served an apprenticeship in discovering the North Pole, perhaps the people of the United States will yet discover South America! Doubtless with the cutting of the Isthmian canal, and the resulting close relations of Eastern North America and Western South America, much of our capital and energy will find their way into this rich and undeveloped country. This will give a great impetus to the industrial revolution which has already begun. The problems which the new conditions create are even now demanding solution. Take a single illustration: Until a few years ago the principal business street of Rio was utterly unequal to the traffic of a city quickened by the new life. I think I could jump from one sidewalk to the other. Prior to the measures of relief which were forced upon the city, this street was often jammed full of carts at a standstill, whose drivers were gesticulating and swearing at one another.

The city prefect was given military power, and he cut the Avenida Central through the business quarter, and widened the streets crossing it. The Avenida measures 108 feet across, and is one mile and one-eighth long. It is the pride of the city. It is photographed and justly admired, and is shown to distinguished visitors. But there is a seamy side to the web.

When this and other new streets were cut through, multitudes were dispossest of their homes and many were ruined. The homeless families gathered bundles of sticks and boards from the demolished houses, carried them up the sides of the several mountains that stand in and around the city, and built shelters which look like hen-houses and pig-pens.

These places we visited and photographed; and I was assured by competent authority that there were thousands living under such conditions. They have no water except that which they carry on their heads in Standard-Oil-Company cans. With these they climb hundreds of feet from the city below up to their wretched hovels. They have no drainage except that which is furnished by nature. The ground is being saturated with filth, and in due time no doubt we shall hear of a scourge of smallpox, typhoid or yellow fever in the beautiful metropolis of Brazil.

Generally speaking, there has been heretofore a one-story civilization in South America, but the rapid growth of cities and the resulting enormous increase of land values are producing additional floors. The lot has been bought and the plans drawn for the first "sky-scraper" in Buenos Aires.

Here are conditions favorable to the evolution of the tenement-house in its worst forms unless it is intelligently prevented.

There are many cities in South America, and still more in Asia, where streets are only alleys. The new life which is certainly coming with the industrial revolution will compel the cutting of new streets, resulting in increased crowding among the poorer classes, such as has taken place in the cities just referred to.

The tenement-house of New York and other large American cities was a blunder, but if it is permitted to develop in South America and Asia, it will be a crime. This is one of the many evils which it is easier to prevent than to cure, when many millions of dollars have become interested in perpetuating them.

To enable the coming cities of this and other lands to profit by the experience of Europe and America, thus avoiding our blunders and imitating our successes, we are planting Institutes of Social Service, which have been characterized as "clearing-houses of civilization."

With the efficient aid of the American Ambassador we enlisted the sympathy of the President of the Republic of Brazil and several others of the most influential men in Rio de Janeiro. They express hearty approval of the project, but the idea was so new that they were hardly ready to organize while we were there.

The same may be said of the leading men of Montevideo, where we shortened our time in order to lengthen it at Buenos Aires.

We recognized from the first the importance of Buenos Aires for our work; and from the first presentation of our project in that city, there seemed to be no hesitation as to adopting it. The deans of three departments of the University (with its 5,000 students), a former Minister of Foreign Affairs and Minister to Washington, a distinguished geographer, on whom the American Geographical Society had recently conferred a gold medal, and others at once took the matter up, having been appointed a committee to complete the organization.

A gentleman, prominently connected with one of the leading papers of South America, who has spent seven years in the United States, accepted the secretaryship of the new organization.

The president, a prominent lawyer, promised to push the work in Argentina, and furthermore, to visit Montevideo with a view to crystallizing into an organization the interest which has been aroused there; and the American Minister, who had been most helpful, exprest the opinion that the formation of an Institute in Buenos Aires would "provoke to good works" the people of Rio also.

The Minister of Chile to Argentina, who was present at one of our meetings, became deeply interested, and gave us letters of commendation to ten or a dozen of the foremost citizens of his own country, living at the capital. These proved to be exceedingly useful, and at once enlisted most valuable cooperation at Santiago.

The Minister of Foreign Affairs (corresponding to our Secretary of State), to whom I had a letter, proved to be already acquainted with our work, as he had been receiving our literature for years, and immediately gave us his strong support, offering his private library for our first meeting. He also interested the editor of *El Mercurio*, the leading paper in Chile, who is thoroughly acquainted with English, having been secretary of the Chilean legation at Washington for some years. I was assured that, as editor-in-chief of the most influential journal in Chile, he occupied the most influential position in all the land. He accepted the secretaryship of the committee appointed to further the movement, and told me that he would keep the matter before the public in his paper.

The Minister of Foreign Affairs accepted the chairmanship of the Committee. A third member of the Committee is a prominent lawyer who is to represent his country in the case between Chile and the United States, soon to be arbitrated by King Edward.

It is interesting to observe that wherever we have gone those who have been quickest to respond and cooperate have spent some time in England or the United States, or have had British or American ancestry.

These studies in Social Christianity are reprinted each month and bound separately for the use of classes. Copies can be had for 5 cents, or 50 cents per year. Address, American Institute of Social Service, 80 Bible House, New York City.

THE TEACHER

THE CITY AND THE KINGDOM

May 1—*Socialized Churches*—*Matt.* 12 : 1–14

Among the most useful institutions for extending the Kingdom of God in the city is what is coming to be called "the socialized church." Yet the phrase is, strictly speaking, a misnomer. The Church is, inherently and fundamentally, a social institution, and can not therefore be socialized. If she appears to-day to need socializing it is only because she has to an extent become unsocialized, *i.e.*, diverted from her full purpose and character into a maimed half of Christianity which recognizes the individual only. Christ recognized both the individual and society. The opponents of social activities for the Church are the real innovators, and those who favor social work are simply recalling the Church to herself, her full self, her divinely appointed character and position and glory.

Such appears, by analogy at least, the teaching of the Scripture passage for this week's lesson. Christ is described as battling for a socialized Sabbath—a Sabbath on which it is right to do acts of mercy and of kindness. In this, however, He was opposed by men who, in the name of religion, argued that it was not right to heal on the Sabbath, exactly as the opponents of the socialized church to-day, in the name of religion, oppose the Church's doing acts of social welfare, and declare that it is her function only to minister in what they are pleased to call "spiritual" things, forgetting that everything in the world belongs to God, and is therefore spiritual if we truly discern the spirit. Jesus in the passage answers His opponents in three ways. First, He appeals to the past, and shows by the example of David and the priests that deeds of mercy had always been done on the Sabbath. Secondly, He declares that the Son of man is Lord even of the Sabbath day. Thirdly, He argues that His critics themselves, in case of their own property, would save an animal on the Sabbath, and that much more, therefore, should men be healed on the Sabbath day. In the same spirit it may be shown that the Church, through all her history, has always done more or less of social service. We, too, may declare that the Son of man is Lord of the Church, and that the Church is for humanity and not humanity for the Church. We may argue, also, that those who most oppose the social church would have church-members, at least sometimes, meet socially. How much more, then, should the Church open her doors to the poor, the needy, the outcast, the immigrant, the homeless, the ex-convict, the man from the saloon, or the woman upon the street? He who healed on the Sabbath day surely would have humanity made whole in the Father's house. It is thus the unsocialized church which is brought by this teaching to the bar for trial.

What the socialized church should be may be seen in Christ's teaching that it is "lawful to do well on the Sabbath day." It is lawful for the socialized church to do well. The socialized church should do what humanity needs. This is her divine charter. Anything less is less than the mind of Christ. Humanity needs religious instruction and the uplift of worship; the Church must therefore supply these. Humanity has social needs; the Church should provide for these.

The principle allows us to be more definite. Some of humanity's needs are to-day, to an extent at least, provided for by the State or other instrumentalities. The Church has largely taught the world to do this. There does not exist, therefore, the same need for the Church to provide for such needs. If the need is the rule, the Church must do what humanity most needs, and humanity does not particularly need, in civilized communities to-day, church schools, church shelter against physical marauders, church foundling asylums, church institutions of many kinds, which humanity once did need and which the Church was the first to furnish. The Church should be the inspirer. Not so much to do things as to inspire the world to do things is her supreme function. What she does should be mainly but a sign of what she would have humanity do. She should blaze the way, be the innovating leader, the advance-guard in the march of human progress.

This means that in different communities the socialized church must do different things, according to the needs of different communities. A church Browning-class and a church oven may be equally demanded of the Church by the same law in Boston and in the Kongo. In an industrial city where mothers are in the factories, a church crèche may be temporarily needed—only temporarily, however; because, undoubtedly, the first need under such conditions is for the pastor, and for every member of that church and of every church, to move heaven and earth for a law and for industrial conditions whereby the mothers will not have to be in the factories. Work for such changes is needed more than any number of crèches or settlements endowed by baptized millionaires. In cities crowded with tenements in the place of homes, moving-picture shows in place of trees and grass, the Church needs undoubtedly to establish church parlors with proper social pleasures for the young. Such provisions should be regarded only as temporary. An infinitely greater need is for every church pastor and layman to agitate for industrial change, whereby men and women shall not be driven into crowded tenements, and children not be robbed of their right to trees and grass.

Nevertheless the writer knows of at least one small country town with plenty of garden-homes, where one church did needed service by providing the young with innocent pleasures because other churches in that town frowned upon all pleasure, and the young people of the town were growing up in pleasures by no means innocent.

These details are given but as illustrations and suggestions of what a socialized church should do. "To do well" is the law. Hearts and heads consecrated to the service of God and man must, in each community, be the interpreters of the law.

Questions. Do the social activities of a church lessen its spiritual life? (See "Enc. of Soc. Ref.," p. 629.) What activities do you know of being taken up by socialized churches? What may be taken up? What activities are most needed in small towns or villages? What reforms have been begun by the church? (See "Enc.," pp. 212–221.) What social activities of the church are needed in your community?

Subjects for Study. The institutional church movement ("Enc.," pp. 629–631, W. N. Tippy's "The Socialized Church"; Josiah Strong's "Religious Movements for Social Betterment"). The History of the Church in Social Reform (See "Enc.," pp. 212–221; C. L. Brace's "Gesta Christi"; Schmidt's "The Social Results of Early Christianity"). The Church as an Inspirer to Action ("Enc.," p. 221.)

Scripture Readings Matt. 10 : 7–8, 25 : 31–46; Acts 4 : 34–35; 6 : 1–6; Heb. 6 : 10; Romans 15 : 25–27; 2 Cor. 8 : 1–4; 9 : 1–12.

May 8—The Temperance Problem—Prov. 23 : 29–35

The Scripture lesson for this week, taken from the ancient proverbs of Israel, shows how old is the temperance problem. Its striking description of him who hath woes, who hath sorrows, who hath contentions, who hath babbling, is still true of the wine-bibber in saloon or in drawing-room, and of the reeler upon the street.

So old, however, is the problem, and so much has been said and written and done and attempted to be done upon it, that some are in danger of growing weary, and of overlooking the enormous strides that have been made of recent years in all civilized countries in the battle against intemperance and especially in the positive spread of temperance. It is true that the *per-capita* consumption of liquor in the United States has more than doubled in the last thirty years; but this increase is mainly due to increase in the consumption of beer, and not of wine or spirits, and this largely because of the immigration into this country of races and peoples by whom beer-drinking is considered innocent. On the other hand the spread of temperance and the increase of "no-license" territory in the United States is one of the marked signs of the times. In Great Britain the expenditure on alcoholic liquors fell off from 1899 to 1905 over $100,000,000, altho the *per-capita* consumption there is still far higher than in the United States. On the Continent of Europe the temperance movement has in recent years received a marked impetus and extension.

In America, however, the main progress in extending no-license territory has been in rural communities. Our studies for this month concern the city, and in the city the liquor problem is much less near solution. Mr. G. K. Turner has estimated that in Chicago alone the receipts in the retail liquor business in 1906 amounted to $115,000,000. Similar conditions prevail in all our great cities.

In such cities, with the present ideas of large elements of our population, "no license" is out of the question; if it could be enacted it would not be enforced. This is not to say that the agitation for "no license" is not practical; the education resulting from a "no-license" campaign is among its most valuable results, and of this cities stand in great need.

Nevertheless, while far-reaching reforms should be striven for, lesser steps must not be overlooked which can immediately diminish the evil.

Probably the most important thing to do in a great city, upon this subject, is to teach temperance in the public schools. That temperance is now generally taught in public schools, is undoubtedly the supreme achievement of the Woman's Christian Temperance Union—probably the greatest thing that organized womanhood has ever accomplished in the social field. To sustain and extend such teaching should be the effort of every man and woman. Second to this, perhaps, is the teaching of temperance among young men in our Y. M. C. A's, in churches, in Sunday-schools, and in colleges. In this work church brotherhoods can and should largely cooperate. Especially must the Church speak against social habits of drink in fashionable society.

In the direct conflict with the saloon, probably the thing to do first is to lop off from the liquor traffic its sustaining interests. The liquor traffic to-day largely depends upon evils and attractions associated with it, prostitution, pool, gambling, sociability, free lunches, music, halls for labor and other organizations to meet in and pay for through their drinks. If these could be forbidden in connection with saloons, the latter would receive almost a death blow. The worst of all is the alliance more or less open between the saloon and the dive or assignation-house. In New York City the Raines-Law hotels turn many saloons into dives, allowed, even sustained, by the law. Careful students of sociology are not wanting who declare that the social evil draws more boys and young men to drink than drink draws to the social evil. As was said in the report we published last month from the Chicago Episcopal Diocesan Social Commission, a very great good would be accomplished if all screens could be removed from saloons and all drinking compelled to be done in the open. Gambling in all forms should be stopt in saloons. Free lunches might be forbidden. Substitutes for the saloon of various kinds should be provided; neighborhood centers, as in the Columbus proposals we printed last month; or the schools themselves should be opened to provide opportunities of attractive fellowship apart from the saloon. A very great need in almost every city is the providing of a labor temple, or halls where trade-unions and other organizations can meet away from the saloons.

The hours when the saloons are allowed open should be steadily reduced. Closing on Sundays and holidays should be demanded.

Above all, laws enacted should be enforced. Here church brotherhoods can help. Officials who enforce the law should be upheld, and connivance with violation of the law be strenuously condemned. In this public opinion, and public opinion alone, can permanently rule.

It must not, however, be forgotten that the saloon is but one portion of the social problem and can not be dissociated from other problems. Economic causes and lack of proper homes largely occasion drinking. The problem must be met increasingly by attacking the causes and by the general uplift of social ideas and conditions.

Questions. Is temperance gaining in your community? What societies are working for it? Is temperance on the increase in society? Among artizans? What is the license law of your state? Is prohibition practical in your community? How many saloons in your town or city? What is the next step in temperance reform needed in your community? What are good substitutes for the saloon? What can the Church do for temperance?

Subjects for Study. The temperance movement ("Enc.," pp. 1212–1219; "The Temperance Problem and Social Reform," by Rowntree & Sherwell; Wooley and Johnson's "Temperance Progress in the Nineteenth Century"). Local option ("Enc.," pp. 725–727). Effects of alcohol (See "Alcohol; How it Affects the Individual, the Community, and the Race," by H. S. Williams).

Scripture Readings. Prov. 20 : 1; 23 : 21; Is. 5 : 11, 22–23; 28 : 7; Jer. 35 : 2–19; Eph. 5 : 18; Luke 21 : 34.

May 15—The Sin of Inaction—Matt. 12 : 22–42

The failure of the better class of citizens to take part in civic life constitutes one of the great problems of the city, and this civic inaction may be said to be the besetting sin of the educated. Education implies training in seeing every side of a question. This is well; but the danger lies in being so busied with looking on every side as to fail finally to act upon any side. "Ever learning and never able to come to the knowledge of the truth" (2 Tim. 3 : 7), is the description Paul gives of a most dangerous class of men. The great reforms of the world have occasionally been led by university men, but very rarely within university atmospheres. Men with spectacles are in danger of becoming nothing else but eyes.

Educated people, perhaps even more frequently, fail to act for a second reason. Education makes one look upon form as well as substance, upon method as well as aim. When a man with uncouth, ungrammatical speech urges a great idea, the untutored mind thinks of the main end, the tutored mind can not forget the faulty way in which the idea has been presented. A great reform is agitated for, with needlessly sensational rough methods. The cultivated are repelled by the method, and often refuse to cooperate in very needed reforms because the methods used are repulsive. To write of the scholar in politics is easy; in life the scholar in the caucus is often a very helpless and sometimes even a harmful person. The scholar must learn to act.

This inaction of the educated, of the privileged, of the well-to-do, of those who try to do well, the bad citizenship of good men is no fancied evil. The stay-at-home vote in some localities rises to one-quarter of the registered voters, and the stay-at-home vote is very likely to be a university and not seldom a church vote. When it comes to civic action beyond voting, the failure of good citizens is still more notorious. The other day it was found that upon the committees of a great civic movement in New York City, there was not the name of one clergyman, and of active church-members only a very few. Yet the Scripture lesson for this week stands: "He that is not with me is against me, and he that gathereth not with me scattereth abroad." How often in American cities does the stay-at-home vote allow the saloon to pour poison down the throats of men, and how, even more often, are communities surrendered to some great corporation because otherwise intelligent citizens stand still and allow themselves to be sold like helpless calves. It is easy to keep still. The writer knows of a committee of labor men who tried to secure the passage of a law limiting child labor, and in a great city not one clergyman could be found to give more than casual help. In another city, some years age, not one clergyman could be found to aid the bakers agitate for a law giving them a Sunday rest. What wonder that one of the labor men declared he had "no use for the spiritually minded." They were too busy in their parishes. Parochialism has many sins to answer for.

The passage, too, shows how very simple and how searching is Christ's reasoning. Accused of casting out devils by Beelzebub, the prince of the devils, Christ's answer was that He did cast them out, even as some of His critics did, and that therefore it could not be by Beelzebub since no kingdom divided against itself could stand. "The tree is known by his fruit," was His sublime statement. The difference between a reform born of Beelzebub and one born of God, according to this teaching, is not a question of grammatical form or of cultured methods, but of whether or no it will drive out devils, whether or no it will do good to one of the least of Christ's brethren. If it will, and we stand not with it, it will be idle in the day of judgment for us to say that we were too busy with our church bazaars and our daily celebrations or that some rich parishioner might be alarmed, and that we must be cautious. "Inasmuch as ye did not," is a record that excuses can not blot out.

Is it by accident that in connection with this sin of inaction Christ in this passage makes His startling statement of the sin against the Holy Ghost? "He that is not with me is against me," says Christ. "Wherefore I say unto you all manner of sin and blasphemy shall be forgiven unto men, but the blasphemy against the Holy Ghost shall not be forgiven unto men." Does this mean that when the Spirit is saying unto the churches, "do this for the sake of the children, the poor, the downtrodden, the least of Christ's brethren," and a pastor or a church-member says he is too busy, or does not approve of some detail of the matter, does not like somebody who is connected with it, or on some ground is not with a movement which is nevertheless in the essence Christian —does it mean that he is committing one form of the sin against the Holy Ghost? The Spirit is speaking and we do not know the voice; the Spirit is moving and we do not move; Christ is coming to His own and His own receive Him not. Is this to sin against the Holy Ghost,—the sin of making excuses, the sin of inaction, the prevailing sin not of the publican and the harlot,—they have their sins—but of the educated classes, the worst sin of all, the sin against the light? "Inaction in a deed of mercy is action in a deadly sin" (Sanskrit Scriptures). In Christ's description of the Last Judgment (Matt. 25 : 31–46) every sin for which He represents men as condemned was a sin of not doing deeds of mercy.

QUESTIONS. What sins of inaction does Christ especially condemn? (Matt. 25 : 42–43.) Which is the greater cause of inaction, indifference or ignorance? Does not ignorance often create indifference? What would be the result then of spreading information on social questions? Does action always mean taking sides in a movement? Is it the duty of every man to belong to a political party?

SUBJECTS FOR STUDY. The failure of the modern church to reach the masses ("Enc.," pp. 224–225; Richard Heath's "The Captive City of God"; C. B. Thompson's "The Church and the Wage-Earners").

SCRIPTURE READINGS. Matt. 25 : 41–46; Prov. 14 : 31; 17 : 5; Luke 16 : 1–31; Mark 10 : 17–22.

May 22—Opposing Corrupt Power—Matt. 14 : 1–2

WE considered in last month's lesson opposing corruption by political action; but in every great city corruption must be opposed in many ways, among others in the pulpit and by public utterance. Upon this point the Scripture of this week's lesson directly bears. John the Baptist was imprisoned and finally beheaded for daring to speak against Herod the tetrarch. We think of this as a story out of the remote past; but similar tragedies take place to-day, and for reasons exactly similar. Still to-day corruption has its throne; still ambitious and jealous women rule beside the throne; still Salomes dance and move weak men to evil; still the prophet suffers who dares protest against influential wrong. It is true that men are not to-day beheaded for denouncing evil; they are deprived of position, of salary, of means of sustenance for themselves and their families, cowed into silence, or made to suffer through the suffering of their children and the wife; but which tragedy is the direst? Which makes the true man suffer most? Herod and Herodias, Salome and John the Baptist are found to-day in every city, and often in little towns or villages as well. We learned the other day of a clergyman who had dared to speak against a corporation's greed. His resignation was requested; over seventy per cent. of his congregation petitioned for his retention, but five out of eight of the committee, which managed the affairs of the parish, insisted on his resignation, and his official head was laid upon the plate, an offering to corrupt power and to mammon. In how many civic offices, university chairs, even religious schools and parishes, has the story of John the Baptist been reenacted in different forms!

And yet the duty to oppose corrupt power still remains. To every man in every age, according to his vision and according to his position and influence, comes the duty to create an atmosphere of public censure of well-known evil. To be silent is to acquiesce in wrong. Men and women make public sentiment. It has been said that is "the power of the keys." Call a thing wrong, brand it as wrong, and sooner or later it is bound to disappear. Call a thing right, accept it, acquiesce in it, and it becomes fastened upon society. What we bind on earth in this sense is bound in heaven, and what we loose on earth is loosed in heaven. If public sentiment condones loose living, corruption in high places, graft in public office, a licentious drama, intemperate habits, gambling on race-track or in stocks, morals sink to the level we condone. We are what we approve. To be corrupt is evil, but to permit corruption and approve it is to abide in sin.

To-day the chief bearers of the keys are the pulpit and the press. To be a clergyman or an editor to-day, and be true to God and man, needs men of heroic mold. To stand alone with God is not easy.

Two very practical duties may be mentioned. The first is for congregations and constituencies to sustain the clergyman or the reformer who does oppose influential wrong. The second is for those who have dared to speak and have lost positions thereby, to seek perhaps some very lowly, even manual labor, as a means of livelihood and be free to call the right right and the wrong wrong. Simony, the obtaining of a sacred office by purchase, may be by purchased silence as well as by direct payment. It is to the credit of the Church that so many clergymen are daring to speak out against evil, but every pulpit and every pew is occupied to-day either by a courtier of Herod, or a disciple of John the Baptist. Silence in moral matters is to no man permitted, for silence acquiesces in the wrong.

QUESTIONS. Did Christ oppose corrupt power? (Matt. 19 : 23–26; 23 : 13–39; Luke 6 : 24; 13 : 32; 19 : 45–47.) What does the Bible mean by making to ourselves "friends of the mammon of unrighteousness"? (Luke 16 : 9.) Does it mean standing in with wealth and influence? Did Jesus Christ stand in with wealth and influence? Is the Church to-day on better terms with the wealthy or the poor? Can those who follow Christ expect an easy time in this world? Who are happier, the humble and the free, or those in influential positions who dare not call their soul their own?

SUBJECTS FOR STUDY. What is the general attitude of the American public to those who stand against corporate power? In industry? In politics? In the church?

SCRIPTURE READINGS. 1 Kings 18 : 17–18; 21 : 17–24; James 2 : 1–10.

May 29—The Homeless and the Hungry—Matt. 14 : 13–21; 15 : 29–39

In connection with the Scripture for this week's lesson, the story of Christ's compassion on the multitude, and His feeding of the needy, we would place certain statistics from the United States Census.

In 1900, according to the census, only 46.7 per cent., or less than one-half of the families of this country, owned their own homes, while only 32 per cent., or less than one-third, owned a home free of mortgage. From 1890 to 1900, the number of families owning their own homes fell from 47.8 to 46.7 per cent., while mortgaged homes increased from 13.4 to 14.7 per cent.

But this is for the country at large; apart from families living on farms, 36.3 per cent., or scarcely one-third, in 1900 owned their homes, while only 23.4 per cent., or less than one-quarter of such families, owned an unmortgaged home. It is true that not owning a home does not always mean poverty and that mortgages sometimes mean a profitable use for money; nevertheless, the number of families who own no home is a national peril. In cities, which we are especially studying this month, the conditions are worse.

PER CENT. OF FAMILIES OWNING HOMES

	1890	1900
Denver	29.1	28.0
Chicago	28.7	25.1
Philadelphia	22.8	22.1
San Francisco	21.5	24.1
St. Louis	20.5	22.8
Boston	18.4	18.9
New York (Brooklyn)	18.6	18.0
" (Manhattan & Bronx)	6.3	5.9

It is, however, in the poorer wards or districts of our cities that the worst conditions are found. In the Eighth Assembly District of New York City, out of 14,036 families, only 56 owned their own homes in 1900, or less than four-tenths of one per cent. In Ward 1 of Chicago, out of 1895 families, only 19 owned a home.

Overcrowding is, however, the great evil of most cities so far as the home is concerned. In New York City, according to the census of 1900, considerably more than one-half of the population live in houses containing 20 or more persons, while in Manhattan and the Bronx nearly three-quarters of the population live in such houses. Here, too, living in houses of 20 or more persons, does not always mean poverty, yet in a general way it does.

In an industrial city like Fall River, *e.g.*, three-tenths of the people live in buildings with more than 20 occupants. The following table shows the condition in several cities.

PER CENT. OF POPULATION IN DWELLINGS WITH—

	16 to 20 Persons	21 Persons and over
Boston	11.1	14.6
Chicago	11.6	17.9
Cincinnati	10.0	16.1
Fall River	15 0	30.6
Jersey City	9.3	25.1
Newark	9.7	14.0
Greater New York	7.8	54.4
Man. & Bronx Boro.	6.2	72.6
Brooklyn Boro	11.1	31.4
Worcester	13.1	16.9

Of the hungry in our cities there are few or no statistics. Recent investigations, in New York and elsewhere, have shown how many children go to school breakfastless or with utterly inadequate food. "The bread line" exists in some form in every city. Mr. Robert Hunter has shown figures to indicate that 10,000,000 people in the United States are in poverty (not distress).

With these facts and figures before us it seems scarcely necessary to comment upon the Scripture passage for the lesson. Undoubtedly in the "bread line" of modern cities there are those who are not in absolute need of food, but there is no indication that Jesus Christ examined into the economic condition of the individuals whom He fed in His breadline. He fed them all, the worthy and the worthless. He had compassion on the multitude.

We need to meet these great problems in Christ's spirit, and that even tho we think we have but five loaves and two small fishes. This does not mean establishing "bread lines" to-day, which doubtless do more harm than good and are proof not so much of giving relief as of failure to give relief. If we have the spirit of Christ, a community must see to it that every family has a home, and that no one willing to work goes without food. To find work for the unemployed, and proper homes in place of tenements, should be the first supreme endeavor in civic life.

Questions. What are the housing conditions in your city? (For city conditions, see "Census 1910," vol. 2.) What are the overcrowding conditions? What of poverty and the hungry? Is there a "bread line" in your city? Does it do more harm or good? What efforts are being made to meet permanently the needs of the homeless and hungry? What can churches do to aid this?

Subjects for Study. Ownership of homes ("Enc.," pp. 575–577). Overcrowding ("Enc.," pp. 854–857). Poverty ("Enc.," pp. 933–935, 940–941). Robert Hunter's "Poverty"; J. A. Hobson's "Problems of Poverty."

Scripture Readings. **Matt. 9 : 36; 15 : 32–38; Mark 6 : 34–44; Luke 9 : 12–17; John 6 : 5–14.**

THE BOOK

STUDIES IN MATTHEW'S GOSPEL

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Two Sabbath Incidents. (Matt. 12 : 1–14.)

1. The Jewish tendency to emphasize in the law that which separated Israel from other nations had led to great stress being laid on the Sabbath. Their Sabbath-keeping was one of the things by which Jews were identified, and for which they were ridiculed abroad. To the Romans, for example, a Jew was a person who was circumcised, who kept the Sabbath, and who would not eat pork—that was all. The simple rule of the fourth commandment, which prohibited labor in order to secure one day of rest in seven for man and beast, had been elaborated into a whole system of jurisprudence; there were treatises on the Sabbath, and on all the ways in which it could be broken. Given by God as a boon, the scribes had turned it into a heavy burden, and bound it on men's shoulders. It was impossible to keep it as they required. Jesus delivered men from this oppression. He did not annul the Sabbath—that would have been to take away the boon which God had bestowed; but He went back to its intention, which was to bring rest and blessing to men; and He read the commandment in the light of its intention, and swept aside the perverse and inhuman interpretation of the scribes.

2. Matthew, in common with Mark and Luke, here records two occasions on which Jesus came into conflict with these Bible lawyers. His disciples, as He walked with them one Sabbath through the ripe corn-fields, plucked the ears, rubbed them in their hands, and ate. The law expressly allowed this (Deut. 23 : 25), and it shows us how poor and hungry the disciples and the Lord sometimes were. (Compare Matt. 21 : 18.) But tho it was lawful usually, the Pharisees said it was unlawful on the Sabbath, because to pluck the ears was reaping, and to rub them was threshing, and these were agricultural operations which the law forbade. They did not care tho the disciples and their Master were poor and hungry; they set up the law against their poverty and hunger. Let them starve, if only the holy day is kept holy. How does Jesus meet this interference? It is by appeal to Scripture, where God's mind can really be discovered. (*a*) Have you not read what David did? (1 Sam. 21 : 6.) There are many things we ought to know from our Bibles and do not; many things that people who, like these scribes, never have the Bible out of their hands ought to know and do not. Everything, of course, in David's career is not an example to us; but our hearts do not condemn the priest who gave David and his hungry men the bread from God's table to eat, tho the law said it was for priests alone. There is a higher law than that ritual; one, namely, the law of humanity; it would have been inhuman not to supply David in the circumstances, and therefore wrong. So here it would have been inhuman to prevent the disciples plucking the ears of corn, even on the Sabbath. (*b*) A second reference to Scripture (Num. 28 : 9, 10) shows how the priests in the temple violate the Sabbath law which forbids labor, yet are guiltless; they do all kinds of work—kindle fires, kill and skin animals, etc.; a higher law suspends the Sabbath prohibitions for them. "And I tell you," Jesus says, "there is more than the temple here"; not, One greater than the temple, but something greater than the temple. This greater thing is humanity, for which all laws, including especially the Sabbath law, exist, and in subordination to which all laws are to be interpreted. (*c*) A third reference to Scripture (Hos. 6 : 6)—a favorite one with Jesus, for He uses it again in Matt. 9 : 13—emphasizes this idea. What God wants is mercy, not sacrifice. Mercy or loving-kindness is the response of the heart to the demands made on it by the relations in which we stand to our fellow creatures; in other words, it is humanity. God wants us to be humane to our fellow men, and, if possible, more so on the day of rest than on other days. If the scribes had understood this they would never have condemned twelve poor men for trying to allay the pangs of hunger as the disciples were doing. It is as the Son of man, the Head, Representative, and Champion of mankind that Jesus pleads the cause of humanity and claims to be Lord even of the Sabbath—that is, to have the right to use it, and to regulate its use, with the good of humanity as the sole and supreme rule

3. The next case exhibits the same prin-

ciple even more unequivocally. Jesus is now being watched as a Sabbath-breaker (Mark 3 : 2). His enemies want to accuse Him on this ground. The man with the withered hand appealed to the humanity of Jesus. Jesus pitied him, and He knew that God pitied him. But the scribes did not pity him at all. They did not care how long his hand was withered, nor whether his wife and family were starving; they were inhuman—in their zeal for God's law! Jesus' indignation was kindled. "He looked round on them with anger, being grieved at the hardening of their heart" (Mark 3 : 5). What made Him angry was the way these men slandered the Father. They claimed to represent God and to interpret His law to men, and taught that God shut up His tender mercies on the Sabbath, and that it was a sin to show the kindness of God to any one in distress on the holy day, if it involved any kind of work. As Jesus reminds them, they would not treat a dumb creature in that way if it was their own; and how much is a man better than a sheep. The Sabbath does not arrest the beneficence of God (John 5 : 17), and should not arrest ours. Humanity, once more, is the supreme law; it is lawful to do good to men on the Sabbath day, whatever the letter of any commandment may say. But it is dangerous to affront and humble in this fashion the pride of those who think they are better than others; from this moment they took counsel against Jesus how they might destroy Him.

Temperance Lesson. See page 380.

Growing Hatred to Jesus. (Matt. 12 : 22–32, 38–42.) Matthew's narrative of the healing of the withered hand ends with telling that the Pharisees went out and took counsel how they might destroy Jesus. Their malignity led to His withdrawal to some quiet place, and when He continued His healing ministry there, He charged them not to make Him known. This was in agreement with the prophetic picture of Him as the servant of the Lord, constant in His task, but meek and unobtrusive, as the evangelist recalls it here (vs. 18–21, Isa. 42 : 1–4); but it was not enough to protect Jesus. In the new lesson we see their malignity at its height.

A man is brought to Jesus, blind and dumb. His terrible disablement was ascribed to possession by a demon, but Jesus healed him. He both spoke and saw; the demon was cast out. We might think this was a work about which there could not be two opinions. Jesus had no doubt how it should be explained; as He says in vs. 28, one of the great verses in the gospel, to be remembered and pondered, when He cast out demons it was "by the spirit of God." It was by that holy power with which He was clothed at His baptism. He Himself spoke of it with reverence; it was even to Him a wonderful and adorable thing that the Father had given Him such power for the deliverance and redemption of men. But Jesus was not the only one who was imprest by it. The multitudes also felt how divine it was, and said, "Can this be the son of David?" As much as to say, One who wields such power over evil can hardly be anything but the Lord's Anointed who is to come for the salvation of His people. But the Pharisees looked on the power which Jesus wielded neither with the reverence of Jesus Himself, to whom it was the very spirit of God, nor with the yearning hope of the multitudes, who saw in it the dawning light of the Messianic era; they say, "If He casts out demons, it is by Beelzebub, the prince of the demons. It is not real love to men His works display, it is not a true divine power; He is in conspiracy and collusion with Satan, and His only object is to deceive the people."

This hideous and hard-hearted charge was not the first thought of the Pharisees; it was their last. They hated Jesus for other reasons, and there was nothing they would not do or say to discredit Him. When it came to the point they killed Him; meantime they invented this wicked slander. Jesus was deeply wounded by it, and speaks of it with tremendous severity. First, He exposes the absurdity of it—Satan casting out Satan, and destroying His own kingdom! Who would believe that? Next, He exposes the partiality of the Pharisees; their own sons—that is, their pupils or adherents—practised exorcism themselves (see Acts 19 : 13); but the Pharisees, who found no fault with them, brought this wicked charge against Jesus. In the third place, He tells them plainly what His action means: it is a symbol or sacrament of God's kingdom. Works of redeeming love, such as He has wrought by the spirit of God in curing demoniacs, are a token that they have been surprized by the advent of the kingdom. They were not thinking of it, when, lo, God the Savior was working before their eyes. Fourthly, He tells them in vs. 29 that the deliverance of Satan's captives implies not alliance with Satan, but a previous victory over him. Jesus had "bound the strong man" in the wilderness, and that is how He can now spoil his house. Fifthly, He warns them (vs. 29) that in the conflict between Himself and Satan, as there can be no collusion, so there can be no neutrality. He who is not on Christ's side is on Satan's. And, finally, He pronounces the terrible sentence on their sin which we read in vs. 31: "Every sin and blasphemy shall be forgiven to men, but blasphemy of the spirit shall not be forgiven." The spirit is here conceived as the spirit working in Jesus, the divine power which through Him gave sight to the blind, and speech to the dumb, and life to the dead; whoever so hardens his heart against the appeal of God's presence and working in Jesus as to ascribe it to the devil commits an irremediable offense. What can God do more for a man who is proof against Christ, or who, as he looks at the works of mercy which the spirit of God does through Christ, curses instead of adoring? For such a man there is no hope.

Verse 32, which contrasts speaking a word "against the Son of Man" with speaking "against the Holy Spirit," is in all probability only another form of vs. 31, not a separate word of Jesus. The parallel passage in Mark 3 : 28–30 has nothing corresponding. For an attempt to combine the two, and to distinguish speaking against the Son of man as a sin of petulance (like that of Jesus' relatives in Mark 3 : 21) from speaking against the Holy Spirit as a sin of deep-seated malignity (like that of the Pharisees here), reference may be made to an article in *The Expositor* for December, 1907. If we generalize the meaning of the passage, we may say that the sin of blaspheming the Spirit is that of ascribing good actions to bad motives, so as to avoid the appeal they make to conscience.

The last verses of the lesson need little explanation. Only a "wicked and faithless race" could ask signs from One all of whose signs they misinterpreted and rejected. Instead of new signs Jesus gives them warnings. The Ninevites, those heathen people who repented at Jonah's preaching; the Queen of the South, a heathen woman who came from the world's end to hear the wisdom of Solomon, would rise at the last day to condemn those who heard Jesus teach in their streets and despised His words. There was more than Jonah or Solomon wherever He stood; and the greatest of all guilt is to reject Him. Verse 40, which has nothing answering to it in Luke, is probably due to the evangelist, not to Jesus, and could hardly have been understood at the moment by the persons addrest.

Death of John the Baptist. (Matt. 14 : 1–12.) The death of John the Baptist is a digression in the gospel story. We know from Matt. 4 : 12 that he had been imprisoned before Jesus' Galilean ministry began, and from Matt. 11 : 2 that he had heard in his prison of the works of the Christ; we may even infer from Matt. 11 : 12, where "the days of John the Baptist" are spoken of as belonging quite to the past, that his imprisonment had lasted long, but we can not date his death precisely. The time referred to in Matt. 14 : 1, to judge by the original narrative in Mark 6 : 14 ff., was that which immediately followed the sending out of the Twelve: their ministry, added to that of our Lord Himself, made the name of Jesus notorious; and even at the court of Herod Antipas, the last place in the world where we should have expected it, the new movement was discust. Who could its leader be? By Mark and Luke various opinions are given. Matthew gives that of Herod alone, who identified Him with John. Mark also has this identification, but Luke, curiously enough, gives the sentence another turn. He represents Herod saying, when others suggested it might be John, "John I beheaded—he is out of the way; but who is this?" It would not be incredible, however, that the bad conscience of the cowardly and superstitious king should haunt him with this terror.

Herod, according to the evangelists, had imprisoned John from personal motives. John had reproved him for violating the law of God by putting away his wife, a daughter of the king of Arabia, and taking the wife of his brother. Not that Herod had any particular animosity against him; Mark even says that he was much perplexed—that is, he was really troubled in conscience, or, according to another reading, "did many things"—and heard John gladly. The idea would be that tho he did many things, he would not do the one thing needful, break the sinful connection; but John was a new sensation, and Herod may even have flattered himself, as he listened to his searching words, that after all he was not dead to moral considerations, but had a witness in his soul on God's side. As is natural in such cases—compare Jezebel and

Ahab, or Lady Macbeth and her husband—the woman was more implacable than the man. Herod might have spared John—Mark says he took pains to do so—but Herodias kept up her grudge against him, and watched for an opportunity of revenge. The story tells how she found it.

On Herod's birthday there was a court entertainment given, to which all the grandees were invited. Part of the entertainment was provided by the wicked queen. Her daughter came in, and danced before Herod and his guests. Oriental travelers tell us that the kind of dancing done under such conditions is immoral and degrading, and we know how a proud queen in earlier times refused to come in to her husband's banquet and exhibit her beauty to men heated with wine (Esther 1). Herodias, however, seems to have cared as little for her daughter's character as for her own, and when Herod, in his flushed and excited mood, swore that he would give the girl who had charmed them all anything she asked, even to the half of his kingdom—tho, properly speaking, he had no kingdom to give—she saw her chance and seized it. "Give me at once the head of John the Baptist on a plate." There is something sickening in the hard, unfeeling words, which seem to gloat on the material spectacle, especially on the lips of a young girl; is it conceivable that she can have been as bad as her mother? Herod was grieved, Matthew says; it was no pleasure to him to be taken at his word, and perhaps he was also afraid (vs. 5) of how the people who counted John a prophet would take it. But what he feared more was the shame of going back on his word before the very men who had heard him swear what he would do; and this senseless pride carried it. Rather than say he had promised what he had no right to perform, and must therefore retract his promise, he feebly brazened it out, and gave the vindictive woman her way. And so perished the last and greatest of the prophets. Matthew says John's disciples took the headless trunk and buried it, and then went and told Jesus. This is not for him a meaningless incident. He saw in the death of John a prophecy of that of Jesus, and so did Jesus Himself. "I say unto you, Elijah has come already, and they did not recognize him, but have done whatever they liked to him; so also must the Son of Man suffer at their hands." According to Josephus, Herod got rid of John for political reasons; he feared popular excitements around him, which might bring trouble with Rome. This might well be the alleged reason, while the evangelist gives the true one.

The Multitudes Fed. (Matt. 14 : 13–21; 15 : 29–39.) Matthew connects the first feeding of the multitudes with the retiral of Jesus to a lonely place on hearing of the death of John. Mark connects it with a similar retiral on the return of the apostles from their apprentice mission (Mark 6 : 30, 31); its design was to give them a rest after their unfamiliar and therefore exhausting labor. Matthew, Mark, and John all represent Jesus and the disciples as reaching the lonely spot by sea, and the same is implied in Luke's mention of Bethsaida. The first feeding, that of the five thousand, is the only miracle recorded by all four evangelists; the second is given by Matthew and Mark only. It has been plausibly argued that Luke omitted it because he perceived that it was part of a short series of events which Mark had unconsciously told twice, in slightly varying forms. Thus, if we begin at Mark 6 : 31 and again at Mark 8 : 1, we have in each (1) a feeding of the multitudes; (2) a crossing of the sea; (3) a conflict with Pharisees; and (4) after a little interval a very peculiar miracle, the healing of a deaf and dumb man in Mark 7 : 32 ff., and that of a blind man in Mark 8 : 22 ff., both with very similar accompaniments unparalleled elsewhere. This is certainly curious, but scholars are not quite agreed on the explanation of it. As for the reason of Jesus' action, it does not seem to be sensibly different in the two cases.

In both Matthew emphasizes the fact that Jesus showed His compassion first by healing the sick in the crowd; they partly struggled and partly were brought by their friends to where He was. Mark puts in the forefront His eye for their spiritual destitution; He saw they were like sheep without a shepherd, and "began to teach them many things." But all the evangelists converge on their hunger. We can not imagine the process by which the bread was multiplied, but we do not gain anything by trying to explain it away in a fashion which robs the event of its significant place in the life of Jesus. It was the climax of the success of His ministry; it made Him for the moment immensely popular; the multitudes whose hunger He had satisfied wanted to take Him by force and make Him their King (John 6 : 15).

They wanted, if not to enlist under His banner, to compel Him to enlist under theirs. It must have been something great which produced this impression. A great impression was produced also on the imagination of the Church by this picture of the Lord spreading a table in the wilderness for the hungry. It became a natural symbol of the Lord's Supper. The two are already connected in the sixth chapter of John's gospel; and the oldest picture of the Lord's Supper in existence, in the Cappella Greca at Rome, shows a table on which are the five loaves and the two fishes, while the disciples' baskets are in a corner. When John recalled this miracle after many years, the center of it for him was the thanksgiving of Jesus. He describes the spot (John 6 : 23) where they ate the bread, after that the Lord had given thanks.

The scene of the feeding was the vicinity of Bethsaida, on the northeastern shore of the lake. The time was near the Passover, as John tells us (6 : 4), which agrees with the mention of the green grass in Mark 6 : 39, Matt. 14 : 19; that is, it was early summer. In spite of their incredulity, the disciples were made partners with Jesus in this wonderful and gracious work. (*a*) They had to contribute their all to it. Five loaves and two little fishes were not much, but when we give what we have, and it is accepted by God, it is wonderful what can be done. Nothing we have multiplies in God's service till it is entirely surrendered. (*b*) They had to arrange the crowd by hundreds and by fifties, so that all could be overtaken. It is easy to exaggerate the importance of machinery and method, but great tasks must be faced methodically or not at all. We can do nothing at random to serve five thousand men, and what chance would the women and children have had, pushed and elbowed in such a crowd? (*c*) They had to distribute what Jesus put into their hands. This is all we can ever do. Is it because our hands are empty that we sometimes find our work hard? (*d*) They had to gather up the fragments remaining, that nothing might be lost. It is curious, at first, to see Jesus expressly teaching thrift and prohibiting waste in connection with a work which showed Him to be infinitely rich. The one drawback to charity is that it seems to tempt people to be thriftless, but Jesus took pains not to let the Twelve succumb to this temptation. The central lesson of the whole incident is the compassion of Jesus for men. He fed the hungry, tho He knew that man does not live by bread alone, and that the kingdom of God can not be built on loaves and fishes (John 6 : 26), and that the first duty is not to labor for the meat which perishes, but for that which endures to everlasting life. He said here, in an act more impressive than words, for all who had ears to hear: "I am the bread of life; he that eateth me shall live by me."

The International Sunday-school Lessons

May 1.—Two Sabbath Incidents.
May 8.—Temperance Lesson.
May 15.—Growing Hatred to Jesus.
May 22.—The Death of John the Baptist.
May 29.—The Multitudes Fed.

THE HOMILETIC VALUE OF PETER'S EPISTLES

The Rev. William A. Perrins, Galion, O.

There are several suggestive and cultured expositions on the First and Second Epistles of Peter. While there are others, I shall mention "The Epistles of St. Peter," by E. H. Plummer, D.D., in the Cambridge Bible. "The Epistles of St. Peter," by J. Rawson Lumby, D.D., in the "Expositor's Bible." "The Epistles of St. Peter," by J. H. Jowett, M.A., in "The Devotional and Practical Commentary." The first-named work is noted for its critical acumen, the second is known for its clearly defined statement of truth, and the third for its unusually suggestive treatment of the text of the Epistle.

For an introduction to the Epistles I know of none so admirable in its treatment as that found in the "Cambridge Bible"; certainly that portion of the introduction, by Plummer, on the "Training" and "Work" of the apostle.

I. The possibilities of the new life—1 Peter 1 : 3–5. 1. The new life: "begat us again unto a living hope." 2. The magnificence of the new life: "an inheritance incorruptible," &c. 3. The method of reaching the magnificence: "the power of God," &c.

II. Sorrowful, yet always rejoicing—1 Peter 1 : 6, 7. 1. The spiritual joy: "ye greatly rejoice." 2. The sphere of its existence "in manifold trials." 3. The purpose of the antagonism: "be found to the praise," &c.

III. Relationship—1 Peter 1 : 8, 9. 1. The experience: "having seen ye love." 2. The expression: "ye rejoice greatly." 3. The explanation: "receiving the end of your faith."

IV. Salvation—1 Peter 1 : 10–12. 1. The prophets conceived it: "the prophets sought," &c. 2. The apostles consulted it: "but unto you." 3. The ministers conveyed it: "preached the gospel unto you."

V. Girding up the loins of your mind—1 Peter 1 : 13–15. 1. The mind of the believer: "your mind." 2. The manner of the believer: "be sober," &c. 3. The motive of the believer: "set your hope," &c.

VI. The fatherhood of God—1 Peter 1 : 17–21. 1. The fatherhood of God: "as Father." 2. The fatherhood of God exprest in judgment: "judgeth according." 3. The fatherhood of God revealed in redemption: "that ye were redeemed," &c.

VII. Love with a clean heart fervently—1 Peter 1 : 22–25. 1. Love's creation: "love one another." 2. Love's culture: "obedience to truth . . . purity," &c. 3. Love's characteristic: "unfeigned love . . . love fervently."

VIII. Communion, then conformity—1 Peter 2 : 1, 10. 1. Reception of grace: "tasted that the Lord is gracious." 2. Repulsion of uncleanness: "putting away therefore." 3. Righteousness of ideal: "longing for spiritual milk."

IX. A man's behavior—1 Peter 2 : 11–17. 1. The dominancy of man's behavior: vs. 11, 12. 2. The dignity of man's behavior: vs. 13, 14. 3. The devotion of man's behavior: vs. 16, 17.

X. A common partnership—1 Peter 2 : 18, 20. 1. The servant: v. 18. 2. The suffering: v. 19. 3. The satisfaction: v. 29.

XI. His own self bare our sins—1 Peter 2 : 21–25. 1. The sensitive sufferer: vs. 21, 22. 2. The suffering Savior: v. 23. 3. The saving Son: vs. 24, 25.

XII. A married life—1 Peter 3 : 1–7. 1. The garment of the wife: "whose adorning," &c. 2. The conduct of the husband: "according to knowledge," &c. 3. The consequence of this relationship: "that prayer be not hindered."

XIII. Christ as Lord in the life—1 Peter 3 : 8–15. 1. The gain of tender graces: v. 8. 2. The acquirement of a chivalrous disposition: v. 9. 3. The possession of a spiritual enthusiasm: v. 13. 4. The evidence of a sacrificial life: v. 14.

XIV. A good life—1 Peter 3 : 16, 17. 1. The traits of a good life: "good conscience . . . good conversation." 2. The treatment such a life may receive: "speak evil of you . . . falsely accuse." 3. The truth revealed by such behavior: "better suffer for well-doing."

XV. Christ in a threefold sphere—1 Peter 3 : 18–22. 1. Christ on earth: "in the flesh." 2. Christ in hades: "unto the spirits in prison." 3. Christ in heaven: "On the right hand of God."

XVI. Suffering and its service—1 Peter 4 : 1–6. 1. The suffering: "suffered in the flesh." 2. The service: "live to the will of God." 3. The salvation: "live to God in the spirit."

XVII. Ready for the end—1 Peter 4 : 7–11. 1. Sound-mindedness: "of a sound mind." 2. Sobriety: "be sober." 3. Love among the brethren: "love among yourselves." 4. Love toward others: "according as each hath," &c.

XVIII. The fiery trial—1 Peter 4 : 12–19. 1. It tests character: "to prove you." 2. It strengthens character: "the Spirit of God resteth upon you." 3. It develops character: "let him not be ashamed."

XIX. A fourfold service—1 Peter 5 : 1–7. 1. The willing service: "but willingly," &c. 2. The affectionate service: "ensamples to the flock." 3. The humble service: "gird yourselves with humility." 4. The trustful service: "casting all your anxiety upon him."

XX. Through antagonism to perfectness—1 Peter 5 : 8–10. 1. The approach of the enemy: "your adversary . . . walketh about." 2. The character of the opposition: "seeking whom he may devour." 3. The incentive to the fight: "shall himself perfect," &c.

XXI. The Christian's watchword—2 Peter 1 : 1, 2. 1. Liberty. "bond-servant and apostle," &c. 2. Equality: "an equally precious faith." 3. Fraternity: "Grace to you and peace," &c.

XXII. A threefold view of Christ—2 Peter 1 : 3, 4. 1. His divine power: "seeing that his divine power." 2. His divine virtue: "his own glory and virtue." 3. His divine glory. "his exceeding great promises."

XXIII. A businesslike religion—2 Peter 1 : 5–9. 1. The business qualities of the spiritual life: "adding on your part." 2. The expansion of the spiritual traffic: "in your faith supply virtue," &c. 3. The contribution to the spiritual weal: "these things are yours."

XXIV. Calling and election—2 Peter 1 : 10, 11. 1. Diligence in the Christian life: "give diligence." 2. Stability in the Christian life: "shall never fall." 3. Triumph in the Christian life: "an entrance," &c.

XXV. The ministry of memory—2 Peter 1 : 12–15. 1. The memory: "put in remembrance." 2. The ministry of memory: "established in the truth." 3. The momentariness of the ministry of memory: "the putting off come swiftly."

XXVI. The truth of the transfiguration—2 Peter 1 : 16–18. 1. The test: "he prayed." 2. The transfiguration: "his majesty." 3. The testimony: "this is my beloved son."

XXVII. The prophet—2 Peter 1 : 19–21. 1. The prophet: "as unto a lamp shining." 2. The prophecy: "prophecy made more sure." 3. The peculiarity of the prophecy: "no prophecy of Scripture is of private," &c.

XXVIII. Destructive heresies—2 Peter 2 : 1. 1. The heresies: "denying even the Master." 2. The propagandists of the heresies: "false prophets," &c. 3. The punishment of such propagandists: "swift destruction."

XXIX. Examples in judgment—2 Peter 2 : 2–9. 1. In the case of Noah. 2. In the case of Lot. 3. In the case of the unjust.

XXX. The light that becomes lightning—2 Peter 2 : 10–22. 1. The defilement: "defilements of the world." 2. The deliverance: "have escaped . . . through Lord," &c. 3. The disaster: "entangled . . . overcome."

XXXI. 1. The lusts of the mockers: "Mockers . . . walking after their own lusts." 2 Peter 3 : 3–9. 2. The leisureliness of the Almighty: "a thousand years as one day." 3. The love in promise: "not wishing that any should perish."

XXXII. Readiness for the judgment—2 Peter 3 : 10–17. 1. The condition of the judgment: v. 10. 2. The kind of people we ought to be: vs. 11–13. 3. The attitude we must assume: v. 14.

XXXIII. Growth in grace—2 Peter 3 : 18. 1. The privilege: "grow." 2. Possession: "grace." 3. Power: "knowledge of our Lord," &c.

The Prodigal's "Portion"

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ONE of four brothers once desired me to bring pressure to bear upon his father to grant him a certain piece of property, but conference with the parent soon revealed the fact that my client had already demanded and received the portion of goods which fell to him from what would have been the inheritance of the four brothers, and that the eldest of the four had also received his portion, as well as the second, and that both first and second sons were already on equal terms, and the father was in control only of the portions of the third, who is a useless loafer in America, and the fourth, who is still a minor. The father then appealed to my sense of justice to say whether it would be right for him to aggrandize the second son further, at the expense of the one who was absent, or to the disadvantage of the minor. This father, moreover, is a good deal past middle life and he and his wife have still to work for their living; but what strikes me as throwing light upon Luke 15 : 12 is the fact, that, in course of all the discussion, neither of these parents denied or disputed the claim of their second son to a "portion."

We have a proverb in Syria to the effect that "as soon as a child is sufficiently old and competent to hand a drink of water to anybody, he ceases to be a burden; that is, he becomes worth his 'loaf and garb'"; that is, his food and clothing.

It happens that some sons live under the parental roof, not only to that tender age, but for a score or more years, and all the time add to the wealth of the parents by their labors, but take nothing except their "loaf and garb."

Once a man requested me to urge a certain father to pay some just debts of one of his sons, and enforced the request by telling me further that the father need not be at any personal loss in paying the debts of his son. "Let him keep the amount out of the portion of goods which falleth to him" (that is, to the debtor-son).

It would seem, therefore, that there is a tacit recognition of the rights of sons to a portion of their parents' property, even before the latter's decease, as is implied in Luke 15 : 12.

SERMONIC LITERATURE

SUFFERED UNDER PONTIUS PILATE

Charles L. Goodell, D.D., New York

Then, therefore, he delivered him unto them to be crucified.—John 19 : 16.

"Suffered under Pontius Pilate," so runs the ancient declaration of our faith which pillories Pontius Pilate in an immortality of shame. It is doubtless true that the purpose of introducing the execrated name was not so much to point a moral as to fix an epoch. The record which the evangelist gives of Pilate's efforts in Jesus' behalf might incline us to think he was after all the best of all those who had a direct share in the deep damnation of His taking-off.

The type of character presented in Pilate and the play of interests which finally led him to deliver the Christ to His enemies to work out their malice in crucifixion—all this is so essentially true of life and withal so modern that there are few characters more pregnant with warning than the character of Pilate.

And who was Pontius Pilate? A Roman governor or procurator, with some of the virtues and most of the vices of his age and nation. He had sole authority in his little kingdom, except in cases of Roman citizens where they were allowed appeal to the emperor. From the beginning of his administration he was in disfavor with the Jews because of his haughty and tactless rule, and the sullen hate and fanaticism of the people filled him with an overwhelming sense of disgust and contempt for them. His enemies make him out fairly inhuman in his persecutions, corruption, rapine, and insolence. But while in the gospels Pilate appears anxious to deal out justice, he also appears passionate and fierce, meeting obstinacy with weakness, seeking his ends by unworthy means, and kept from doing justice by the dread of his unruly subjects and the fear of their appeal to Cæsar. This haughty Roman faces the raging Jewish mob which wants Jesus, the Galilean teacher. He has been condemned by the Jewish Sanhedrim and they have brought him to Pilate more as a matter of form that they may have his permission to put Jesus to death. They evidently expected to receive it without question, but Pilate refuses to act without reasons. They would waive the whole matter by saying, "If he were not an evil-doer we would not have delivered him unto thee." "Take him yourself and judge him according to your law," is his answer; and in that he reminds them that they can not work their purposes except through him, as the power of life and death is in his hand alone. They make three charges: Perverting the nation; forbidding to give tribute to Cæsar; claiming to be Christ, the king. Pilate personally examines Jesus and sees the unworldly character of His kingdom. Jesus plainly shows the Roman that He is placed in circumstances where He can escape guilt only by courageously obeying the truth. That is a challenge that He is not ready to meet and He fences against the thrust with the question, "What is truth?" Kingdom of Truth! "*Aletheia.*" Call it Utopia. Such a province yields no tribute and boasts no armies. It is the question of a mind utterly unable to weigh the sublime appeal to the eternal verities. Little enough that Roman age knew either of truth or purity. May not even Pilate be made to see that man's true inheritance is the world unseen? He can not bring himself to own how little life has satisfield him. Many a man in middle life does violence to his better nature, but having begun to live on selfish, worldly lines, he is too proud to change, and stifles the striving of a better mind.

Pilate is skeptical of all moral and religious worth, and there is bitter irony in his cynical question, "What is truth?" "Will truth fill my coffers; make me safe at Rome; defeat the enemies that dog my steps here in this land of dogs and heathen?" On that day Pilate was facing the Truth. If only he had bowed his knee, and his heart with it, how differently history might have read. Pilate had his chance, as the judges of Socrates had theirs, but his was infinitely richer in possibilities. The Jews might still have murdered Jesus, but for endless ages Pilate would have been the noblest Roman of them all, the one faithful hero among the faithless and the craven. Pilate's star waned from that fatal day. He was hounded by a sullen mob in Samaria to a needless and cruel massacre, and Vitellius, the Legate, summoned him to Rome to answer before Tiberius, but Tiberius died before Pilate reached Rome. Eusebius says that Pilate fell into such misfortunes under Caligula that he committed suicide, and with that statement Roman historians agree. There are many traditions about his taking-off, but they are of little account. That day it was Pilate before Jesus, and his own soul sentenced him to the disasters which befell him.

I have not spoken of Pilate's crimes that I might rehearse familiar history, or cast another stone toward an unknown and unhallowed sepulcher, as the Jews cast a stone against Absalom's tomb to-day. I have a message for Pilate, and I pray God I do not come too late, for He who went to trial in Jerusalem faces His trial and condemnation in a thousand prætoriums in this great metropolis. Pilate's wife sent him her message, "See thou have nothing to do with this just man. I have suffered many things in a dream because of him." Many a man would have been infinitely more a man if he had followed his wife's advice in the day when truth and virtue were on trial. But the stylus of Claudia Procula pricked but lightly on his heart and the daggers of Cæsar cut deep into the wax.

We have noted how Pilate shirked his responsibility. He is arbiter and judge. He makes weak attempts to evade his duty. He sends the victim to Herod, but that wily fox will not interfere. He seeks to make the Jews take Jesus in place of Barabbas. And then comes the theatrical washing of his hands. Where is the vaunted Roman justice? He knew that for envy they had delivered Him. I beg you not to forget that, while you are inclined to sympathize with Pilate, all his attempts toward justice were useless, fruitless, and, therefore, valueless attempts. Whatever he wanted to do does not change the fact as to what he really did. The bitter ending of it all is that the one man who might have saved Him, did not, and so Jesus was crucified under Pontius Pilate.

He was afraid to do his duty; ashamed to stand for righteousness; and, waiving out of his court the great questions of truth and morality and religion, which are the bases of character and conduct, he declares he is innocent, but at the same time he scourges and and delivers Him to be crucified; treats Him as guiltless, but condemns Him. This is the charge and challenge which I bring against Pilate to-day.

He is indifferent to the only questions that are of real value. What is truth? It is everything. The greatest truth is that which relates to a man and his God. A magazine has recently published a flippant article on "Religious Unrest." It has the note and flavor of autobiography. The point of it all is that there is no religious unrest because nobody cares anything about religious matters. Religious unrest? "Why," he says, "I and my friend go to bed Saturday night and we sleep late on Sunday morning. We don't go down to breakfast until eleven o'clock and then we stroll down the street. Religious unrest! We have none of it. We sleep." That is the attitude of this community and city in a larger degree than I wish it were. But can a man waive God and conscience out of his chamber and lie down to pleasant dreams? Can he turn eternity out of court? Shall a man masquerade to his coffin in the cap and bells of a fool? Our men and women are forgetting God and act as if they thought they were gaining something thereby, but you may be sure the experience of the psalmist will be theirs at last, when he cries out, "I remembered God and was troubled." Some day the Nazarene will face you, and some day you will cry out with Cain, "My condemnation is greater than I can bear."

It is not good form to be interested in good things. Meanwhile business is suffering, for people can not trust one another. The home is broken up, for there are no great principles of virtue to appeal to. Children are going to the bad because parents send them out into life prayerless and Godless. Men put their money into selfish comforts, and into some humanitarian enterprises of culture and art, but neglect that which is the foundation of every good interest of humanity. A Jewish Rabbi said to me recently that he could get his people to contribute to the hospital, but not to the synagog. What happened to the men who turned against Jesus? Judas, who betrayed Him, committed suicide; and we have seen that that was also the end of Pilate. Most of the Jews who condemned Jesus were crucified during the siege of Titus and in the awful cataclysm that befell Jerusalem. Almost every one who had any hand in the condemnation of the Nazarene went either to the cross or to death by his own hand. And hear me when I say that it will not fare any better in the streets of New York with the men and women who take the place of Pontius Pilate and crucify their Lord afresh. I do not mean that they will die by their own hand, or come to a wooden cross. There is a crucifixion infinitely worse than to be stretched on a cross-arm, and that is to have the thundering accusation in your own soul day by day, "Thou didst it! Thou didst it!"

The second charge I make against Pilate is that he will not defend what he knows to be true. He dallies; he compromises; thrown like a shuttle-cock between his conscience and his fears. He must come out into the open. If God be God, he must say so, and live so. A wicked man may sometimes be strong, but a weak man can be trusted nowhere. It is not enough for Pilate to sneer at the Jews. It is not enough for him to say, "I find no fault in him." If there is no fault in Him, he must die sooner than see Him suffer. Weakly he cries, "What shall I do with Jesus?" Four several times he leads Him into the prætorium to question Him, hoping that something may happen in His behalf, but helplessly leads Him out at last that the Jews may work on Him their will. What a comment it is that men in our time will not stand for the things which they know to be right. In our own community we have made a partial canvas from 110th to 134th Street. In the blocks already visited there are 56,000 people. A little over 27,000 are Hebrews, and out of that number eighty per cent. are without a synagog. Of the Protestants, 31½ per cent. have no affiliation with the church. They are much in the condition of Pilate. They are practically saying, "I do not wish to stand by the Church; it will cost me something, in time and substance and service. I can easily hide in a great city and no one will know about it." The article in the magazine to which I referred, said, in substance, "If you wish to do as you like, go to New York. You can not do that in the country village, for everybody knows you, but here no one need to know anything about you. You can walk up and down the street day after day and no one will disturb you. If you do not wish to see any of your old friends you don't need to." So why should I go to church, and why should I take up its burdens? It will cost me a little money; cost me a little devotion. If I keep out of it I will not need to assume responsibility—as if responsibility hinged on the putting of a name on the church book, instead of in the nature of things. It is there that the responsibility rests. You must pay your grocer or he will not trust you long. You must pay your tailor or you can not get another suit. The only one whom you can cheat with impunity is God. Him you can rule out of court. For Him you need take no responsibility, nor pay a dollar. You can stack up your thousands and your hundreds of thousands, and there will be no bolt of lightning out of the clear heavens to strike you down; there will be no one standing at the door to carry out your body as they took out the body of Ananias and Sapphira. So men think that they can cheat God and prosper. But you may be sure, you can not do it. As true as God is God, and as true as burdens rest heavily upon those who transgress His law, so any man who plays the part of Pilate will be overwhelmed with Pilate's troubles.

"Him, therefore, he delivered." Why? Because he wanted to keep friends with the Jews and to be in good favor at Rome. Pilate in New York, therefore, does not go to church and therefore does not accept his great duty and responsibility.

I have one more message for Pilate—it is for the Pilate who would cleanse his soul by the washing of his hands. That was a dramatic, theatrical exhibition, and I have no doubt that for a moment it pleased the humor of Pilate, and the heart of his wife, but the more he thought about it the more the water that ran down into the golden bowl seemed black as ink. Not all the oceans can wash a hand like that, nor all the perfumes of Araby make it clean and sweet. Our hands are too soft to wield a Roman scourge; we would not drive a nail into the palm of His outstretched hand; but, nevertheless, in hearts that beat under silk and satin and laces the old struggle still goes on, and Jesus therefore is led away to be crucified, while people ask to escape the responsibility of their own act.

Queen Elizabeth could not quite bring herself to execute her sister Mary. She wished to be free from danger on her account without having to share in the awful details of her taking-off. So, you will remember, she gave the authority for the deed, but desired to know nothing about its execution. When it was all over she profest great grief, and put out of office the man who did her bidding; but history will ever hold Elizabeth responsible for the death of Mary Queen of Scots.

That you were surrounded with experiences which made it difficult or dangerous to stand for Christ will not avail for the Pilate of to-day any more than for Pontius. O Pilate! the fateful hour has come. There are longings for the truth. You can not quite condemn your soul to crawl among the lizards where Cæsar's name is writ. You do not wish to condemn the King of kings. You do find no fault in Him. It were better a thousand times to go to the cross with Him if necessary; better a thousand times to be the thief on the cross than Pilate in the pretorium. What we have done for our time may be forgotten and all our toil will one day be level with the dust, but we shall face Him who stands to-day in our pretorium and who will be the judge. Pilate lost his good conscience and lost also Cæsar's favor and his own life, and the trade you make will be no better. "He that would save his life shall lose it, but he that would lose his life for my sake shall find it." Pilate, be wise; be brave; be true. You can not avoid making the decision, and if you do not stand by the Christ with open confession you will find yourself at last, little as you desire it, standing with Pilate. He released Barabbas, but Jesus he scourged and delivered to be crucified. There is only one question in this world that is worth settling and that is the question of the soul. There is only one power that can settle it and that is the power of the life and sacrifice of Jesus, the Son of God, who went to His death rather than to deny His Messiahship. Humanly speaking, He might have saved Himself if He would only have said to the Jews that He repudiated His divinity; He might have saved Himself before Rome if He had only made clear that there was nothing in His life that militated against Cæsar's authority; but He stood squarely up and maintained Himself. If He was indeed the Son of God, O Pilate! how will it fare if you crucify Him afresh and put Him to open shame? I appeal to you, Pilate; you have one more chance. God help you that you may settle this question here in your pretorium and take the hand of the Nazarene and lead Him out before the world, hailing Him as King of Truth and Lord of all.

TRUTH AND CHARITY

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IN his thinly disguised autobiography Mr. Edmund Gosse tells us that his father once took him to a Mildmay Conference, where he heard one of the speakers say:

> At this very moment there is proceeding unreproved a blasphemous celebration of the birth of Shakespeare, a lost soul now suffering for his sins in hell.

Rigorously orthodox, of the narrowest type of mid-Victorian evangelicalism tho he was, the father found this too much for his Christian charity, and after the meeting he exprest his disapproval to the lad he was endeavoring to bring up in his own way of thinking. He explained:

> "Brother So-and-so was not, in my judgment, justified in saying what he did. The uncovenanted mercies of God are not revealed to us. . . ." And he added, "We can not know that Shakespeare did not accept the atonement of Christ in simple faith before he came to die."

Compare this incident with the scene in Galilee when word was brought to Christ that His mother and His brethren were seeking for Him, and He answered, looking round on the assembled multitude, "Behold my mother and my brethren! For whosoever shall do the will of God, the same is my brother, and sister, and mother"; or with that in the parable where the King says, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungered, and ye gave me meat," even tho they were heathen and knew not what they were doing. When Paul says, "If any man have not the spirit of Christ, he is none of his," it is not the logical obverse to turn the phrase round so as to say, "If any man have the spirit of Christ, he is one of His." Whately would have detected a fallacy in the implied syllogism, as tho one were to argue that, because without air a man can not live, therefore with air he can not die. Still, waiving the logic, is it to be supposed that any one who breathes the very spirit of Christ, whatever creed he professes, whether he be in any church or in no church, will be among those to hear the dreadful sentence, "Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels"? We can not think of any Christlike soul being thrust into the outer darkness. And when we turn to the other aspect of the case and consider the positive Christian graces, we have Paul, the champion of faith, declaring, "If I have all faith, so as to remove mountains, and have not charity, I am nothing," and "But now abideth faith, hope, charity, these three; and the greatest of these is charity."

Consider the course of Church history in the light of these ideas. During most past ages, whenever the Church has been zealous, she has displayed zeal for truth. Truth, not charity, has been the jewel most jealously guarded in her casket. Whole libraries have been written in exposition of truth; fierce controversies have raged in her defense; thunderbolts of anathema have been hurled at her opponents; the dungeon, the rack, the stake have been used to silence and mangle and murder her detractors. At that disgraceful council in Ephesus which Leo the Great justly named "the synod of brigands," the assembled fathers raged against the heretic, Nestorius, crying, "Tear him, tear him. He has divided"—that is to say, divided the human from the divine nature of Christ, the peculiarity of Nestorianism—"he has divided, let him be divided. Tear him in pieces." Then it is said, in the fury of the *odium theologicum*, the patriarch of Alexandria knocked down the patriarch of Constantinople and jumped on him. Now there is reason in all this on the assumption that salvation is by orthodoxy. It is merciful, perhaps it is just, that one man should suffer even the torment of fagot fire on earth for an hour, if that will prevent him from consigning hundreds to the infinitely more agonizing torment of hell fire for all eternity. Yet this was the assumption underlying the *auto da fé*. On the other hand, latitudinarianism has always been contemporary with languor in the Church.

Shall we now contemplate a different course? Instead of champions of faith, belted knights in shining armor galloping into the fray with couched spear, shall we call up an army of charity, an army consisting wholly of the Red Cross order, bound to help and heal, to serve and love? Shall we abandon the defense of truth, seeing that this has issued in the most hideously un-Christian actions, and with it even the quest of truth, since what is not worth keeping is not worth finding? And shall we entirely reorganize the forces of the Church on the new basis of charity, an absolute novelty in Christian history, and yet seeming so much nearer the spirit of Christ than the old foundation of blood and tears and shame? The prospect is very inviting. If we accept it, all controversy ceases. We have simply to carry out the aged John's final advice, "Little children, love one another," and the millennium is here.

I have only to suggest this proposal for you to see that it is not so simple as, looking on the surface of it, we might suppose it to be. A wider, more comprehensive, and at the same time closer consideration of the New Testament will bid us pause before we rest satisfied with this seeming short cut to Utopia. Turning to the example of Christ Himself, we find that He was not content simply to breathe the spirit of love and then to vanish, having completed His mission by thus creating an atmosphere. Even if an atmosphere was to be the ultimate product of His work He knew that it could not be evolved so easily. Jesus preached; He also taught, which was more; and His teaching was concerned with truth—not formulated dogmas, not systematic theology; still truth, ideas about facts of God and life, to be comprehended and received. His most intimate friend, summing up the total meaning of His appearance and giving his complete and final impression of the Master, said that He was "full of grace and truth." He put grace first, it is true. Love is at the root, and love, too, is the flower and fruit; but with it is joined truth. The gospel that declares this represents Jesus as saying, "I am the light of the world," and again, "I am the way, the truth, and the life," and the only person in it who makes light of truth is Pilate, the one man ultimately responsible for the crucifixion of Christ.

Truth, then, has its place. What is that place? Here I would say first, the sphere of truth belongs not to judgment, but to discipline. Souls are not to be judged by knowledge of truth; they are to be judged by conduct. Not creed, but conduct is the determinant at the bar of judgment. In the Egyptian monuments which represent the future judgments the soul is set in the scales and weighed against truth; but that truth is not a creed: it is the norm of right conduct. Who would venture to deny a place at the right hand to the amiable Channing, to the saintly, philosophic Martineau? I recently met a Quakeress from New England, who was an intimate friend of the Emerson family, and she told me that whenever Emerson came into a room he seemed to diffuse an atmosphere of love over the whole circle gathered there. Dare anybody say that a man with such a spirit should be cast into the outer darkness because he did not subscribe to the evangelical creed? To utter such a judgment would be preposterous. Worse, it would be unchristian. Are we, then, to rush to the conclusion that recitation of Channing's "Discourses" or Martineau's "Endeavors after the Christian Life," a reading of Emerson's "Essays," will be adequate Christian preaching? That does not follow; for when we speak of preaching we are not concerned with judgment; we are occupied with instruction, education, discipline. For this reason the minister's test can not be the same as the Church-member's test, nor even the Church-member's test the same as that of the ultimate judgment. There is much confusion in people's minds for want of discrimination on this point. With all their perversity the Church fathers were more sensible in this matter than some of us may have observed. They did not impose their creeds on the laity.

I would draw a sharp distinction between what is required of a private Christian and what is to be expected in a minister with regard to knowledge and conviction of Christian truth. I would recognize as at heart a Christian anybody who breathed the spirit of Christ; but I would not call anybody to be a teacher of Christianity who did not confess the truth of Christ. You will ask, What is the test of the truth of Christ? I reply, every man must judge for himself. Every teacher must judge for himself. I would seal no man's lips. I believe in Jeremy Taylor's "Liberty of Prophesying." Let every man who believes he has a message speak out the thing that is in him. *Magna est veritas, et prevalebit.* But I am now speaking of my own imagined responsibility in the matter, and when I say this I put myself in the place of anybody in a church responsible for the appointment and recognition of a Christian teacher, as in giving a man a call to the pastorate. This man is called to teach. I must believe that he will teach what I believe to be truth, or I can not take upon me to appoint him to that function. I may be mistaken. He may be right and I wrong. But I can only act according to the light I enjoy; and therefore, as, if I were the member of a hospital committee, I would not vote for the appointment of an anti-vaccinator on the staff, so as a Church-member I would not vote for the appointment as minister of a Scriptural literalist, a hyper-Calvinist, a ritualist, or a Unitarian. I would leave such men perfectly free to propagate their several views as they might find opportunities for doing so; I would not anathematize them. If I saw that they showed the spirit of Christ and were doing the will of God I would honor them as Christ's people. In any case I would not judge them, for judgment is not my function. "Judge not that ye be not judged" is the rule to be obeyed here—that is to say, in regard to personal appraisement, condemnation, or acquittal. But, on the other hand, I could not help in appointing men to be teachers of what I regarded as errors. This is what I mean by the difference of standard for the Church-member, or personal Christian, and that for the recognized and deliberately appointed teacher.

This position, however, can be justified only if we go further. It implies that there is great importance in truth. While conduct rather than creed is to be the ultimate test of judgment, still truth has to be seriously considered if teaching—the matter of which is and must be truth—is of any account.

Seeing that charity is the supreme requisite, what is the function of truth in religion? Jesus sums up all Christian duty in two Jewish requirements, love to God and love to our neighbor. What more, then, can be needed?

More is implied when we speak of this as Christian duty, when we think of it as coming from Christ. Otherwise Christianity would be nothing more than renovated Judaism. But that it is something more all history demonstrates. The Church is not the synagog—not even the synagog at its best. "The law came by Moses"—that is Judaism. "Grace and truth came by Jesus Christ"—that is Christianity.

Even the two primary commandments imply ideas of truth. We can not love God unless we have an idea of God; we can not love our neighbor unless we understand whom we are to reckon as such. Jesus enlarged our knowledge on both points, in His revelation of God and in His extension of neighborliness beyond racial and creedal limits: God is our Father, the Samaritan is our neighbor. Here are two virtually new thoughts, two Christian truths, and they are involved in Christ's use of the old commandments. It is the same with the deeper meaning He read into the ten commandments, on nearly every one of which He commented, directly or indirectly, giving to all of them new, deeper, more spiritual, more far-reaching meaning. Such teaching is a declaration of truth; and such a declaration of truth is of the essence of Christianity. Therefore truth is requisite in order that charity may have her perfect scope and range of action.

But we must go much further than this. The purpose of the gospel of Christ is not simply to publish a new edition of law; it is to generate a new life. That spirit of Christ which you may take as the spirit of love—if you take love in its largest sense as love to God and man—needs to be engendered. How is the miracle of regeneration to be brought about in hard, cold, selfish human lives?

In the first place, the actual condition of the world calls for consideration. There never was a time when social injustice, wrong, and misery were more keenly appreciated or more persistently set before our eyes than to-day. This is only right, and it is the first step toward social amelioration. We are being forced to see that the grievous wretchedness of vast masses of people in a rich and prosperous country is not in accordance with God's will, and that a placid permission of it by a Christian State is flagrantly anti-christian. It is now being made abundantly evident that the Church must face the social problem; first understand it, then deal with it. We see the bulk of the industrial classes alienated from the Church largely because pious platitudes about good will to men and a gospel preached to the poor read like proclamations of hypocrisy when they are uttered by affluent, luxurious persons who have taken good care to feather their own nests, but who do not lift a finger to rectify the wrongs of their helpless neighbors. These facts must be faced. The truth about them must be known. Charity must not be an excuse for injustice, nor benevolence a substitute for equity. But when I have said this I have not ended what has to be stated as to the actual condition of the world. Social conditions do not cover the whole of life. We have still to consider the individual and the moral. I very much fear that this unpopular branch of inquiry is being neglected in the present day. After all, there are abysmal deeps of personality where each soul cherishes its own unutterable secret. But when we do turn aside for a moment from this rush of life, and perhaps in the silent watches of a sleepless night peer down into the chasms and caverns of our own beings, we may be startled with strange sights; then if the slumbrous ideas we there discover are roused and begin to stir uneasily we may realize ghastly possibilities, or, on the other hand, most hopeful surprizes. Here, then, is a region of truth that must not be veiled by charity—the truth of self-knowledge. Let me put it another way. It is the plain duty of the preacher to rouse this self-knowledge even if it leads to self-loathing, if there is to be any hope of self-improvement. Yet we hear little to-day about sin in the tone that brings a man to his knees with humiliation and contrition. There are even those among us who describe this process as morbid and mischievous, a conjuring up of nightmare horrors that the wholesome light of day should dissipate. Now I would deprecate all sensationalism, all exaggeration, all straining at effect in this matter. The first effect can only be sickly emotionalism and the final result must be a hardening of conscience. Let us be sober in dealing with souls. I also admit that all along the Church has been largely on the wrong lines in the treatment of sin. It has breathed the close atmosphere of the cell rather than the free air of the market-place. Its mortal sins are monks' sins. The consequence is that while a morbid attention has been fixt on disgusting outbreaks of the flesh, the common sins which Jesus most denounced have been lightly treated. Here we need a rectification of our standards. Mammon-worship, covetousness, which is idolatry, and all self-seeking, self-assertion, pride, and vanity should take a first place in our condemnation. Even more than this rectification is that which turns from the negative to the positive duties. The spotless saint, one who never contracted the faintest actual defilement, would be cast into outer darkness by Christ as an unprofitable servant if he had not been doing his part to serve his day and generation. If we follow our Lord's teaching in this matter we shall chiefly accentuate the sins of negligence—idleness, cowardice, lack of sympathy, reluctance to sacrifice and serve for the good of our fellows. These are the sins He most condemns. It was for these sins that the heavy judgment of the parables of the virgins, the talents, and the sheep and goats was passed.

But there is another side to this truth about the world and life. If God had not considered the world worth saving Christ would not have come to save it. The lost sheep is still a sheep, the lost coin bears Cæsar's image and superscription, the prodigal son *is* a son. Truth of human nature, possibility, hope, and destiny is as vital as truth of human sin and ruin. It is to a savable world that the gospel of salvation has come.

When we come to the living seed or contemplate the great harvest, or when we handle the lever that is to uplift the fallen, we approach the vital truth of our message. I venture to say that this truth has never been more pointedly summed up than in the language of Paul when he declared his one certain essential gospel to be the declaration of Christ crucified. This remark is so hackneyed that I almost despair of giving it any meaning. But suffer me to make the attempt.

We start with Henry Drummond's position that "Love is the greatest thing in the world." Love includes righteousness, for an iniquitous love would be a false love. Love includes holiness, for an impure love is misnamed love. It may be ἔρως; it can not be ἀγάπη. But now the question comes, How is this pure and holy love, the charity of the Corinthian code, to be obtained? It is the crown and flower of all the graces; then it must flow from the source of all grace.

John declares that "We love Him because He first loved us." The same idea is repeatedly recurrent in Paul's epistles. But how do we know that fact of Christ? Evidently the great truth was borne in upon the latter apostle when reflecting on what Christ had done for him in meeting him while yet a persecutor and rescuing him to a high and privileged vocation. He could never overestimate the amazing graciousness of that supreme act of mercy. John approached the same truth from another point of view. It is this most intimate friend of Jesus who gives us the greatest, simplest, most fundamental, most far-reaching, most familiar truth in Christian theology—the truth that God is love. How did he know it? It is often said that John was a mystic. But he did not arrive at a perception of this central diamond in the whole crown of revelation by brooding over the mystery of divinity in the dim depths of his own consciousness, as the monks of Mount Athos are said to perceive the inner light. His knowledge was external and historical in its origin. It came from his intimate friendship with Jesus. He recorded his Master's words pointing to that fact: "He that hath seen me hath seen the Father also." He looked into the heart of Jesus, and there he saw his vision of God. We of to-day can have no higher conception of God than the heart of Jesus.

But that heart was a broken heart. The cross was haunting the footsteps of Jesus from the first, tho the critics may be right in holding that He did not directly perceive it during the sunny Galilean ministry of the first year. It is here above all else that God commends His love to us, as Paul says. All Christian history is against you if you think that you can succeed in moving the world with the Father's love apart from the cross of Christ. As it is in Christ that we see God, so it is in the cross that we see the love of God. Now the breakdown of the old theories of the atonement has been followed by an obscuration of that great truth that was so vital to Paul and Luther and Wesley. Is our establishment of a satisfactory theory essential to our hearty appreciation of the great truth? Suppose we take only the simplest of all explanations, the purely historical explanation offered by our Lord's imagery of the Good Shepherd. The hireling flees when the wolf approaches; the Good Shepherd does not flee; He faces the ravenous beast, tho at the cost of His own life. That is an illustration of the exact historical situation. The under shepherds fled; the first of them denied his Master; but the Good Shepherd, Christ, who had set His face stedfastly to go up to Jerusalem, faced Caiaphas and the howling mob with calm determination to carry His mission through to the end, and so took up His cross and finally died on it. I believe that there is richer and deeper truth in the cross of Christ than that. The cross is an extreme act of obedience and so the most perfect sacrifice that Christ as our representative could offer to God on our behalf and in the benefits of which we share when we are assimilated to His spirit and so are inwardly crucified with Him.

THE ETERNAL SOCIETY

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And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. —Rev. 5 : 13.

Recent writers on evolution have confest that, so far, at least, as the human race is concerned, physical development has ceased and has been succeeded by moral development. This is a confession that the final thing in creation, so far as we now know it, is spiritual and that the completion of creation is a spiritual society, for morality consists in the feeling, thought, and action of a moral being in relation to other beings.

The writers of the New Testament laid the emphasis of their teaching on eternal life and a heavenly society. Jesus affirmed that He would give to the believing man eternal life; and the apostles affirmed that such as possess the life which Jesus gives would constitute a family of God, a heavenly kingdom, an enduring society. What they thus taught is naturally the completion of what both science and philosophy, at least, suggest.

Modern science proposes the condition of eternal life. "Perfect correspondence with an eternal environment would be perfect and eternal life." Modern philosophy postulates the quality of being which merits eternal life, "That which has once originated will endure forever as soon as it possesses an unalterable value for the coherent system of the world." Modern poetry speaks in hope of

"One far off divine event,
To which the whole creation moves."

The eternal life whose condition science sees, whose possibility philosophy postulates, and whose perfection poetry portrays is clearly taught in the gospel. To know God is eternal life. To do the will of God is to abide forever. To be like God is to be complete in feeling and in felicity.

The gospel teaches three things concerning eternal life which coincide with what science teaches concerning the laws of life. These are that eternal life is a gift; that it is conditioned upon acceptance of it or fulfilment of the condition; and that it is completed by communion which is correspondence with the proper environment.

Eternal life is the gift of God. In this it accords with all life. No living thing creates itself and no created thing sustains itself. Life, in the vegetable kingdom, seems to spring spontaneously from the soil, but all scientific research confirms the fact of some antecedent, life-giving power as its source. Even where life is a latent possibility—as in a seed—some quickening power—like rain and sunshine—must touch the germ or life will never appear. The same is true of higher forms of life. So far as we can see, the potential mind in a child must have something without itself to act upon it as well as something to act upon or mental power can never develop. In the kingdom of the spirit, love is only a latent possibility until the heart is touched by some other living personality toward whom love may go forth or the heart will remain loveless. It is in accordance with this law, that the life of the soul which finds expression in faith and love and communion with God is conditioned upon the life-giving power of a spirit above itself. Science suggests and the Scriptures affirm such a condition of eternal life.

Eternal life, in the second place, is conditioned upon the voluntary acceptance of it. This reception is called faith. This is where human responsibility comes in and where destiny is determined by individual choice. The first condition is that of divine sovereignty in that God might act or not act in giving life. The second is the sphere of human freedom wherein the will of man finds place. If a grain of corn could and should resist sunlight there would be no plant. If a mind could and should refuse all action upon itself from without there would be no mental completeness but only inanity. If a heart could and should close itself against every touch of loving hearts there would be no birth of love and no loveliness. In all such cases, life would be only a potential thing whose possibility of being would soon pass away and be lost forever. Science suggests and the Scriptures affirm the conditioned nature of eternal life.

Eternal life, in the third place, is made perfect by communion with loving hearts and with the loving God. No life of plant or beast or man is completed to the limit of its possibilities except by correspondence with the source of support within which it lives. The plant must have sunshine; the beast must have food; and the man must have other minds and hearts if life is to be complete. Science suggests communion with an eternal life as the condition of eternal living and the Scriptures affirm this condition.

"Every one that loveth is begotten of God and knoweth God." How scientific this is. Every one that loveth has been begotten of God, that is, has been touched by Him and quickened into life by Him. Every one that loveth knoweth God, that is, has responded to God, in the communion of faith and feeling. And he who thus knows God has eternal life. This communion with God carries with it communion with men; for by the divine law he who loves God must love his brother also. So then eternal life is the gift of God; it is conditioned on faith which is voluntary reception; it is completed by communion.

The fact that eternal life is conditioned does not necessarily limit its universality; but the fact of complying or not complying with its conditions does limit its universality. If all men comply with the conditions, all men shall have eternal life. If some men only comply with the conditions, then only some men will have eternal life. This is clear, concise, scientific, and scriptural. In answer to the question, Who shall constitute the eternal society? the scientific, philosophic, and scriptural answer is, All who by personal choice fulfil the conditions of eternal life.

Sometimes men have made other things the condition of eternal life and there has been confusion. Sometimes men have made an arbitrary divine decree the determining factor in salvation and have said that some men are saved because God chose to save them by irresistible grace and that some men are lost because God chose to pass them by in order to show in them His justice and wrath. Sometimes men have made salvation to depend upon an indispensable sacrament and have consigned unbaptized infants who die and all others who have not received the saving sacrament to perdition. Sometimes men have conditioned salvation on knowledge of the truth contained in the Scriptures and on an intellectual conception of the historic Jesus and have assigned to eternal misery all who have lived without this knowledge and all whose intellectual conception of Jesus did not coincide with their philosophy of His person and work. Men have made death to be the dividing line between hope and hopelessness. Sometimes they have said that all who die in infancy are saved and to such death is the line beyond which only hope lies. They have said that all who have passed the period of infancy and have died without positive faith have passed beyond the possibility of saving grace and to such death is the line beyond which lies only hopelessness. This practically makes physical death the determining factor in the destiny of many.

To a sane mind which sees without prejudice such arbitrary conditions of salvation seem lacking in love, reason, equity, and justice. God's sovereignty in nature and in grace is not questioned and His decrees are not denied; but God's election in grace must correspond to His selection in nature, in which individual affinity finds place and in which the fittest which has fulfilled the conditions of life survives. Personal response in choice to the grace of God is continually affirmed in the Scriptures as the condition of personal salvation. The sacraments are serviceable as symbols of salvation, but it is the state of the soul which is worthy to receive the symbol and not the symbol itself which is essential to salvation. Knowledge of divine truth is helpful to salvation, but it is the truth-loving heart and the teachable mind open to light and truth as revealed, and not a certain amount of historic truth, which is essential to salvation. Jesus says every one who is of the truth cometh to the light and heareth His voice. Physical death can not be the decisive moment, for that would be to make conditions and not personal choice the deciding factor for such as die in infancy and would break the spiritual laws which prevail in time for all who have passed beyond infancy. Personal choice and positive moral movement in faith and righteousness or in unbelief and unrighteousness determine destiny. God is a sovereign Father ruling in wisdom pervaded by love for the good of His creatures and His children, and the conditions of His grace and salvation must be equitable for all men. Therefore, while we would not be wise beyond what is revealed, we would be wise within the limits of the revelation.

What then is the answer to the question, Who shall compose the heavenly and eternal society? Paul, answering this question in terms of natural theology and natural law in the sphere of things of the spirit, says: The heavenly society is composed of all "who by patient continuance in well-doing seek for glory and honor and incorruption," for to them God gives eternal life. Jesus, answering this question in terms of the inward and heart life of man expr est in deeds, says: The heavenly society shall welcome and contain all who have a divinely loving heart and who express that love by sharing food with the hungry, raiment with the naked, sympathy with the suffering, and strength with the weak. Jesus, answering this question in terms of knowledge, which, according to the Hebrew conception, is knowledge of communion and experience, says: "This is life eternal, to know the only true God and Jesus Christ whom he has sent." The author of the Epistle to the Hebrews, answering this question in terms of spiritual law, says: Jesus became the author of eternal salvation to all them who obey Him.

These answers give a basis of salvation issuing in eternal life broad enough for all men. All who bow before the majesty of holiness, however revealed; all who believe and trust and obey the truth, however made known; all who in love live in sympathy with others; all who live not for themselves but for God, shall have part in that perfect and permanent society. All who comply with these conditions will recognize Jesus as Savior and Lord if they have not already seen Him; they are the brethren of Jesus, for they share His spirit; they are the children of God, for they bear the likeness of His Son; they are members of the divine family, for they live in love; they are heirs of the heavenly kingdom; they shall dwell forever with God. The eternal society, according to the apocalyptic vision, includes "A great multitude which no man can number, of all nations and kindreds and people and tongues." The song of salvation is sung by men "of every kindred and tongue and people and nation."

These eternal things are not seen by science; they are apprehended by faith. It is written: "Things which eye saw not and ear heard not, and which entered not into the heart of man—whatsoever things God hath prepared for them that love him—unto us God revealed them through the Spirit." But the revelation is of fact, not of form. The form can not now be known. An unhatched eagle has eyes and wings and perfect adaptations for the world of air and light which lie without its shell; but it would be impossible, even if the eagle had intelligence, to describe to it the world into which it will pass when its shell is broken and it is set free. A man may, in like manner, have perfect adaptation for the world of things eternal, but under the limitation of time and sense it is impossible to reveal to his intelligence the form of the future life and of the eternal world. That form will be the perfect and unfading flower of humanity; that world will be the beautiful consummation of all that God's creative imagination has conceived. The revelation given to men in the Scriptures is made under the form of things now visible and is described in terms which are intelligible to the heart.

The future and eternal life is essentially a life of the spirit. Its substance, strength, beauty, and joy belong to that part of man's nature which apprehends God and by faith and love communes with Him. The image of God, who is a spirit in essence, love in quality, truth in knowledge, and righteousness in will and act, will be complete in man and he will be like God.

The spirit, however, is embodied. In this world every spirit and form of life is clothed with a body suitable to its nature and to its activities. The soul of man shrinks from the thought of an unclothed state. Paul, discoursing of the future life, affirms the following facts: "We shall not be unclothed but clothed upon." "There are bodies terrestrial and also bodies celestial." "As we have borne the image of the earthly we shall also bear the image of the heavenly." "The body of our humiliation shall be changed that it may be conformed to the body of Christ's glory." The body, now, is the instrument by which the soul receives impressions from without and by which it expresses the power, thought, and will that dwell within. The body of the future and eternal life will be the beautiful and fitting instrument of the soul's indwelling and service. The body will be pure, incorruptible, perfect, and immortal.

The place in which the eternal society will dwell is described under definite forms. Peter says: "According to the promise, we look for new heavens and a new earth wherein dwelleth righteousness." He adds that the "inheritance is incorruptible and undefiled and fadeth not away." This teaches that everything which pertains to disease, to decay, to corruption, and to dissolution will have no place. Nature, if we may call heaven nature, will be pure, like light; incorruptible, like a diamond; beautiful, like gold; pleasing, like crystal streams; and durable, like God Himself.

The social structure of the society is set forth under familiar terms which speak to the heart. The society constitutes a holy city. This figure suggests the most complete form of society now known to men. In a city, architecture, art, music, intelligence, social intercourse and social pleasure, mutual ministry and worship are most perfect so far as they exist on earth. An eternal city must contain everything which gives expression to the imagination, thought, and power of men, and it must, likewise, contain everything with which the mind and heart of man are delighted and satisfied.

Again, heaven is described as a father's house. Jesus uses this word for the place prepared for His people. A father's house is a place where one is loved for his own sake and not for what he can do. A father's house is a place where every want is anticipated, every hunger satisfied, every pain removed, every sorrow soothed, and every joy increased. So we are told God, the eternal Father, will wipe away every tear, neither shall there be mourning, nor crying, nor pain, and death shall be no more; for these things belong to a preparatory and transient state and they shall pass away. The heart will dwell forever in an eternal home.

Again, the society is called the family of God. A family is the most complete form of society so far as purest love and deepest interest and sweetest communion and completest ministry are concerned. The term family suggests the mutual love, sympathy, service, and joy of the heavenly home.

Three terms are used to suggest the activities and the employments of the heavenly society. These suggest the spirit and scope of employment rather than its exact form. It is written. They worship; they sing; they reign. These three things are very suggestive and very comprehensive. Worship, in its widest scope, is the vision, knowledge, appreciation, and praise of that which is holy, true, beautiful, loving, and good. No one can enjoy nature in its forms and forces and beauty without the spirit which sees and worships nature. No one can enjoy God without the pure heart and reverent mind which worships. No one ever can enjoy either God or His universe without the clear vision, the pure heart, the reverent mind, and the holy will which worships and adores. Worship, therefore, suggests the vision and the knowledge of God which is the purest enjoyment and the truest knowledge possible.

Again, it is said, they sing. Song is the joyous and harmonious expression of the deepest feelings and the most perfect delight. Song is a joy to him who sings and a pleasure to him who hears. Song, therefore, expresses the joyous, easy, and harmonious expression of the full and overflowing life of them who constitute the eternal society.

Again, it is said, they reign. Reigning is ruling in masterful power. One of the greatest enjoyments now is the control of great forces which do man's will. Mastery is joy. To rule is to have glory. Reigning, therefore, suggests the superiority of men over nature and their masterful control of such things as they may use. It expresses, also, the splendid strength which will be exprest in their ministry. What they do will be done in a masterful way without weakness or weariness or failure. What they do will satisfy the unfailing strength of their immortal life. Therefore the eternal society will be a worthy consummation and coronation of all earth's travail and of all man's trials. It will afford supreme satisfaction for all the sufferings which God and men have endured. It will be the triumph over all evil. It will be the immortal and unfading crown with which creation is glorified.

No higher and no holier consummation of the course of this world's history can be conceived than that revealed in the sacred Scriptures as issuing in the eternal society. Blest are they who in the darkness of time look up and see the gleam of the distant and heavenly light. Blest are they who amid the din of earthly noises listen and hear the voice of heavenly promises. Blest are they who, forgetting the things behind—ignorance, mistakes, sin, failure, and disappointment—press forward, in faith, toward the glorious prize. The promise of salvation, victory, and reward remains sure to every believing, purposeful, and earnest man who seeks the divine kingdom and who leads the life of love.

THE SUPREMACY OF CHRISTIANITY

Frederick W. Palmer, D.D., Auburn, N. Y.

He must increase, but I must decrease.—John 3 : 30.

One of the finest exhibitions of the humility of greatness! John the Baptist was great. Some one classed him among the six grandest figures the world has seen. Another placed him higher: "Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist." This great man's modesty is the more notable because he was on the high tide of popularity. Prison and death were not yet shadowing his path. Crowds had followed him. "Then went out to him Jerusalem and all Judea, and all the region about Jordan."

If there is a besetting temptation of religious leaders, it is disparagement of rival leaders. Sweetest spirits have to contend against secret envy. They are forced into competition. Their work is of the kind that makes one nervously high-strung and leaves them unstrung. If success comes it is attended by flattery and by the elation that belongs to successful speaking and mastery of men. That popular evangelists keep sweet is by the grace of God. Friends and followers feed their tendencies to jealousy. On this occasion John's followers were doing it. They came unto John and said unto him, "Rabbi, he that was with thee beyond Jordan to whom thou bearest witness, behold the same baptizeth, and all men come to him." His reply is superb.

In these words of the text we have an impressive tribute to the absolute supremacy of Jesus. Some of the most striking testimonies to him came from John the Baptist's lips--not just the familiar scene when he cries, "Behold the Lamb of God which taketh away the sin of the world." "There cometh one the latchet of whose shoes I am not worthy to unloose"; "I have baptized with water, he shall baptize with the Holy Ghost"; "He that cometh after me is preferred before me, for he was before me" (not in birth, for Christ was six months his junior); "This is the only begotten Son which is in the bosom of the Father"—such astonishing tributes are paid by this man, and the point to notice is that it is the testimony of the one man of the time and place most interested in what could regenerate humanity, almost the one man recorded of all that generation who had spiritual insight. He was indeed a prophet. He saw beneath the surface of Pharisee and scribe. How his moral energy made him the voice of conscience to the people. He was worthy to be compared to Christ. From the high level of rare purity, of heroic and stedfast character John estimated Jesus Christ, and named Him perfect, absolute, divine. This is almost always so. The loftiest intellects, the purest virtue, the noblest careers, most revere Jesus Christ. Eloquent tributes from literature, great utterances of statesmen, erratic confessions from geniuses might be marshaled in proof, but it is not necessary.

Is it not the moral greatness, the spiritual insight of the New-Testament writers, as well as their intimate acquaintance with Christ, that explains the unqualified homage they pay to their Master? Now, naturally, these apostles fell into exalting language. Paul says, "Christ shall be all and in all." Peter asks, "Lord, to whom shall we go? thou hast the words of eternal life." To John, He is "the Alpha and Omega, the first and the last." And still further, it comes about that the truest and best Christians in proportion as they attain to the highest religion are always magnifying Christ, till self sinks from sight and it is all of Christ and none of self. "He must increase; I must decrease" finds its echo in all the most competent opinions of Christ, and in the growing experience of every true child of God. You may test and gage your religion by this: how much is self decreased and Christ increased?

Look closely at the historical or personal fact that is contained in John's words. They were not just a good man's glorification of Jesus Christ. John speaks also, of course, for his own work and what he represented. That work has been a remarkable one and he represented much. It was the best of Israel's religion he stood for. It was the best bloom of the old tree of Judaism. It was the old dispensation, reaching an essentially genuine and final expression in this the last of the prophets. When he said these words he spoke for the Jewish religion, the faith of his fathers. Probably he did not realize how tremendously true his words were, but he was the only prominent individual in all the place and time who did have a true conception of how God was going to transform and develop that outgrown system by the Messiah's work; of how ceremonial was going to be subordinated to character; the temple part with its supremacy for the sake of worship in the Spirit, and laborious tithing and irksome restrictions give way to the constraints of love and the liberty of the children of God. There are sometimes great minds that discern the tendencies of an age, that grasp God's purposes. They are sent of Providence. Such was John the Baptist. How true his vision and utterance was. One may well wonder, if the Jewish people had seen as he did, how the course of history would have been changed.

Did not this prophetic word of the great Jew and forerunner of Jesus, which expresses the inevitable supremacy of Christianity, describe also the fate of all other religions that have preceded Christianity or are in any sense its competitors? Have we not here the absolute truth as to their place and destiny? Summon in imagination the representative of each in its pure and ideal form—Confucius and Zoroaster, Gotama, Light of Asia, Mohammed, Sword of God, the sages of India, and the barbaric priests of savage tribes, Seneca the Stoic, Plato the Academician—marshal them into the presence of Jesus of Nazareth, let them look open-eyed at His truths, His life, forecasting in imagination the development of mankind and the moral, spiritual, and intellectual demands that the centuries of the future would bring, its social movements, its mighty mastery of nature, its expanding intelligence, its noble dreams; and what one of them all would find any other language than this: "He must increase but we must decrease"?

And remarkable it is that in many of them there seemed to be expectations or visions of such a one as Christ. In Vergil a child from heaven was looked for who should restore the golden age and take away sin. Socrates said, "We must wait till some one comes from God to instruct us how to behave toward the divinity and toward men." Confucius predicted a new religion that would "sometime come from the West and pierce to the uttermost parts of China where ships have never gone."

"I make no secret," said Max Müller, "that true Christianity, I mean the religion of Christ, seems to me to become more and more exalted, the more we appreciate the treasures of truth hidden in the despised religions of the world." The gifted and noble free-thinking Channing gives his witness how the study of what was loftiest in Confucius, Buddha, Plato, and others, sent him to the Gospel of Christ with the more assurance. "Hand in hand these great sages brought me up to the white marble steps and the crystal baptismal font, and the bread-and-wine crowned Communion table—Aye! to the cross in the chancel of the Christian temple, and, as they laid their hands in benediction on my head they whispered, 'Here is your real home!'"

May we not say that John the Baptist has pointed us to all that God hath given to man, to all the religious truth man possest. Certainly he indicates the system which was soundest, most moral, most vital for comfort and conduct that the human race had found.

"Our little systems have their day;
They have their day and cease to be;
They are but broken lights of thee,
And thou, O Lord, art more than they."

And if John could have foreseen the history of the future, if the founders of religion and the spiritual geniuses of the race could have had unrolled before them the centuries that were to come, what else would they have beheld but the steady fulfilment of John's prophecy? For age by age, and never so rapidly as in the age in which we live the religion of Jesus Christ has expanded and conquered, and with few exceptions the other faiths have yielded and decreased.

Twelve years ago Mr. Gladstone wrote, and world events since have not invalidated his assertions:

> "The religion of Christ is for mankind the greatest of all phenomena, the greatest of all facts. It is the dominant religion of the inhabitants of this planet in at least two important respects. It commands the largest number of professing adherents. If we estimate the population of the globe at 1,400 millions (and some would state a higher figure), between 400 and 500 million of these, or one-third of the whole, are professing Christians, and at every point of the circuit the question is not one of losing ground, but of gaining it. The fallacy which accepted the vast population of China as Buddhists in the mass has been exploded, and it is plain that no other religion approaches the numerical strength of Christianity; doubtful, indeed, whether there be any that reaches one-half of it. The second of the particulars now under view is, perhaps, even more im-

portant. Christianity is the religion in the command of whose professors is lodged a proportion of power far exceeding its superiority of numbers, and this power is both moral and material. In the area of controversy it can hardly be said to have a serious antagonist. Force, secular or physical, is accumulated in the hands of Christians in a proportion absolutely overwhelming, and the accumulation of influence is not less remarkable than that of force. This is not surprizing, for all the elements of influence have their home within the Christian precinct. The art, the literature, the systematized industry, invention, and commerce—in one word, the power of the world—are almost wholly Christian. In Christendom alone there seems to lie an inexhaustible energy of world-wide expansion."

These things strengthen a Christian's courage. To all foolish or partial glorifications of ethnic religions the answer lies in the reflection that they were but preparations for the fuller glories of the religion of Jesus Christ. Not instantaneously would they vanish. Not in an instant did Judaism cease to be; the altar smoke still ascends in diminishing volume, altho the great sacrifice has once for all been offered. The lamps in Jewish shrines still burn, altho the Sun of Righteousness has arisen making their light seem dim. Till the rays of that spiritual and moral King of Day shall have penetrated heathen lands, God uses all "broken lights" to bear some witness to Himself and to light individuals to Him, altho they are not strong enough to alleviate the social gloom or make wholesome the heathen life. But with the day these old lights are destined to go out. The fulness of grace in Christ's religion, the irresistible sway of the blessed gospel over the conscience and spirit of man presages its inevitable supremacy. Whatever delays or interruptions appear to the few brief years of one lifetime, the vista of history makes them seem as but a passing shadow of a cloud, or an eddy on a majestically moving river. We would not be human if such thoughts did not strengthen our faith and revive our courage and warm our hearts.

" Jesus shall reign wherever the sun
Does his successive journeys run,
His kingdom stretch from shore to shore
Till moons shall wax and wane no more."

One message these thoughts bring to the Church with extraordinary force. It plants the foreign missionary movement on the foundations of historic soundness and justifiable hope. It is because the one word of other religions is summed up in this closing utterance of Old-Testament faith, "He must increase, but I must decrease," that the Christian missionary has the right and the expectation to win a billion devotees of Confucius, Buddha, Mohammed, to the truth as it is in Jesus. To my mind the bare quoting of a few missionary texts does not by itself furnish our commission to take Christianity to them. The Duke of Wellington's historic reply to one who thought missions did not accomplish much, "Well, we have our marching-orders," does not make much impression on a reflective mind because God's commands have reasons behind them. Missionary enterprise is no arbitrary or sentimental thing, but springs from the spirit of Christ. It is vindicated, as the last century shows, by immense and amazing results, and to-day I would say especially, it is justified by the fact which our text expresses.

The particular bearing of these considerations is to answer the question often raised by candid men who are, as it were, on the outside and not personally and deeply moved by the spirit of Christ.

They say these are great religions, having much that is noble in them, and they say well. They say we have no right to intrude on the sacred feelings and ways of other peoples, breaking their dearest ties, destroying their sentiments and traditions, and there is plausibility in this.

But the answer to all such objections is in our text. It is the answer of the logic of history, eternal right, and of the puissance of that which is inherently better, purer, nobler, fuller.

Have we a right to enter a slum with its depraved customs and life and opinions and do something for it? Have we a right to intrude on the ignorant, the debased, the enslaved, and bring him the light and force of something better?

Then we have the right, and behind it is the might of history's movement and of inescapable law, to carry the gospel to people of every other faith under the sun. "He must increase, they must decrease!"

IMMORTALITY

George R. Van De Water, D.D., New York

Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.—Ephes. 4 : 12.

There are no considerations of immortality that are finally convincing save those that rally about the person and the promise and the power of Jesus Christ. If you believe in Him, you not only admire, but adore Him. You believe both what He said of Himself and of you, that He arose from the dead and that He will raise you from the dead. His promise is proof. His word is truth. His power divine.

But before one comes to this final, supremest consideration of immortality there are other considerations both interesting and convincing. Here are some of them, to my mind the best of them:

Mind is superior to matter. Reason is a greater thing than muscular activity. Matter is indestructible. Would it not seem strange that reason should cease to be, while muscular activity should in some form be forever prolonged, that mind should die and matter forever be preserved?

Again, by whatever power, process, or volition we came here, now that we are here, we find satisfaction for desire, at least to this extent, that there are the supplies for every demand existing, whether individually possest or not. For example, somewhere in the world, there is food for the hungry, water for the thirsty, clothing for the naked, medicines for the sick, objects of beauty for the esthetic taste, air for organs of respiration, plants to consume poisonous gases of exhalation, objects upon whom to bestow the purest expressions of personal affection. Now, why should it be that the noblest desire of which man is capable, this longing for immortality, why should it be that this should fail of satisfaction? All other things we want may be possest—this one, the most desired, impossible to have? If there is a God, this would be proof that in things we want the least, He studies to please, while in this we want most His purpose it to tease. There is every reason to believe that what most reasonable and best men want the most will not be denied them.

Then, again, eternal justice is the grandest ideal of righteous government. If man can conceive such an ideal and in his government work hard to attain it, how much more God. It is anarchy when and where there is no justice. And yet in the life of many a man there is no such thing as justice. Death comes to thousands before they have had any chance to fulfil any purpose whatever in their creation. Labor often goes for naught, and the deserving fail of reward. Worse even, the wicked prosper. Vice triumphs over virtue. Gamblers thrive and the honest go hungry. Hundreds of thousands have been slain in battle, conscripted by the word of a monarch and compelled to fight in a cause both false and forlorn. With all our courts, we know that justice is not always possible, and it is an open secret that wealth can purchase delay of punishment and immunity from forfeiture of life. Moreover, there is always the possibility of permanent injury to life and reputation for which there is no redress in law or code of honor. It would seem, if wisdom has anything to do with putting a man here, it must provide that somewhere, if not in this life, then in another, there be a chance for development, for attaining the purpose of its being, for obtaining justice, for the corrective punishment of the wicked and the proper rewarding of the righteous. All these thoughts make it reasonable, I submit, to believe in immortality, while the words of Jesus Christ make a believer in Him sure of it. In other words, what we all want to be true, and so many considerations show is likely to be true, our Savior has told us is true.

But for those who do not believe in Christ, or believing Him do not believe in Him, that is, want to believe but can not quite be sure of their belief in immortality, this final consideration may be helpful. We never came into this world of our own choice. We are not responsible for being here. In such a life as a human life there must be some purpose. We arrive here helpless. Until we get a certain degree of self-possession somebody has to take care of us. The body grows, develops, reaches maturity, and then declines; not, however, until it reaches the maximum of growth and energy. The mind and soul are just as dormant at birth as the body. They know nothing until they experience something. By knowledge and by experience the mind and the soul develop.

There must be the maximum development of mind and soul, as we see there is of the body.

We have, then, this curious anomaly. One-third of a human being has opportunity for its full development, while two-thirds, the best part, are uniformly denied the chance of full attainment. The idea of immortality originates, therefore, in the very necessity of the case. Since no soul ever can, under any conceivable circumstances, achieve in mortal existence the moral and spiritual perfection which corresponds to the physical perfection easily attained, extended opportunity which means extended existence must somewhere and somehow be provided.

As a matter of fact, neither the mental nor the spiritual part of man is anything more than alertly awake when death drops the curtain. The more one knows the more he can learn. The better he is, the better he can become. The play must continue on some stage until the divine plot of human existence is developed, and the divine end of human existence is fully attained.

There are two kinds of lives with which we are made familiar. There are lives of great men, who have risen like lofty columns and rear way above the plane of ordinary monotonous existence. The greatest of them is conscious of nothing so much as the inexhaustible resources. None ever gets to the end of himself. There are grander things to be achieved than have been achieved by the sum total of human attainment. It is difficult to think of Paul, George Washington, or Gladstone as nothing but dead. You can fill a basket with apples, but not a mind with knowledge, nor a soul with love—there is always room for more, the best can be better.

But there are other lives, and they are in the majority. They have never had chance, or having had it, misused it, and wouldn't do so again, were chance again afforded. Myriads have died in infancy, in freshly budded youth, or, and this is pathetic, there are hosts of men in every rank of life who strive and struggle manfully, but have undeveloped capacity for greatness, because suppress and hindered by conditions and circumstances.

Most men and women and children in this world have reasonable right to clamor for that which in this life they will never have, namely, a fair chance and a fair show. The only thought that can make human life reasonable is the thought of God, and the only possible explanation of life's complexities is the assumption of a better and unhampered one beyond.

Another life will furnish what here has been denied; and since God, not the devil, has made us, and orders all things for our good, we conclude, providentially denied.

The purpose of a living soul not attained here must be attained hereafter. What the whole world has wanted most, a good God will not deny.

THE REMEMBRANCE OF HEROES—DECORATION DAY

The Rev. E. J. Nickerson, Rutland, Ill.

There is no royal road to renown. There is no soft couch of ease for him who would win his way to honor and fame, or gain a noble name. There is a way that is hard, a hill called "difficulty" to be met and overcome. All our blessings, in one way or another, are associated with suffering. We can not lightly rejoice in the rich inheritance that is ours to-day, for it was paid for in tears and toils and blood. Other men have labored and we have entered into their labors. There is genuine pathos in the progress of the world. Each generation has gone forward through the self-sacrifice of preceding generations.

The traveler with ardent love of beauty climbs the rough and rugged hill where his view, he thinks, will be unobstructed and complete; but he finds on ascending the first hill that another hill overshadows him; and that surmounted, behold, still another frowns upon him higher yet. It is the same with life, one difficulty overcome, another presents itself, another; and still another. It is ever Excelsior, Excelsior! We would not have it otherwise for, without difficulty, there could be no display of courage. Without temptation there is no self-discipline. Without suffering, no glory.

As Carlyle has said, "He who has battled, were it only with poverty and hard toil, will be found stronger and more expert than he who could stay at home from the battle, concealed among the provision-wagons, or even rest unwatchfully abiding by the stuff." Who does not honor the spirit of self-sacrifice? Whose heart-beats are not quickened as he reads of those who have not "counted their lives dear" unto themselves when danger and death confronted them, but answered their country's call with the declaration, "Here am I, send me!" Only the man who has answered a great call in such terms as these can fully understand their meaning. We would honor the men who heard this country's call and answered it with this ringing declaration. Theirs is the glory of self-sacrifice. Theirs is the death of heroes. Theirs is the sleep of the brave. In falling they have risen to grander heights; in dying they have won immortality.

The laurel which the passing years have placed upon the brow of the soldiers of the Civil War is the word self-sacrifice. The stepping-stones by which we mount are the lives of men patiently surrendered for the sake of truth, for the sake of the future.

Theirs not to reason why;
Theirs but to do and die.

One man steps forward, and, as another has said, "utters the decisive word in a supreme fashion, and then fades away into darkness, after having represented for a minute in the light of a flash the people of God." Self-sacrifice is at the root of all that is fairest and best among the sons of men.

Certainly there is pathos in the thought of sleeping in an unknown grave. Many of our heroic dead rest in such graves to-day. Their names are unknown, but they fought for what they believed was right, and God has given rest to their tired bodies and peace to their brave hearts. It little matters that their names are not known. Altho the grave in which they sleep has not been blest by priestly hands or priestly prayers, the blood they have shed for freedom has made their resting-place holy ground, and the God who notes the fall of every sparrow will not forget His heroes.

To-day there are two divisions of those heroes—one of the living, the other of the dead; one encamped on the shores of time, the other on the plains beyond the river. The one that has crossed over is much the larger of the two, and its ranks are daily being reenforced by accessions from the division whose tents are still dotting the earthward shore. True, there seems to fall a kind of sanctity upon the memory and upon the graves of our fallen heroes, which inclines us to emphasize more strongly the virtues of the dead than of the living. But why should we not honor those who still live as highly as those who have already fallen? The mere accident that one has gone while the other remains may not allow us to make any distinction. In the beginning one did as much as the other in giving himself to his country. During the war they dared the same, took the same chances of danger, of life, and death; therefore, the recognition of worth and heroism is as justly due to you who still survive as to your brothers who laid down their arms and their lives on the battle-field. We can reward you, my brothers, only by bestowing upon you and your families the honors you have so nobly won.

MEMORIAL-DAY PRAYER

Our Father, we rejoice before thee in a country so great that our fathers gladly died for it. We thank thee that to-day we may love our country even unto death. We hold as a good and perfect gift from thee, the sacred memories which still rule our spirits. We stand before the altar on which our fathers laid their most precious gifts and repeat our deep and solemn Amen. Thou hast put their offering to the test of time. We, who are this day rich in the fruits of their sacrifice, acknowledge the depth and wisdom of their devotion. Because of their love, stronger than death, our liberties are assured. By their suffering and death, thou hast taught us the true riches of freedom. How great is the price of it, thou hast likewise taught us, and we thank thee for the solemn lesson, how great is the cost of oppression and injustice. Help us this day to read anew the truth which thou hast repeated from age to age to all nations, that he who would love thee, must love his brother also. After the earthquake and fire and whirlwind of war, thy still small voice is speaking to us, and we call upon our souls to answer thee. Our Union, hereafter, shall be not alone in legal form, but in the deep things of the Spirit, righteousness, peace, and good-will to all thy children. Our purpose, as a people whose God is the Lord, shall not be riches and dominion and outward glory, but that thy kingdom and thy will shall be the desire and the law of our country. As we honor, this day, with fresh flowers, the graves of our beloved dead, we pray that thy Spirit within us may bud and blossom into new graces of mind and heart to meet the great new life which thou art opening before us. In His name, who so loved the world that, by the grace of God, He tasted death for every man. Amen.

SOME RECENT UTTERANCES

President Faunce recently said that when a church has found the right minister, it has solved nine-tenths of its problems. He stated that whenever the Church adopted a short pastorate, hothouse methods of culture, and sensational results, it might be stimulated, but not educated.

He advocated giving ministers the opportunity for growth, sufficient salary to enable them to buy books and periodicals, to enable them to attend conventions and to attend the summer school of some university. He advocated the Sabbatic year for pastors, allowing them one year in seven on half-pay to rest and study. He said that the highest and noblest work of the minister lay in giving standards of value to young men and women, standards of values of life that easily passed into ideals. "What are the ideals of the Church and the school, those of Napoleon or Jesus; that which crushes or that which serves; of Lincoln or of Nietzsche? Silver or gold, the Church may have none or little, but education in the art of living is ever her priceless gift."

"One of the chief obstacles in the way of reform is the good citizen who is content to be good, but who should be efficient. He is misguided often—enthusiastic along one certain line and willing to sacrifice every good reform in order to see some fantastic theory of his made a reality, but it is often impossible to make it a reality.

"Taking prohibition, for example, there are men now in Chicago, and I regret to say some of the leaders among them are preachers, who are determined to make an issue of prohibition in that city; who are willing to sacrifice the chance of real reform in every other line and direction in order to accomplish what is at present impossible. They are unreasonably visionary, and the worst of it is that they are headstrong, a standing obstacle in the way of reform." —*Prof. Graham Taylor.*

"Whenever the Church has followed her Master in sincerity and truth, she has been a teaching institution. By virtue of the exalted ideas contained in her message; because of the value that she places upon the individual; because of the attitude of Jesus toward children; because the Church purposes not merely to win men out of the world, but also to win the world as a whole to the obedience of the Christ, education is one of her primary functions.

"The call of to-day to the followers of Jesus is not to undertake a new duty, but to fulfil an old one more adequately. Emergencies are arising that can be met only by an awakened educational conscience in the churches. I say 'emergencies' advisedly, not in the heat of sudden alarm. I mean that a revival of religious education is the only means whereby certain fundamental forces can be prevented from undermining the churches, and thwarting, temporarily at least, the progress of the Christian religion in these United States."—*Prof. G. A. Coe.*

"I know a minister whose congregation held a meeting on the same night with the Democratic and Republican primaries and who, looking over his audience on that night, saw not a few men there. Rising at once, he said: 'To-night the Democratic and Republican primaries are held in this town. I see some men here this evening who have no business to be here at all. While we are singing No. 385 they will be given an opportunity to go where they belong.' That minister was simply playing his part in making the Christian spirit through the campaign for national righteousness a world force."—*Rev. Harry E. Fosdick.*

Rev. Dr. Jesse Bowman Young, of Jacksonville, Fla., recently excoriated some of the modern fiction and some of the modern plays; praising some dramas, however, by name.

"There are certain complexities in our modern life, certain sensualizing and materialistic tendencies, certain demoralizations, certain bedazzling and bedeviling agencies, which allure, blind, benumb, and otherwise imperil the life of the young in extraordinary measure. Vanity Fair is filled with more specious, bewildering, deceitful, and perilously bewitching attractions to-day than it was when Bunyan's Pilgrim passed through its own streets. The reading-matter put within the reach of the young to-day is much of it not only tainted, but rotten—only the corruption is covered up, it is gilded, veneered, decorated, bedizened.

"The stage to-day has two evident tendencies—one up and the other down."

"God was not more truly felt in Jewish history than in American; the difference is that His presence was more profoundly felt by the historian. The history of the Wyclifs, of England, instead of the Charleses, and the Jameses and the Edwards, would be a Bible, if written in that spirit. The divine spirit is as essential to history as to life. God is present as vitally to-day in the healing of the sick as He was in the years 27 and 28. The Church must make us think so; it must be the soul in society. There must be no restrictions as to membership, save that of love. It must bid farewell to dogmatism; it must yield all claim to authority; it must establish an ideal of manhood and citizenship, or it must die and should die, and something else take its place."—*Prof. Jesse H. Holmes.*

"The Church should find some way to influence the religious thought of the college students. The ascendency of the college-bred men in the activity of the future is certain. The highest grade of educational opportunity should be surrounded with the highest opportunity for religious development. Neither can object to the other's exercising the right of mutual helpfulness. The Church must realize that the pulpit is unequal to the task of educating the people, because it is neither a lecture platform nor a laboratory."—*Pres. William O. Thompson.*

OUTLINES

The Savor of Society

Ye are the salt of the earth.—Matt. 5 : 13.

Social reformers of to-day are writing and presenting many theories for the betterment of humanity; yet they often overlook the work of the greatest reformer. He put a new hope and a new philosophy into a few genuine hearts and then said to them, "Ye are the salt of the earth."

I. General analogies of this savor: 1. More of a necessity to the race than gold. 2. Value not so much for bulk as for savor; not quantity but quality. 3. Virtue not in outward appearance but in intensive flavor; not esthetics but ethics. 4. Acts not by changing outward form but by internal nature; not political reformation, but character transformation.

II. Special functions: 1. Purifying: Jesus "cleansed" the temple; to-day is the age of antiseptics, social as well as medicinal; graft, political corruption, and business frauds must go. 2. Sweetening: dull life of heathen (missions); the duller round of the "social whirl." 3. Saving: not usually an instantaneous magical process, but gradual, accomplished by individual contact; grains of salt and single Christians affect the "mass" in the same individual manner.

When its mission is fully realized this savor of society, unlike its physical prototype, never loses its virtue but becomes all the more efficacious.

When Weakness Becomes Strength

Wherefore, I take pleasure in weakness . . . for Christ's sake; for when I am weak, then am I strong.—2 Cor. 12 : 10.

The apostle's secret, concerning a weakness that is strength, is one all frail creatures of earth should covet. Instead of regarding our human deficiencies as a hindrance, we may well ask, "When may they be our strength?" The answer:

I. When they awaken conscience.

II. When they unfold latent resources.

III. When they dispel pride and conceit. The prodigal's strongest day was not when in full vigor and wealth he left his father's door; but when alone, hungry, feeble, he sighed, "I have sinned . . . make me a servant."

IV. When they make us unselfish. Paul was told, "My grace is sufficient." Thus he was encouraged to persist in faith not only comforted, but also realizing for the first time that his infirmity might be a channel of divine efficiency, "My strength is made perfect in weakness."

The Deity of Christ

For Trinity Sunday

What think ye of Christ?—Matt. 22 : 42.

None of the great works of art, none of the great works of genius, and none of the great works of literary skill are perfect. None of our great and good men are ideal. As students of human life and literature we must account for Christ.

I. Let us study His unique origin.

II. If we deny His unique origin we can not logically account for His unique life. A true conception of Christ's ideal humanity leads us to the assertion of His real divinity.

III. From Genesis to Revelation Christ is the Heart of the Bible.

IV. The apostles, the doctors, and the preachers of the Church in all ages testify to the divinity of Christ.

(*Dr. Robert Stuart MacArthur, New York.*)

The "Gastly Smooth Life"

For Whitsunday

Take not thy holy spirit from me.—Ps. 51 : 11.

The Psalmist is here speaking of the sensitiveness of the soul to sin. O God! forbid that I should become hard, insensitive, careless, unimpressionable! For the loss of spiritual sensitiveness is death. Leave me the sting of conscience! Let me know the torture of remorse! Let me not be deaf to the voice of God. "Take not thy spirit from me."

I. What it is to be spiritually blind.

II. What it is to be dead at heart.

III. The fate to be avoided is that exprest by Browning:

> "Left in God's contempt apart
> With *gastly smooth life*, dead at heart,
> Tame in earth's paddock as her prize."

(*Dr. J. E. Rattenbury, Wesleyan Methodist, London.*

What Jesus Thought of Himself

For Trinity Sunday

Tell us whether thou be the Christ the Son of God.—Matt. 26 : 63.

Knowing what the Bible and the Church think of Jesus, let us reverently seek to discover what He thought of Himself. First of all, He refers to Himself as the Son of Man. This was His favorite title. He taught the doctrine of the incarnation in capital letters. He meets every evil face to face as the Son of Man. He is the Universal Man. He is both the Oriental and the Occidental Christ. He belongs exclusively to no race but to every race.

He is the Son of God. He uses the expressions and intonation of the Almighty. He claims nothing less than divine infallibility. He contemplates no court of appeal. He had the dogmatism which can alone belong to the divine Being. If He is only a human being His utterances are unintelligible and His language impossible. He was the Christ. Peter said, "Thou art the Christ the Son of the living God." The strange marvels of His agony and death can only be explained when we understand that He was both the human and the divine Christ.

Then when He sends forth His disciples to baptize He balks not in assigning Himself a place in the eternal Trinity.

(*Dr. Henry C. Swentzel, Rector of St. Luke's Church, Brooklyn.*)

FOR MEMORIAL DAY

The Rev. S. B. Dunn, New York

Expert in War

Of Zebulun, such as went forth to battle, expert in war, with all instruments of war, fifty thousand, which could keep rank: they were not of double heart.—1 Chron. 12 : 33.

The men of Zebulun who mustered at Hebron under the flag of David found fit successors in the Grand Army of the Republic.

And their competence, as here enumerated, is the competence that commands success in all who go forth to battle:

I. They are personally expert. Trained for the task.

II. They are adequately equipped. Armed with instruments of war.

III. They muster in influential numbers. Units swell to thousands.

IV. They act in unison. "Keep rank." Show a solid front under leadership.

V. They are animated by a common spirit. One heart is shared by all.

War Deprecated

Rebuke the company of spearmen, the multitude of the bulls, with the calves of the people, till every one submit himself with pieces of silver: scatter thou the people that delight in war.—Ps. 68 : 30.

The war-spirit is to be prayed down. The Christianity of the nation is at war with war.

I. "The company of spearmen," by their arms, may provoke the war-spirit, and so call forth rebuke.

II. War is essentially brutal, smacking of "bulls" and "calves."

III. Better buy off the enemy, when possible, "with pieces of silver," as England did in the "Alabama" case, than resort to the arbitrament of the sword.

IV. "The people that delight in war" are best "scattered" by being kept out of office.

Our Civil War is most piously commemorated by recalling its horrors and cherishing ideals of peace.

Bringing back the King

And Absalom, whom we anointed over us, is dead in battle. Now therefore why speak ye not a word of bringing the king back?—2 Sam. 19 : 10.

The Absalom-rebellion had collapsed and national unity was marked by bringing back the king.

I. The royal path to peace was paved with the dead. "Dead in battle." How many an Absalom fell in that awful Civil War of ours!

II. A new spirit it was, that proposed the bringing back of the king. "Whom we anointed over us." The royal North is met by a loyal South.

III. The spectacle seen now is that of a united nation. "The speech of all Israel," vs. 11. "The heart of one man," vs. 14.

IV. The pledge of national welfare lay implicit in this act of bringing back the king. Capping "the powers that be" is the King of kings whose reign and rule must be acknowledged by our Republic.

Spicery for our Dead

And, behold, a company of Ishmaelites came from Gilead with their camels bearing spicery and balm and myrrh, going to carry it down to Egypt.—Gen. 37 : 25.

On this Memorial Day a great company bring sweetest things for our precious dead.

I. By their devotion they supply us with "spicery and balm and myrrh," such as few nations can boast.

II. Our American soil is the Gilead where such things have always grown, and abound to-day.

III. The aromatic gifts we bring to-day are our gratitude and our love for the brave men who died for the flag we fly and plant in their memory. Every cemetery we visit is our "Egypt."

IV. Our nation's chief article of commerce, the main source of our real wealth, are those moral qualities that our veteran dead exemplify.

The Banner and the Banquet

He brought me to the banqueting house, and his banner over me was love.—Solomon's Song 2 : 4.

A signal feature of our national history is the era of prosperity that has succeeded the war of the Rebellion. The banner canopies a banquet.

I. By the Civil War wasting antagonisms spent their fury, and the nation's strength turned to the arts of peace.

II. The favor of God always rewards with its shelter and enrichment the irenic national temper. The folded war-flag marks the brimming flagon.

III. It would seem that the normal fortune of a people is one of peace and plenty, and not war and want.

Think to-day of Appomattox more than of Fort Sumter.

THEMES AND TEXTS

From Rev. William S. Jerome

The Many-Sided Christ. "He was manifested in another form."—Mark 16 : 12. (R. V.)

The Impregnable Rock. "The scripture can not be broken."—John 10 : 35.

The Mystery of Life. "Perplexed, but not unto despair."—2 Cor. 4 : 8. (R. V.)

Race Prejudice. "Have we not all one father?" —Mal. 2 : 10.

The Loom of Time. "My days are swifter than a weaver's shuttle."—Job 7 : 6.

Nameless Saints. "Salute Philologus and Julia . . . and all the saints that are with them."—Rom. 16 : 15.

Knowing Too Much. "They are wise to do evil, but to do good they have no knowledge." —Jer. 4 : 22.

Mysterious Failure. "Why could not we cast it out?"—Mark 9 : 19.

Strong Meat for Strong Men. "But solid food is for full-grown men."—Heb. 5 : 14. (R. V.)

Rights and Duties. "Render to all their dues. Exact no more than that which is appointed you."—Rom. 13 : 7. Luke 3 : 13.

Representative Responsibility. "And Jehovah smote the people, because they made the calf that Aaron made."—Ex. 32 : 35. (A. R. V.)

The Protest of Privilege. "Let us alone."—Mark 1 : 24.

Envy and Emulation. "Love envieth not."—1 Cor. 13 : 4. (R. V.)

The Day's Journey. "I must go on my way to-day."—Luke 13 : 33. (R. V.)

Where to Begin. "Every one over against his own house."—Neh. 3 : 28.

Positive Piety. "Walk in the spirit and ye shall not fulfil the lusts of the flesh."—Gal. 5 : 16.

Be Good to Yourself. "Do thyself no harm." —Acts 16 : 28.

Divine Discontent. "They desire a better country."—Heb. 11 : 16.

The Joy-Giver. "These things have I spoken unto you, that my joy may be in you, and that your joy may be made full."—John 15 : 11.

For Memorial Day

From Frank S. Squyer

The History of Liberty. "Their line is gone out through all the earth," &c.—Ps. 19 : 4.—Newell Dwight Hillis.

A People for God's Possessing. "But ye are a chosen generation, a royal priesthood," &c.—1 Pet. 2 : 9.—Clarence A. Barbour.

God's Gift to America. "Then thou spakest in vision to thy holy one," &c.—Ps. 89 : 19.—John H. Willey.

Loss in Life's Battles. "Pride goeth before destruction," &c.—Prov. 16 : 18.—Charles Edward Locke.

The Men Who Win. "Know ye not that they which run in a race run all, but one receiveth the prize?"—1 Cor. 9 : 24.—R. W. Brokaw.

Heroes are Immortal. "As dying, and behold we live."—2 Cor. 6 : 9.—George Bowler.

Decoration Day and Its Lessons. "And he said unto me, Son of man, can these bones live?" —Ezek. 37 : 3.—Frank DeWitt Talmage.

War not Glorious. "Who smote great nations, and slew mighty kings."—Ps. 135 : 10.—Alfred V. Bliss.

National Dangers. "Thou shalt no more be termed forsaken; neither shall thy land any more be termed desolate," &c.—Isa. 62 : 4.—T. DeWitt Talmage.

Are We Losing Our High Ideals of Christian Citizenship?—E. D. Bailey.

Gifts Passed Along

The public has been interested in the explorations of Robert E. Peary in the arctic region of the Western hemisphere. To him is given the credit of having discovered the North Pole. Continents on both sides of the water have given an attentive hearing to the story of his travels. In recognition of his services in the North Polar expeditions, a check of ten thousand dollars has been given him. He has refused to keep this for his own enjoyment and has placed it with the fund that is being raised to equip an expedition to the South Pole.

There is a tendency in our spiritual life to rest satisfied with one great act of service for the Lord: to be contented with past efforts. There are those who accept God's gifts for their personal enjoyment and have no outlets for their lives. The Dead Sea is destructive to life because it has no outlets. If we want to continue to be recipients of God's blessings, we must keep our gifts circulating through the Lord's treasury.

Shams

It is said that everything good has its counterfeit. Recently a new fraud in the commercial world has come to light. Not long ago a fire was discovered in a Brooklyn cemetery. Upon the arrival of the firemen, they were astonished to see that a group of tombstones had burned away until only the blackened stumps remained. After the fire was extinguished, an investigation was made and it was found that the stones were nothing more than common pine finished so as to appear like marble and granite.

In the religious world there are counterfeits also. The best investment any human being can make is in true piety. It pays in whatever station of life it is found. But a sham religion is not good for anything. The Psalmist describes the hypocrite as chaff. The way to test a man's religion is by his works. Christ said, "By their fruits ye shall know them."

The Use of Silence

The temple of Solomon differed from every other structure, in that the ears of men never heard the sound of chisel, trowel, hammer, or ax lifted upon its material. The ax shaped the cedars two hundred miles distant in the mountains of Lebanon under King Hiram, and the workmen, whose names are unknown, floated down the cedars to Joppa and from Joppa conveyed them to Jerusalem correctly fitted to occupy their respective places. Near the Damascus Gate is a shaft leading to a large quarry where the blocks and columns were fashioned, and, when finished, brought to the rising temple. The very soot from the torches of the workmen may still be seen upon the stones within the quarry. This silence observed seems to point to the noiseless processes going on in the development of moral character.

Retribution Inescapable

The lad who determines to rob his employers acquaints himself with the business methods of the house in which he is engaged —the store-keeping, the bookkeeping, the system of checks; and at length, feeling perfectly sure of the situation, he proceeds so skilfully to work in his embezzlements that detection seems simply impossible. But the acute youth forgets that society is a great deal older than he is, that it is a great deal cleverer, that through vast experience it has elaborated a delicate and comprehensive system of detection, and the young sinner is forthwith entangled in the meshes of the law. We sadly smile to think of the boy's infatuation, of his folly in matching himself against the ages. But think of the divine system of retribution—how wide-reaching, exact, inevitable! Our severest supervision, our keenest espionage, our most adroit arrangements, our most vigilant police, our most exquisite and effective instruments, all are coarse and clumsy compared with the working of that delicate and inevitable law inwrought by God into the very constitution of the race. (From "The Transfigured Sackcloth" by W. L. Watkinson.)

Conquering Love

The people of Saint Regis, Canada, many years ago bought some bells to be hung in their church, but they were captured at sea by the English and carried to Deerfield, Mass. The French and Indians attacked the place, taking the bells to St. Regis together with several captives, among whom was a lovely maiden, who was to have been married at the chiming of the bells. She had seen her lover fall in the attack and feared he was dead. But he was alive, and, as soon as he had recovered, started to find her. For days he traveled, and arrived footsore and ragged at St. Regis. The following morning, he begged to be allowed to ring the bells, and so enchanting was the melody, the people gathered spell-bound about the ringer to learn his name. His bride recognized the music and rushed into his arms. When the story was told the bells were ordered to be rung to celebrate their marriage, which was solemnized on the spot. His love had conquered wild beasts and hunger and vast distance to prove his devotion.

Food

Shakespeare raised the question:

"Upon what meat doth this our Cæsar feed
That he hath grown so great?"

Paul, too, included the physical system in his gospel far more than we give him credit for. "What! know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God, and ye are not your own?" Scientists declare that we eat too much, that we eat too fast, and masticate too little, ignoring the quality of food required to make muscle, bone, and brain. A prominent professor of a famed university was once refused an insurance policy because he was "certainly going to an early grave," but he gave careful attention to the subject of food requirement, and is still filling an honored position. If intoxicating drink is sweeping a mighty army annually to premature graves, what is defiance of the food régime doing along the same line?

An Expanding Bible

A little boy was sent away from the table for some misdemeanor and told to stand outside the dining-room door five minutes as a punishment. He obeyed with the tears streaming down his cheeks. His little sister pitying him, begged him to allow her to take his place for the remaining time and pushed him inside the dining-room, where he stood with downcast eyes until the time expired, when both children were folded to the father's breast and pardon freely bestowed. He thought he should never forget the passage of Scripture, "And the door was shut," but he did. Years passed. That boy became an engineer, and was in a mine, when a fearful explosion occurred. He ordered one hundred and twenty men to remain with him behind a closed iron door to keep out the fire-damp and poisonous gases. Here out of the experience of a child and again by a different experience of a mature man this text got different but in each case significant interpretations. The Bible can be understood only in the light of experience.

Intercession

In "Golden Windows," Mrs. Laura E. Richards tells a beautiful story of some children who were sent to reap in a wheat field. Some worked industriously, some indifferently, but there was one child who did not seem to work at all, but ran here and there after butterflies that fluttered about him.

At evening the Angel of the wheat field called the children to the gate of the palace, which none could enter unless bearing a proper measure of sheaves. Some brought many sheaves, others few: but the child who ran to and fro after the butterflies came empty-handed. The Angel said to the child, "Where are your sheaves?" The child hung his head and said, "I do not know; I had some, but I lost them—I know not how." "None enter here without sheaves," said the Angel. "I know that," said the child, "but I thought I would like to see the place where the others are going; besides, they insisted that I should come with them." Then all the children interceded. One said, "Dear Angel, let him in. In the morning I was sick, and this child came and played with me and showed me the butterflies, and was so merry and cheerful I forgot my pain. He helped me gather my sheaves, and also gave me some of his, and I would give them to him again, but I can not tell them now from my own." Another said, "When the sun beat upon my head so fiercely that I fainted, this child came running by, and when he saw me he brought water to revive me, and he showed me the butterflies, and was so happy and cheery that my strength returned to me; also, he gave me some of his sheaves, and I would give them to him again, but they are so like my own that I can not tell them." A third said, "Just now, as evening was coming, I was weary and sad; I had so few sheaves that it seemed hardly worth while to go on working, but this child showed me the butterflies, and comforted me with his merry laughter and cheery talk and gave me all of his own sheaves. Look, it may be that these are his, and yet I can not tell, they are so like my own." And the other children said, "He helped us also, and gave all of us some of his sheaves."

The Angel smiled, and reached his hand inside the gate and brought out a pile of sheaves. It was not large, but the glory of the sun was on it, so that it seemed to lighten the whole field. "Here are his sheaves," said the Angel; "they are known and counted, every one." And he said to the child, "Lead the way in."

ASTRONOMICAL ILLUSTRATIONS

The Rev. Frederic Campbell, Sc.D., Brooklyn, N. Y.

Astronomical Facts for Homiletic Use in May

Halley's comet, last present in our sky in 1835, comes nearest the earth this month, and appears largest. May 1, distant 63,000,000 miles; May 19, about 12,000,000 miles, or 50 times the distance of the moon. Comet rises earlier each morning from May 1 (2:51 A.M.) to May 8 (2:46 A.M.); then later, as it seems to turn back toward the sun, from May 9 (2:35 A.M.) to May 18, when it passes from west to east of the sun, and reenters the evening sky which it abandoned March 27. It will then set later each night from May 19 (7:40 P.M.) to May 31 (11:32 P.M.). It will appear at its very largest about May 19 or 20, when it is passing the earth, going out into space. The 18th it will be at descending node, dropping from above to below the plane of the ecliptic; the same day it will pass between the sun and earth; hence its head is expected to transit the sun's face at about 9 P.M., eastern time, visible in Europe, Asia, Africa, and California. Possibly during the same night the curved tail will sweep upon the earth, and we shall pass through it at a speed of 150,000 miles an hour; there is no danger and may be no realization of the fact. During the month the comet's speed will be reduced from 1,679 miles a minute to 1,556. On May 1 the comet will be seen close to Venus, the brightest star. May 6, earth crosses comet's path, where the comet is due May 26, but earth goes overhead. May 9, comet crosses Venus' path in retreat. May 8, comet 33,000,000 miles from earth.

Other events of importance during May: (1) Planet Mercury visible low in west after sunset from 1st to 8th; (2) total eclipse of the sun visible in Tasmania; (3) May 23, total eclipse of the moon, from 9:32 P.M. to 3:36 A.M., eastern time; (4) May 25, planet Mercury passes westward between the sun and earth.

From Light to Darkness

During an eclipse, whether it be that of the sun or that of the moon, there is just as great light as ever, but the conditions of enjoying it are not met. Usually, at new moon, our satellite passes the sun either above or below, and thus its radiance is not impaired; we do not even know when the moon passes. But occasionally it lays its path right across the sun's face and steadily obtrudes itself between that luminary and ourselves until all its brilliancy is covered and nothing is left us except the weird light of the corona, throwing its ghastly gleam over the landscape. "Your iniquities have separated between you and me, saith the Lord." The moon itself then looks perfectly black; we see only its night side; when we have most needed its help, it has both excluded the sun and refused us its own silvery radiance. "Could ye not watch with me one hour?" And yet, while casting only its shadow upon us, and refusing to relieve that by a ray of its own, the moon is as usual basking in the sun's full radiance, its opposite side being entirely illumined. "Ye consume the Lord's heritage." "He maketh his sun to shine on the evil and on the good." When, on the other hand, the moon is eclipsed, it has chosen to bury itself in the shadow of the earth. When this is much more than wide enough to receive the entire satellite, there is still wider space above and below, where it usually passes in the sun's full light. But for the time it seems to "love darkness rather than light." Yet is the moon seldom entirely obscured even when totally eclipsed. Tho it be by a circuitous route, the sun searches it out, bending at least a few of its rays around through the earth's atmosphere, so that they fall upon the moon, relieve its gloom, and assure it that, in spite of sin and sorrow, in spite of huge intervening obstacles, the light still shines. "God is light, and in him is no darkness at all."

First Great Cause

Motion requires a mover. There must have been a time when motion began, before which there was no motion. There must have been a reason for motion beginning just then, no sooner, no later. Not only the earth, moon, and planets, but also the sun and "fixt stars" have been found to be in motion. Moreover, the motions of the universe are orderly, systematic, exact. If a ball come rolling through this room, it is obvious that some one threw it. If one go tramping through a forest hitherto untrodden, as he supposes, by the foot of man, and he suddenly come upon a watch lying on the ground, which he finds to be "going," he knows that some one has been there before him, and only a little before.

Eternity of God

The cause must exist before the effect. However vast the scale on which the universe marks time, God is to be thought of as antedating the clock's first tick; and His eternity stretches away to infinity back of that. Halley's comet completes a great period of seventy-five years; but Donati's comet of 1858 visits us once in 2,000 years. Men are now ninety years old who remember Halley's comet in childhood; but the same men would be but infants on the planet Neptune, where a single year is 164 of those of earth. In that quadruple star, *Epsilon Lyræ,* in each pair the individuals perform their revolutions once in, say, one hundred years, but the pairs once in 1,000 years. The sun shoots through space at the rate of twelve miles a second, with a possible orbit, so Maedler believes, around Alcyone of the Pleiades; but nothing can yet show what millenniums must pass till it has completed a single revolution. "A thousand years in thy sight are as yesterday when it is past, and as a watch in the night."

Infinity of God

The vastness of the universe is beyond comprehension. Miles cease to bear significance as soon as we have passed the moon and nearer planets. Even "light-years" convey but little to the mind when we say that Sirius is eight and one-half light-years distant, Polaris forty-seven, Arcturus 160, and Alcyone 500 and more—that is, that it requires that many years for these orbs to send their light to earth, when the sun requires but eight and one-half minutes. Most of the stars are so remote that no parallax can be obtained to determine their distance; the mighty shift of the earth's position every six months, amounting to 186,000,000 miles, does not affect them in the least. Moreover, the worlds are never crowded, but widely spaced; the nearest fixt star, Alpha Centauri, is 260,000 times the distance of the sun. Through these vast and mostly empty spaces God is, and, as far as thought itself may pass beyond the utmost star, it finds the Omnipresent.

The Divine Glory

"God is Light." As truly as the Creator is greater than His works, God's glory must be superior to that of anything or all things which He has made. While to us the sun is the most glorious body in the heavens, it has been ascertained that it is but a rushlight compared with other suns. Capella, for example, shines with 200 times the light of our sun, and great Arcturus with 6,200 times the same. These, being among the nearer stars, may be but candles by the side of vastly greater orbs in the distant heavens. And the combined glory of all suns—what must it indicate of the supreme glory of God? Brilliant Venus, than which shines no brighter orb in night's sky, save the moon, merely reflects the light of the sun. So each sun reflects but the glory of the Creator. And, so great is that, that it is no wonder that "the city" where He dwells has no need of the sun or moon, since "the Lord God giveth them light and the Lamb is the light thereof."

Order and God

The heavens appear like a confused mass to the superficial observer, and the efforts to reduce them to system by the artificial construction of constellations seem futile and ludicrous. But the keen and practised eye of the astronomer, peering through the lenses of a great telescope, and his highly trained mathematical mind, reducing his discoveries to conclusions, find order and system everywhere, thereby justifying the faith of the ancient Greeks who called the universe the "cosmos." Even so inconspicuous a star as *Epsilon Lyræ,* seen through a small telescope, reveals a gigantic system of four related suns eternally revolving about three invisible centers. A printer's "pi" speaks only of accident and calamity; but type brought together so as to spell out a book, a paragraph, or even a word, prove incontestably the arranging hand of intelligence.

PREACHERS EXCHANGING VIEWS

Dr. Chapman and the Failure of Ministers

Editor of The Homiletic Review:

Dear Sir: In the March number I notice that you quote with apparent approbation the reasons given by the "noted evangelist, Dr. J. Wilbur Chapman," for the failure of many ministers. He "marveled that more ministers do not fail, and, in fact, to him the wonder is that the great majority do not fail." So ungenerous an estimate of his fellow ministers must qualify somewhat the value of his judgment. I have had the unusual opportunity of observing two of the most noted evangelists of this country in the pastorate and out of it. Both of these men held pastorates in the same city where fifteen years of my own ministry passed. One came after a most brilliant career as an evangelist. He had made a record-trip across the continent. There were monster mass-meetings, thousands of converts, business suspended in many towns and cities, etc. He came back from the coast, crowned with glory, and, as he told me himself, "stuffed with money." We expected, and in fact hoped, that our staid old town would be turned upside down in the good Scriptural method. But nothing of the sort happened. A little preliminary flurry of interest, when the curious ran to hear some new thing, was followed by a very quiet, ordinary ministry. After a brief pastorate, he left us about as he had found us; and, as far as could be ascertained, he had made no lasting impression on the life of the city.

The other noted evangelist had done some evangelistic work before coming to us. He went away on short tours occasionally during his ministry. He later became one of the foremost of his class. But his work as a pastor was in no way marked above the average. His church simply "held its own." He was in no way identified with the common affairs of the city. His pulpit work evoked no special interest. His part in our ministers' meetings was simply mediocre, both in intellectual and spiritual quality. He has left no abiding mark upon the life of the city. I do not mention these facts to disparage in any way the work of two good men. But these men discovered, and their work has disclosed to the rest of us, that the pastorate is one thing, and evangelistic work quite another. The hard, steady drill of the regular ministry, year after year, with practically the same group of people, is a test which few men in other callings are compelled to meet. A man who had been eighteen years in the United States Senate said to me, "I do not see how you do it. I certainly should shrink from undertaking your task." The evangelist is met by a united church, pledged to implicit obedience. He has the support of the press. All sorts of ingenious advertising before his coming and during his stay challenges public attention. The deeper religious feelings are enlisted in his behalf, by special prayer-meetings, sermons, and devotional work on various committeees. With all this backing and environment the marvel would be if unusual results did not occur. That these results are always desirable is by no means certain. Many careful judges affirm that the last state of places after such visitations is worse than the first. However that may be, this touch-and-go work of the evangelist is different in kind from that of the regular pastorate. The two can not be compared. No faithful pastor need be disturbed by these strictures of the "noted evangelist." Very often the evangelist's work is simply a seven-days' wonder; while the steady conscientious work of a good man, who identifies himself with all the higher interests of the community, becomes an integral part of the social life, and is a beneficent influence long after he is gone.

Thirty Years of Experience.

The Burial Service

Editor of The Homiletic Review:

In a recent issue there is a letter which you head, "A Criticism of the Burial Service" and comment on the sentence, "Forasmuch as it has pleased Almighty God to take out of the world the soul of the departed," &c.

I do not know what burial service the writer had in mind, but will call attention to the fact that in the burial service of the Protestant Episcopal church the corresponding sentence reads as follows, "Forasmuch as it has pleased Almighty God to take out of this world the soul of *our deceased*," &c., which is not open to the criticism in question.

Yours truly, C. B. Urliner.

Greater Fraternal Relations

Editor of The Homiletic Review:

"A Crime of Denominationalism," appears in the January issue of our worthy "helpmate," The Homiletic Review.

A movement toward an amelioration of the strained relations existing between the various denominations in their zeal for their respective churches is found in the continued operation of a union service held each Sunday afternoon at some central place and addrest by the pastors of these congregations in turn. A chorus choir can be enlisted for these afternoon gatherings by a union of all the choirs in the town. The operation of this plan brings about two results: It gradually breaks down the bitter jealousies existing between the members of the different denominations; and it causes the regular services of the several churches to be better attended.

Another plan that has brought about good results at this place is an occasional union service of the Young People's Societies. First, the Epworth League in the Methodist Episcopal Church is the host; then the Christian Endeavor in the Christian Church; then the Young People's Union in the Evangelical Church, and so on. The result of these union services has not been in the creation of "wandering stars" among the worshipers of our Churches, as some may think, but of an increased enrolment and much better service in the organizations at home. The young people are more generous, more charitable, and often more spiritual than the older ones, especially those older ones who have permitted prejudice and ill-feeling toward members of other Churches to rob them of their spiritual strength.

It is needless for me to say that then the churches will be able to pay all their debts; that the salaries of the pastors will be adequate—paid in full; and that the benevolences of the churches will increase with each passing year; all this will come to pass because the pastors and members of the churches in "overchurched towns" have entered upon plans to bring about "greater fraternal relations." It has been so with us.

Waukomis has a population of less than a thousand. It has seven church organizations with five church buildings and five resident pastors and three parsonages. It is frequently spoken of as an "overchurched town." The Methodist Episcopal Church is the strongest, paying a salary of $1,050.

Waukomis, Okla. Rev. Harris G. Beck.

CHURCH TECHNIC

THE RURAL CHURCH BUILDINGS

J. Cleveland Cady, LL.D., New York

Evidently something is the matter with no inconsiderable portion of them, for buildings which stand as "The House of the Lord" are often a discredit to the community, and the cause which they serve, lacking any evidence of loving and reverent care in design or execution, but exhibiting cheap ostentation, and an imitation of the features of larger and more costly structures, resulting in artificial, restless, and often grotesque buildings, expressive of little but the desire to make a large display on a small capital.

How great the contrast seen in journeying through England or France, where one finds himself strongly attracted by the village churches, until at length they are watched for as the most interesting objects to be met—they are so simple, effective, so suited to their sites, and so in harmony with nature generally.

What gives these buildings their charm and interest?

Usually low massive walls of rugged stone: a great roof that surmounts them, with few features to break its surface, which has a quiet beauty in its rough covering, lichens, and weather stains; its few well-located windows, and an occasional, and probably irregular buttress, built not for ornament or symmetry, but because its strengthening aid was needed at that point.

Very possibly there may be a low sturdy stone tower connected with the building at some unexpected place, seemingly quite an accidental matter. How often one has longed to transport these buildings to his own neighborhood, or may have afterward endeavored to reproduce their like. They had lasted perhaps for a number of decades, and deserved as many more in future, gathering around them the associations of affection and interest of generation after generation. They can not become out of fashion, for they have never entered into the fads and fancies of the time.

How many of the rural churches with which the reader is acquainted possess any of the charms which have made these buildings so attractive? As we have said, showiness seems to be the most striking characteristic of our churches—the desire to build more pretentiously than we can afford, resulting in cheap imitations of grandeur—which really deceive no one—but, alas, consume funds that judiciously expended would have given a solid and meritorious building.

The low substantial walls of the old buildings had no need of "features" added to them to relieve their plainness. Their sincerity and simplicity were their charm, unlike so many of our own churches which abound in what the venerable Mrs. Partington termed "the garbage of a monk"—in features supposed to have an ecclesiastical character, but which are used to cover up inferiority of design, material, or workmanship, and give an air of smartness and consequence to the whole.

A competition has just been held of designs for the new Church of the Assumption. Anxious to secure the work none of the competitors dare give what he privately thinks would be the best solution of the problem, but presents that which he presumes will most strongly appeal to the ambitions, desires, and, shall we say, weaknesses of the committee. The means available would build a dignified and substantial structure, entirely sincere throughout. That which will be erected, however, will abound in the features of more important buildings, tacked on, or crowded in to give it "churchiness." As so much "style" can not be attained for the means to be expended, the "Lamp of Sacrifice" must be burned—not the one, however, which Ruskin had in view when he wrote on this subject—but the substitution of a less competent builder for one of unquestioned excellence, of inferior materials and workmanship, of thinness and skimpiness, and of imitations and shams in place of genuineness and truth.

But the Church of the Assumption deceives no one; it fairly represents the spirit of worldliness and the public at large so accredit it, even unconsciously. Thus it becomes a standing disgrace to the religion of "the God of truth."

Indeed, in its service, it must constantly be at odds with the Scriptural teachings. Such anthems as "Righteousness and truth have met together," or such texts as "Provide things honest in the sight of all men," will seem quite out of place within its walls.

There is, however, a puzzling problem for many who earnestly desire that the house of the Lord shall be sincere and worthy in every respect, but find the needs of the work so great that even with all useless ornaments and frills omitted it will have to be built very indifferently to bring it within the bounds of accomplishment.

Beyond the main building for worship, provision for a large Sunday-school, adult Bible-classes, the benevolent activities, and some of "the neglected features of church building," mentioned in the March number of THE REVIEW—and finally a comfortable manse, are all needed.

In such cases, where the needs greatly exceed the possibility of means, the wisest course is to have a scheme carefully and thoughtfully prepared, covering all the present and prospective needs of the Church, and then take up and develop one portion of it at a time—at first that most urgently needed (which may perhaps cover temporarily several wants) and, as funds are obtained, adding one part after another, until the whole is complete.

This course, by not attempting too much at once, gives opportunity to work in a careful, leisurely way, and secure the best results in building.

With a little stimulus, wills and legacies will favor it and more and more it will be considered a privilege to have a part in such a well-ordered and worthy work.

This course has been tried in several instances with entire success—resulting in an unusually complete and harmonious church plant, and has greatly increased affectionate interest in the house of the Lord, which has been made possible by patient and devoted loyalty as the years have passed: certainly a more sane and wholesome process for all concerned, than the attempt to do a great work hastily, cheaply, and, as is often the case, with the aid of fairs, shows, and the like.

RECENT BOOKS

Encyclopedia of Religion and Ethics. Edited by JAMES HASTINGS, JOHN A. SELBIE, and other scholars. Vol. II. Arthur–Bunyan. 901 pp. Charles Scribner's Sons. Cloth, $7 net; morocco, $9.

The articles in the second volume of this monumental work begin at Arthur and end with Bunyan. The Arthur referred to is a British hero, around whose name has grown a body of legends known as the Arthurian cycle. He was supposed to be one of the leaders of the Britons against the English in the sixth century. The reader may possibly wonder why such material, extending over five and one-half pages of fine type, should be recorded in an encyclopedia of religion and ethics, but the scope of the work is large, and the preface states that "the encyclopedia includes some account of such persons and places as are important in the history of religion and ethics."

"The Aryan religion," by Prof. Otto Shrader, of the University of Breslau, covering over forty pages, is well worthy of the closest study. "The aim of the writer has been to present a series of developments in the history of religion taking place on the soil of primitive Aryan peoples." He points out the intimate relation of philology to religious ideas, and tells us that "what we really lack most in the sphere of Aryan archeology, as in others, is a collection of linguistic material." The order in which this exhaustive and excellent article is developed is by giving history, method, and idea of God; then, under three main heads, the Worship of the Dead, the Worship of the Sky and other natural phenomena, and Fate—then in detail the customs, etc., are given.

The point of view which Principal Jevons in his strong article on Assimilation (religious) takes, is one that is gradually gaining in strength. He says, "If Christianity should come to be the dominant religion in Japan, it will inevitably, in becoming so, assimilate much from Buddhism, and it may be that the resulting form of Christianity will, in some respects, be higher than any hitherto taken by Christianity."

Professor Bartlett, of Mansfield College, Oxford, in his New-Testament article on Baptism, takes the ground that immersion seems to have been the practise of the apostolic age in continuity with Jewish proselyte baptism—but the form was not wholly essential, and when conditions presented practical difficulties, whether local, climatic, or due to physical weakness, it came to be modified."

Professor Sanday, in his scholarly article on the Bible, says: "To say that the Bible is sacred and that the spirit of God prevailed in the men who wrote it, is not the same thing as to say that it is infallible, especially on points remote from its purpose, as revelation. The one set of attributes can be verified, the other can not." (Page 571.) The further comment which he makes on this same subject is as follows: "There are certainly some ways—many ways, in which the Bible is not infallible, and therefore not in the strict sense authoritative. More and more the authority of the Bible has come to be restricted to spheres of ethics and religion, but more and more it is coming to be seen that even within these spheres allowance must be made for difference of time." (Page 579.)

Among the other important articles may be mentioned, "Atheism," "Atomic Theory," "Bible in the Church," "Birth," "Abode of the Blest," "Blood-Feud," "Body and Brotherhood."

Some of the articles, like "Bengal," over twenty pages, are needlessly long. Abridgment of articles and a more careful editing would have made this work of more value to students. The bibliographies at the end of the more important articles are extensive and helpful.

Biblical Ideas of Atonement. Their History and Significance. By ERNEST DE WITT BURTON, JOHN MERLIN POWIS SMITH, and GERALD BIRNEY SMITH. Cloth. 335 pp. University of Chicago Press. $1 net.

It is a pleasure to welcome a book dealing with the great doctrine of the atonement in a strictly historical spirit. Speculation and systematization have undoubtedly their place, but that place is, after an examination of the Biblical facts, treated historically. That is the method adopted in this book. A discussion of the idea of atonement in the Old Testament is followed by a discussion of that idea in non-canonical Jewish literature, and that again by an examination of the New-Testament idea from the teaching of John the

Baptist through all the intervening stages to the teaching in the writings ascribed to John. The discussion thus enables us to see how the idea assumed often widely different forms at different times. The book closes with two suggestive chapters dealing more particularly with the atonement in the light of modern thought. Our ideas on the atonement must be fructified by the Biblical material, but they must also be vitally related to the world in which we live. This competent book offers help in both directions.

The Ethic of Jesus, According to the Synoptic Gospels. By REV. JAMES STALKER, M.A., D.D. Cloth. 403 pp. A. C. Armstrong & Son. $1.75 net.

Professor Stalker enjoys a unique reputation as a careful expounder of the New Testament, and this volume is replete with lucid exposition, resting upon fine scholarship and deep insight. The writer's aim is to exhibit the mind of Christ, especially in relation to ethical subjects; and he does this by suggestively grouping and systematizing the sporadic teaching of Jesus on such subjects as "Blessedness," "Sin," "Repentance," "The Cross," "The Family," "The State." The discussion is often happily illuminated by frequent references to the great names in philosophy and literature, and it contains much fine expository work. Not the least attractive part of the book is the essay in the appendix by the Rev. Fred. Rae on "The Church and the Social Teaching of Jesus." The whole book must go to enhance our conception of Jesus as the world's great Teacher.

Recollections. By WASHINGTON GLADDEN. With Frontispiece. Large crown 8vo, vi.+445 pp. Houghton Mifflin Co. $2 net.

The best traditions of American puritanism are maintained in the career outlined by Dr. Washington Gladden in these autobiographical recollections, the career of a courageous and wise minister of the Church militant, who has effectively served the present age. What the author tells us of his beginnings accords well with what we know of his maturer activities; the home influences were altogether on the side of moral fervor and mental as well as physical activity. District school and farm chores occupied him until he was sixteen, and then he was apprenticed in the printing-office of the local *Gazette* at Owego, N. Y. Here he obtained insight into county politics, learned to write paragraphs, and ventured occasional verse. When Gladden, now twenty years old, entered the sophomore class at Williams College, Mark Hopkins was president, John Bascom and Albert Hopkins were teachers, and James A. Garfield, Henry M. Alden, and Horace E. Scudder were student contemporaries. Almost immediately after graduation, in 1859, young Gladden received license to preach, and for a brief period he was pastor of the First Congregational Methodist Church in Brooklyn. Then came the pastorate of a little church in the quiet suburb of Morrisania, two miles north of the Harlem River, followed by five years, 1866–71, at North Adams, Mass., where Horace Bushnell preached the installation sermon.

While Dr. Gladden is unable to place responsibility for his theology on any divinity school he lets us see what have been some of the formative and corrective influences in his religious thought. In childhood he had witnessed the high emotionalism of some camp-meetings, had learned the shorter catechism, had listened to realistic preaching of eternal torment, and had shared with many others the dread engendered by portentous Millerite doctrine in conjunction with real comets in 1835 and 1843. At Williams he found a theological helper in President Hopkins, and later, in New York, he attended some lectures by Roswell D. Hitchcock and Henry B. Smith at Union Seminary; but of greater consequence was the entrance into his life of Frederick W. Robertson and Horace Bushnell. For one memorable week at North Adams, the Hartford seer was Gladden's guest. "I can never tell how much I owe to those two men—to Robertson, first, for opening my eyes; to Bushnell, chiefly, for teaching me how to use them."

The author's account of his literary excursions is of itself an enlightening story. For four years, from 1871, he was "religious" editor of *The Independent*. In student days he had been encouraged by Samuel Bowles and J. G. Holland of *The Springfield Republican*. His student composition, "The Mountains," has remained for fifty years the Williams College song. Thirty published volumes can now be placed to his credit, but Dr. Gladden makes no allusion to the hymn, "O Master, let me walk with Thee"; lines destined for long use in the service of the Church, and likely to outlive all else that he has ever written.

Orpheus; A General History of Religions. From the French of SALOMON REINACH by FLORENCE SIMMONDS. xiv. + 439 pp. Putnam's Sons.

The title of this work, as explained in the preface, is taken from the fact that Orpheus was not only a singer but was "the theologian *par excellence*, . . . the interpreter of the gods." His name is therefore appropriate as the title of a work which purports to be a history cf religions.

The point of view of the book is antagonistic to all religion, especially to Christianity, most of all to the Roman Catholic Church. Religions are "the infinitely curious products of man's imagination and . . . reason in its infancy" (p. vii.), and religion is defined as "a sum of scruples which impede the free exercise of our faculties" (p. 3). The volume has (in the reviewer's opinion) one merit and only one—it exhibits well the marks of primitive religion and treats fairly well the religion of Greeks and Romans. The second half of the book is a scarcely veiled polemic against Christianity. Thus, after reviewing the gospels, the author asks: "What then remains to us of all the gospel story, from the stable to Golgotha?" As he leaves it, the answer is—nothing! For the history of Protestantism the author draws from Voltaire, and the book is simply Voltaire *réchauffé*.

The bibliographies are defective and often misleading. Why do not publishers of books translated from foreign languages put bibliographies into usable and correct form? It is a duty they owe to their constituents.

The Religions of Eastern Asia. By HORACE GRANT UNDERWOOD, D.D. The Macmillan Co. x. + 267 pp. $1.50.

The religions discust in this volume are those of China, Korea, and Japan. If the reader is seeking support for the theory of a primitive revelation and a primitive monotheism and is not too critical, he will find this work rather comforting. Dr. Underwood is the senior missionary of the Presbyterian Board of Foreign Missions in Korea, and is deservedly honored for the worthy work he has done on his field of labor, for the interest he has aroused in the once "hermit nation," and for the gifts he has stimulated toward the establishment there of a healthy Christianity. But he is not an authority on any religion outside that of Korea. For the faiths of Japan and China he is dependent on other authorities. So far as China is concerned his sources are missionaries who, like himself, held to the literalness of the records in Genesis and found evidences of a primitive monotheism in China. Yet, if the last half-century of intense study of religions—Hebrew as well as any other—goes for anything, this theory is hopelessly *passé*. Evolution is found in religion as everywhere else.

The one chapter of the book which is of value (apart from the last, which has some apologetic suggestiveness) is the third, which deals with the Shamanism of Korea. In this contributions are made of real significance, and facts are adduced which are of permanent value to students. Unfortunately the author's lack of training in comparative religion has disqualified him for reading aright the meaning of these facts, and they point quite otherwise than as he thinks. The details gathered concerning the worship of heaven in Korea do not indicate a prior or primitive faith, but show clearly a worship of the cultured intruding upon a lower, and forbidding to the Shamans of the lower religion participation in the rites of the higher. This is quite in accordance with the showing of the science of religion.

The Development of Religion. A Study in Anthropology and Social Psychology. By IRVING KING, Ph.D. The Macmillan Co., 1910. xxiv. + 371 pp. $1.75 net.

There are two sides to the study of religion, the phenomenological and the psychological-philosophical. Dr. King's volume has to do with the latter phase, and is likely to take its place as the most important contribution of the year to the discussion of this compelling subject. It is an example of a book well thought out, well wrought out, and well finished by both author and publishers. In it the author takes cognizance of a wide field of knowledge the facts in which, especially those pertaining to primitive religion (a prime requisite in works of this kind), he has well digested, and reveals an open mind, a scientific conscience, a fearlessness, forcefulness, and clarity in expressing his conclusions, and withal a soberness and profound sympathy with his subject which is reassuring to a degree. His book is, therefore (and this is not the negative of the preceding), not a hasty restatement of facts which all students know, nor an attempt to popularize what specialists have discovered. It is a work which evidently has grown, it is not a manufactured product.

But the volume does not make easy reading, the reasoning is close and consecutive. In the thirteen chapters of the book religion is analyzed from the psychological standpoint and its evolution traced. The works of the masters in this field (Frazer, Jevons, Brinton, Morgan, William Robertson Smith, Jastrow, Leuba, and Tyler, for example) are respectfully but critically considered, and mistakes are corrected, such as the supposition (too commonly entertained) that worship by a people of a single deity necessarily involves a high concept of religious values. The interrelations of the social and the religious are considered, while the study of religion is placed on a sound basis which can but help to secure for the science of religion its rightful position in scientific research. The last twenty-five years have done much to secure this result, and Dr. King's volume will give no small impetus in this direction. Both the author and his readers are to be congratulated.

An excellent and very full table of contents, a good list of literature, and a serviceable index add to its promise of usefulness.

Three Vital Problems. By Edwin Heyl Delk. 12mo, 83 pp. Lutheran Publication Society, Philadelphia. 50 cents.

The author, by his title, calls the questions he is discussing, "three vital problems." From a Christian point of view he might accurately say, "the three most vital problems." But he wastes no space in showing us that they are vital. He discusses them, and that in a fashion so vigorous and sane that the reader may wonder how so much important truth can be brought into so small a compass.

We wish every young minister especially could read and ponder Dr. Delk's treatment of Biblical criticism. He would get an estimate of the little value there is in the alarmist notes that echo in the theological world, and of the characterizations of men who are giving their lives to study of the Bible. Dr. Delk points out a fact that should be obvious—that the great formative doctrines that constitute the body of Christian faith are wholly unaffected, and can not be affected by the discussions of the critics. The author admits that there are destructive naturalistic critics, but points out that whatever they may attempt to do with historic antecedents, can not change the witness of the Bible as a whole to the faith of Christendom.

The other discussions are "The Church and the Social Crisis" and the question of church unity, both of them valuable contributions to these topics.

Faith and Health. By Charles Reynolds Brown. 12mo, 234 pp. Thomas Y. Crowell & Co. $1 net.

The titles of the chapters of this serviceable book are "The Healing Miracles of Christ," "Modern Faith Cures," "The Pros and Cons of Christian Science," "The Healing Power of Suggestion," "The Emmanual Movement," "The Gospel of Good Health," and "The Church and Disease."

The author is a firm believer in the miracles of Jesus. He defines miracles "as a result wrought by divine power according to laws which at present lie outside the field of ordinary experience." Christ's miracles were not violations of natural law, but rather "the glorious addition of another force which changed the possibilities in the situation as men sensed it before His coming." His position as to the different faith cults of our time is that, admitting that many of the cures are failures and often of a temporary character, yet there remains "a nucleus of fact." The healing value of faith is great, but "it need not and ought not to displace those other agencies which experience indicates as having value for recovery." It should supplement them.

Admitting that there is some good in Christian Science, Dr. Brown points out that as a system it is "a piece of cruel and wicked humbug." He enters a solemn protest "against what the leaders are doing in trading upon the indiscriminating credulity of thousands of honest people, in imposing upon them a gigantic system of pious humbug and in encouraging in them a selfish disregard for the real sufferings and privations of their fellows in a way that makes against the development of wholesome moral life."

He does not favor an extension of the Emmanuel Movement methods. It would "be bad for the physician and still worse for the minister and worst of all for the community" to confuse the work of these professions. A minister will do his best work when he goes about his varied pastoral work as a minister of religion, "and not as an amateur dabbler in the practise of medicine."

That the Church of Jesus Christ ought to teach health the author believes, but not as its main business, "but as a leaf on the tree of its main purpose" which the author conceives to be "to produce the good fruit of Christian character and service." The Church should always be ready to speak on all "the more vital interests which belong to well-being." By doing this it can render a splendid service to the community.

Out of his long experience Dr. Brown has given in these brief and lucid chapters a most helpful contribution to a subject that is being much discust.

The Story of John Frederic Oberlin. By Augustus Field Beard. Illustrated. 12mo, 196 pp. Pilgrim Press, Boston. $1.25 net.

A life like that described in this book is an immortal inspiration to good deeds and self-sacrifice. The regeneration of five neglected villages in the Swiss mountains presented an example of consecrated self-denial and religious energy that has become known all over the world. Dr. Beard has organized his material skilfully, and set forth the figure of Oberlin in a unitary *ensemble* that strikes the imagination, and inspires to emulation.

The Christian Pastor in the New Age. By Albert Josiah Lyman. Cloth. 12mo, 184 pp. Thomas Y. Crowell & Co., New York. $1 net.

This is a volume of "red blood" and "white fire" for "our rocking time"—to borrow the author's phrasing—addrest to young ministers, but originally delivered in lecture form before the Bangor Theological Seminary. It deserves to be read and digested by the pastoral profession generally, and hardly less by the man in the pew for its profound insight into Church life, for its sane reading of the age, for its flashes of Scriptural exposition, and for that "stab of flame" by which wholesome truth is brought home; and all this in a literary style charming for its directness, simplicity, and ease blended with learned reminiscence, lofty diction, and quaint epigram. In the best sense it is a modern book on a time-worn theme.

The New Socialism. By Jane T. Stoddart. Cloth. 271 pp. Geo. H. Doran Co., New York. Hodder & Stoughton, New York and London. $1.75.

This is a most informing book. No one who wants to know what socialism actually is to-day can afford to omit it from his reading. It is not, perhaps, for beginners in social studies. It takes considerable knowledge for granted, but is a scholarly book, tho very simply written. It is, above all, an honest book, showing just what socialism stands for to-day, with its virtues and its faults stated with absolute impartiality. The book neither advocates nor criticizes; it simply states.

Among the most valuable features of the book are its constant and extensive quotation from the latest and most typical socialist writers of all countries, but particularly of Continental Europe. The author knows her subject and its literature, as is shown by her notes on the literature of socialism. If you want to know what socialism is, and not what somebody thinks it is, this book should be consulted.

To-Day: An Age of Opportunity. By Jesse Bowman Young. 16mo, 241 pp. Jennings & Graham, Cincinnati.

This volume of essays has plenty of optimism on every page and takes up the different phases of our national life, showing the progress made in the last century, examines the perils and problems which beset our faith, shows future possibilities and opportunities. The facts and arguments are well presented.

The Crown of Individuality. By William George Jordan. 16mo, 224 pp. Fleming H. Revell Co., New York. $1 net.

A very tastefully printed volume. Mr. Jordan talks straight from the shoulder on every-day life and its problems, and is generally a safe guide and a helpful counselor. Those who already know his pen and power from editorials in *The Ladies' Home Journal* and *The Saturday Evening Post* will greet him here at his best.

Each for All and All for Each. By John Parsons. Cloth. 390 pp. Sturgis & Walton, New York. $1.75.

This is a readable but not an important book. It may serve the needs of beginners in sociology, because it puts large principles in simple ways and with abundant illustrations from history and the present life. It does not claim to be a scientific treatise but a convenient reference work, yet it fails even here because there is no ready system by which one can find what he wants. It is simply a succession of accepted social truths well put and better illustrated. It shows principally how social organization increases rather than decreases the opportunity of the individual.

Orders and Unity. By Bishop Gore. 16mo, 233 pp. E. P. Dutton & Co. $1.35 net.

That the historic episcopate is an essential constituent of Christianity and the divinely given link of continuity and cohesion in the church universal, is the message of this book. It will confirm those who are already convinced of this position and perhaps irritate those who are its sworn opponents. But all must admit the strength of the argument and admire the scholarly and conservative position of the author in regard to the teachings of the New Testament, and the vital doctrines of our religion. The concluding sermon on the "Peril of Drifting" is very timely and deserves a wide reading.

Man and the Bible. A Review of the Place of the Bible in Human History. By J. Allanson Picton, M.A. 334 pp. Henry Holt & Co. $2.

Whether we agree with its conclusions or not, this is a very meaty book. It is written with freshness and power, shows a wide knowledge of history, a ripe experience, and is thoroughly unconventional in its treatment. The Bible is discust as it has been regarded in various ages of the world's history, and also in its relation to religion, morals, and social evolution. The writer's conclusions are certainly far removed from what is commonly known as orthodoxy. For example, he regards the superiority of the Bible to other sacred books as a difference only of degree, not of kind, and he affirms that "the phenomena of the Bible and the story of its relations to mankind are consistent with what we know of the processes of human evolution, but are not in the least suggestive of any miraculous revelation from a personal Being outside the world." But what he is really combating is that view of the Bible which regards it as a fetish. He affirms that it speaks with a real spiritual authority: "that the Bible is not dead, but has an indefinite if not immortal life before it"; and that the abandonment of supernatural claims for it will only confirm and extend its influence. Mr. Picton has spoken a stimulating word, but by no means the last or profoundest.

The Bible and the Cross. By G. Campbell Morgan. 16mo, 128 pp. Fleming H. Revell Co. 50 cents net.

This latest series of Mr. Morgan's Bible Studies was given at the Northfield Post-Conference a year ago and is founded upon three great facts: That the Christian religion is a divine revelation—that the Bible is the inspired and only record of this—and that the cross is the central point of both Scripture and religion. The death of Jesus upon the cross is shown to be unnatural because against the moral order of the universe, since Jesus was sinless. It is set forth as supernatural in its character and accompaniments. Its reconciling purpose and power are then treated, and finally the cross is considered in its relation to the saint, the sinner, and the worlds to come. A stimulating study of the greatest possible theme for the pulpit.

The Post-Apostolic Age and Current Religious Problems. By Junius B. Remensnyder, D.D., LL.D. Cloth. 333 pp. Lutheran Publication Society, Philadelphia. $1.25 net.

The writer's aim is to show that the Christian faith, tho varying in adaptation to the changing conditions of men and society, has ever been one and the same. He does this by carrying us back to early Christianity, and showing us, in very brief chapters, some of its practises (as, for example, in public worship) and beliefs (as in regard to Christology, the Lord's Supper, etc.). All this is contrasted with the recent development familiarly known as the New Theology. Incidentally much information is communicated in an easy way, tho of course no subject is exhaustively discust. The general drift of the book is to show that the new theology is doomed to inevitable failure, because it has detached its roots from the Christian past, and has obliterated or ignored its great "elemental doctrines."

Searchlights. By George W. Coleman. 12mo, 182 pp. The Golden Rule Co., Tremont Temple, Boston. 75 cents postpaid.

These brief and bright contributions on a variety of subjects first appeared in editorial form in the *Christian Endeavor World* under the title "Searchlights."

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EDITORIAL COMMENT

Mr. Roosevelt

THE home-coming of the American citizen whom the civilized world seems to regard as its most interesting personage—interesting even to his detractors as a mark for feeble gibes—is matter for thought more than for flags and shouting. The question which Shakespeare makes envious Romans ask about their greatest countryman,

> "Upon what meat doth this our Cæsar feed,
> That he hath grown so great?"

may be asked in another form and a nobler spirit concerning our most distinguished citizen. Why such interest in him? Whence the general admiration which acclaims him? Other men, as many-sided as he, as full of the sympathy that the world hungers for, as unselfishly democratic, as energetic and efficient in action, have not thus drawn both the following of the masses and the hospitality of monarchs. The cause of such an effect is in more than the man alone. It is in that conjunction of the fit man with the ripe time which occurs at the turning-points of history, when the need of a people waiting for a leader calls forth their Moses, their Luther. At such a turning-point had we arrived.

"The old order changeth, yielding place to new." The bass note of this change insists on a new extension of the area of liberty, expanding by successive increments in successive centuries. More specifically, the cry is for a fuller participation in the fruits of cooperative toil in the industrial commonwealth, a better equalization of the opportunities (anciently limited by the status of birth as noble or serf, now limited by hard contrast between the weaker and the stronger) for realizing a normal manhood and womanhood. Still more specifically, this demand is voiced in a general outcry against the invasion of public rights by private interests, the spoliations of predatory wealth in alliance with traitorous public servants, the exploitation of the unprivileged many by the privileged few. This insurgent cry for a radical change, first raised in the demoralized time of General Grant's presidency, fitfully voiced from time to time by the Grangers, the Greenbackers, and by many wiser reformers, more recently grown so tempestuous as to make havoc of old party fences, has recognized Mr. Roosevelt as its representative, and acclaims him as its spokesman and champion.

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For "Liberty without Excess"

THE popular enthusiasm for Mr. Roosevelt has been more centrally interpreted by a foreign observer than by his fellow citizens. An eminent member of the Dutch Government remarked: "This welcome to Mr. Roosevelt is more than personal. It is because the people unconsciously, or half-consciously, see in Mr. Roosevelt the representative of democracy, of the principles of *liberty without excess*, of full self-government, *without permitting any citizen either by wealth or position to take away any right from another.*" The words here italicized are simply the cultured version of what Mr. Roosevelt phrases for the man in the street as "the square deal." Liberty without excess is the essential condition of liberty without defect. For this he has "made good" by word and deed—by his warfare on dishonest business, by his protection of the public domain from depredation by greed and fraud, by his campaign for the regulation of public service corporations in the public interest, by his pronouncement for making wealth bear its due share of public burdens, and by working out the extension of democracy from political to industrial life. This is what has endeared him to the plain people more than any man of his time, so that he is greeted by the people of other lands as our national hero—"the American idol," said a foreign dispatch. Other considerations doubtless inspired the greetings of his royal entertainers—the greatness of the Republic on whose policy he is influential, his possible resumption of its presidency, his versatility, equally companionable to statesmen, savants, soldiers, sportsmen. Returning from those splendors his rough-riders will greet him as none the less their faithful comrade. Expectation and hope doubtless intensify the interest with which his return is awaited. Much remains to be accomplished in the transition to a justly social democracy whose color-bearer he has been. In his return he meets conditions different from, while as difficult and delicate as, any he has faced, in which not every expectation of him is likely to be satisfied. Whether his star has reached its zenith is for time to show. Suffice it here to point to the extraordinary welcome prepared for him. Its deep moral should not be overlooked. Instructive it is for all who are responsible for leadership in Church as well as in State, whether in a wide or a narrow field. Invigorating it should also be to that civic spirit among the people which is truly patriotic only in so far as it is unselfish, courageous, and fraternal.

The Church and the Child

Instead of the provision by the Church for a part of the morning or afternoon service for the children, as in some few churches, the children have to be content with some special exercises on Children's Day. That is, they meet together on one fifty-second part of the Church's worshiping time during the year. In view of that is it any wonder that we often hear the cry "Why do men not go to church?" Going to church is like everything else, a matter of habit. What adults are doing or leaving undone to-day, what is morally defective or inefficient may in large part be ascribed to lack of proper training in childhood. The people who are most regular at our church services to-day are largely those who attended church when young. It is a matter of common knowledge that if you want to carry certain reforms to success you have to commence with the young, whose minds are plastic and receptive. This is what the Simplified Spelling Board are experiencing. The adult mind is so accustomed to seeing certain words spelled in a particular way that any proposed change is bitterly opposed by many, and even tho you may be able to demonstrate to their entire satisfaction that, according to all the principles of philology, they are wrong, they adhere to the old and incorrect way. So the Board confesses that its most effective procedure is through the children in the public schools. Similarly, if the Church wants men and women to attend church, she should give her immediate attention toward meeting the religious needs of the child so far as worship and church attendance is concerned.

We have succeeded in securing some playgrounds for the children, thereby meeting the play instinct of the child. We should not fail to satisfy the religious instinct of the child, for it is just as fundamental as the play instinct.

We will always have to provide

ample sitting accommodations, attractive and inspiring services for childless parents, bachelors, and spinsters, but why not provide every Sunday, wherever possible, a brief and suitable service of worship for the young?

* * *

A National Missionary Congress

Never before in the history of missions has there been such a representative gathering of laymen as met in the Auditorium, Chicago, from May 3 to 6, at the Men's National Missionary Congress. This culminating meeting of the national missionary campaign of the Laymen's Missionary Movement fully met the expectation of its leaders, both in the character of the program, the spirit of enthusiasm and enterprise, and the deep undertone of prayer and consecration. It was evident that this great meeting, closing a great campaign and proving the possibility of a new spirit of unity and cooperation among the churches, was not an end but a beginning. There has been agitation, information, and wide-spread enthusiasm; what we now need is cogitation, a larger practical demonstration through deeds, not words, and a following-up campaign. Already plans are wisely being made for three years' work on an interdenominational basis and in carefully divided districts, in order to reproduce on a small scale in each district what has been done in the larger field.

The danger of the laymen's movement is that of big plans without big power, of false enthusiasm at conventions dying out on the return journey. We can not evangelize the world in bulk or uplift humanity in the mass, nor can we change the selfishness or provincialism of the average church membership by absent treatment. What is needed is hand-to-hand work and personal dealing. The laymen's movement has created the machinery, but only God can give the power.

The Weekly Day of Rest

That there are more people throughout the country trading and working on Sunday; more people seeking pleasure and holiday-making on that day than ever before, can scarcely be questioned.

The constant stream of immigration to our shores, sometimes almost assuming the proportion of a flood, has had much to do with the prevailing laxity as to the observance of a weekly rest-day, and so has our remarkable national development, with its fabulous wealth as an accompaniment, leading to luxury, extravagance, and unrestrained pleasure on Sunday.

That this condition of things could not continue without economic and moral loss was inevitable; and far-sighted and intelligent business men are beginning more and more to see the profitableness of the moral law. The recent action of the United States Steel Corporation, the biggest corporation in the world, is a commendable turn in this direction.

> "On motion, it was voted to recommend to all subsidiary companies that Sunday labor be reduced to the minimum; that all work (excepting such repair work as can not be done while operating) be suspended on Sunday at all steel-works, rolling-mills, shops, quarries, and docks; that there shall be no construction work, loading or unloading of materials.
>
> "It is understood that it is not at present practicable to apply the recommendation to all departments, notably the blast-furnaces, but it is desirable that the spirit of the recommendation be observed to the fullest extent within reason."

It is to be sincerely hoped that such spontaneous and unselfish action will be taken by other corporations and employers of all kinds of labor. It is quite possible with our heterogeneous population and the many conflicting religious interests existing in our modern life to unite on the weekly rest-day, and this simply on the ground that man's nature needs it for his welfare and the State requires it for its perpetuity.

Being a law of our natures, it is a law of God, and should be respected and obeyed. Where work has to be done on Sunday the employer should see that the workmen are provided with another day for rest and recreation. Suppose this principle of according to every man a weekly day of rest was generally agreed upon by employers, we would discover before very long that they would prefer to have their workmen rest on the day commonly observed—Sunday.

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"Jews and Proselytes"

A license to preach on the street was refused recently to Rev. Thomas M. Chalmers of the Jewish Evangelical Society, New York, by Mayor Gaynor on the ground that the Jews already have a good religion, and that attempts to proselyte do more harm than good. Many others agree with the Mayor, who would nevertheless hardly be willing to entrust to a public official the determination of religious values, where it involves privileges freely granted to many.

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England's Sorrow

Deservedly have our people sympathized with their British kinsmen, bereaved of a monarch intent on the closest friendship with us. His brief reign of nine years was fruitful for international welfare. He succeeded in drawing all European nations but Germany into mutual cordiality. His diplomacy was that of simple good-will, evinced with perfect courtesy and tact. He quenched the racial hatreds that had blazed up in the Boer war, and changed fierce enemies into friends. He identified himself with his own people, and the humblest trusted and loved him. Eulogized in Parliament as "Peacemaker of the World" he showed himself a worthy son of Albert, surnamed "the Good."

Cannibals in 1910

The eating by South Sea cannibals of two Presbyterian missionaries, Rev. Horatio Hopkins and his assistant, Rev. Hector L. McPherson, revives memories of days that the world generally thought to be past. Savage Island, the scene of the butchery, seems from the reports to be undergoing a fanatical revival of heathen cruelty, from which several other missionaries, native and white, barely escaped. Martyrs still fall for the name of Christ. No doubt there will be volunteers to offer themselves for the work in this island in place of those who have been glorified. Such has been the spirit of Christian missions in all times.

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Alexander McLaren

In the death of Alexander McLaren of Manchester, at the ripe age of eighty-four, and after a ministry in the Union Chapel since 1858, the Christian world loses a prince of preachers. By his keen insight into Scripture, his homiletic instinct, his power of analysis, the strictly Biblical character of his preaching by tongue and pen, he will long serve as a polestar to pulpiteers when the temptation offers to steer their bark by less celestial luminaries of wide name and fame.

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Forty Years in One Pulpit

The celebration of the fortieth anniversary of Dr. R. S. MacArthur's pastorate refutes the fable that men are weary of an evangelical gospel preached with vigor and ability. It shows the possibility of combining a faithful pastorate with public and civic duties efficiently performed such as have made Calvary pulpit powerful in all the affairs of a great world-metropolis. It heartens the courage of all Christian workers by a sturdy demonstration of the influence of the Church of God in the midst of a materialistic civilization.

A Missionary Leader and Advocate

If a leader is "one who knows the road, can keep ahead, and can get others to follow him," then Dr. A. T. Pierson, who celebrated the fiftieth anniversary of his ordination to the ministry in May, can claim recognition. What Warneck and Richter have done for the Protestants of Germany, Vahl in Denmark, and Eugene Stock in England, Dr. Pierson, more than any other leader, has done in America. As a pastor and afterward as editor of *The Missionary Review of the World* since 1888, as well as by the authorship of a score of books, he has been the champion of world-wide evangelism and a careful student of the history and science of missions. His "Crisis of Missions" was a bugle-note to arouse the students of America to the magnitude of the task and its urgency. At the Northfield Conferences, as well as in London and at Keswick, his messages have found a large and representative hearing. The ever widening horizon of influence possible to the pastor who consecrates his ministry by a world-wide vision is once more made evident when we think of these fifty years of splendid service.

* * *

Lord Kitchener

Lord Kitchener, who recently passed through our country and now occupies the position of High Commissioner and Commander-in-Chief in the Mediterranean, is far more than one of the most brilliant of living military officers, for he has proved himself to be a great Christian organizer. After conquest he has invariably demonstrated his sympathy with religious influence as the greatest constructive power. Christian administration has under his policy regularly followed the subjugation of rebellion. His famous appeal for missionary forces to occupy the Sudan after the overthrow of the Mahdi will live in history, for it led to the substitution of the Christian cathedral for the Islamite mosque at Khartoum, and to the triumph of the cross over the crescent where Moslem fanaticism has created moral desolation. Lord Kitchener is still the modern analog of the medieval soldiers of fortune who flitted from flag to flag, for his visit to England has lasted but a few days.

* * *

Mark Twain

The passing of "Mark Twain" last month was the pointing of an index-finger to the three features of his genius: It was creative—the highest kind of genius; its art lay in an incongruous association of ideas—perhaps that which gave him ready entrée to the popular mind; and it was essentially ethical, for by satire and fun-making he sought to laugh and shame the world out of its follies. The combination of these broad qualities made him distinctly original, and assure him a permanent place in American literary life.

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Prize Offer

We desire to secure a supply of original experiences of preachers in story form for use in The Homiletic Review. They should not exceed two hundred and fifty words in length and be suitable for use by other preachers as illustrations. Each must be the actual experience of the writer, or of persons known to him. Humorous stories are not excluded, but we do not desire the stories merely for their humor. We will pay $15, $10, $7.50, and $5, respectively, for the first, second, third, and fourth best story received before September 1, 1910. For each contribution retained by us for use, except the prize-winners, we will pay one dollar. No restriction is placed on the number each contributor may send. Address Illustration Department, The Homiletic Review.

THE MINISTER AND METAPHYSICS

JAMES H. SNOWDEN, D.D., LL.D., PITTSBURG, PA.

METAPHYSICS has been defined as "that of which those who listen understand nothing, and which he who speaks does not himself understand"; and a metaphysician has been declared to be "a blind man looking on a dark night for a black cat that isn't there." These extreme statements probably represent the view many people entertain of this field of thought. It appears to them to be a region of cloud and smoke, conflict and confusion, where men are blindly groping about and "ignorant armies clash by night." They hear the distant din and occasionally see its dust, but are uncertain as to what it is all about or whether it has any real meaning. This confusion, however, is more apparent than real, and it does not take much acquaintance with metaphysics to see that it is a world of order and has an object in view. In fact, so far from being confusion worse confounded, metaphysics is distinctly an endeavor to escape intellectual confusion and reach a clear and consistent view of the world. In the well-known words of Professor James, it is "an unusually obstinate attempt to think clearly and consistently," and in the words of Prof. Charles E. Garman, "Philosophy is simply intelligence at its best." If this be true, then plainly philosophy is something we all want, and the preacher especially should seek to have and use this "intelligence at its best."

The purpose of this article is to urge upon ministers the study of philosophy for its bearing on their preaching; not meaning, of course, that every minister should or could become an expert metaphysician—for something in this matter depends upon taste or circumstances—but that as a study philosophy is especially suited and profitable to a minister. The subject is a large one and can here only be touched on suggestively at a few points.

METAPHYSICS AS A MENTAL DISCIPLINE

I. The preacher should study metaphysics, first, as a mental discipline. Such discipline is one of the constant needs of the minister, as intellectual laziness, with its resulting stagnation and general mossbackism, is one of his deadliest dangers. He comes out of the seminary loaded with a mass of doctrines and begins preaching these and he may preach them over and over until they are old straw. Out of every sermon such a preacher delivers the dust rises as he turns the paper or pounds the pulpit, because there is in it no new blood or juice of fresh thought. His people know just what he is going to say on any text because he has said it all before, and so they are tired before he begins. Like the antiquated doctor who has long been left behind by the wonderful progress of his science and simply keeps handing out the same old quinine and calomel pills, this out-of-date preacher keeps preaching technical theology in the same forms and words as our fathers preached it and never makes it speak in new accents. It is this fatal mental stagnation that more than anything else carries preachers over the dead line before their heads are gray.

The cure for this microbe is continued, systematic, persistent, enthusiastic study. Of course the minister should study his own special subjects, the Bible, theology, and homiletics. But he should also have some special study or hobby outside his professional field, such as science, literature, art, or philosophy. He should take some great book or subject and study it down to its roots and ramifications; he should hug it to his soul until it saturates his blood and soaks into the cells of his brain. Let him become an expert and master in the subject and write a paper or book on it. Then that study will quicken him intellectually and give him new power in all his work. It will pour itself into his preaching and make it rich and fruitful in illustration and illumination. Tho he may never mention the matter in his sermons, yet it will infuse into them vitality and freshness. Such study is the secret of intellectual youth and fruitfulness. Such a preacher is not likely to be dry and dull in anything he says, but will ever have fresh sap in his brain, which will then secrete fresh sermons.

Metaphysics is such a study. It is admittedly one of the greatest, if not the greatest, subject in the world. Its great students and exponents have ever been the profoundest thinkers of the world, and they have written their names high on the scroll of fame. Their masterpieces, from Plato's "Republic" to Kant's "Critique" and more modern books, tho they may be read only within a narrow and select circle, are yet among the most enduring monuments of literature and are milestones in the march of human progress. However abstract and remote they may seem in their thought and expression, yet they have passed into the intellectual blood of the world. To study these books, or a few or one of them, will expand the brain and clear the vision of any man, but especially of a minister. It will put iron in his blood and strengthen him for all his studies and work. It will help to keep him young in mind and spirit, and his people may wonder at the secret of his vitality and power.

Its Use in Preaching

II. The preacher should study philosophy, second, for its use in preaching. It is not meant, of course, that he should take technical philosophy into the pulpit and preach it as a system. This would be an amazing thing to do, vastly worse than preaching the driest bones of theology, and would only confuse and bewilder the people and cause them speedily to hand that minister his resignation. The business of the pulpit is to preach the gospel and to present nothing that does not contribute to this supreme end. Nevertheless, there is great use and need in the pulpit for the philosophic spirit and for philosophic methods and aims. The aim of philosophy, as we have seen, is to see the world as a whole; and hence the philosopher is ever seeing the whole in each part and each part in its relation to the whole.

JAMES H. SNOWDEN, D.D., LL.D.,

Author of "The World a Spiritual System: An Outline of Metaphysics."

Now this bears on preaching in two ways. First, in the matter of illustration. The aim of the preacher, as of every teacher, is to present a subject to the minds of his hearers in such relations and light as will illuminate it and make its meaning stand out sharp and vivid in picturesque features and power. The indefiniteness and deadly dulness of much of our preaching are due to abstract statements that are not illustrated by concrete examples; and the effort of every quickening preacher is to get his truths into pictures that will appeal to the dullest mind and wake up the drowsiest deacon. Jesus was a master of this art as He quoted from nature and made each one's business bring the truth home to his bosom, thus turning the farmer's plow, the fisherman's boat, and the housekeeper's bread or broom into a sermon to preach the gospel. Great preachers, such as Beecher and Spurgeon, show their genius in their power of illustration. So important are vivid illustrations that they may be said to make the sermon and measure its power. It is easy to pick up a big truth; the difficult thing is to make that truth burn and glow with light and heat by heaping on it the fuel of illustrations.

Now the whole art of seeing illustrations consists in an exercise of the philosophic mind. The philosopher sees the whole in each part, and this is the principle of an illustration. It takes a general truth that is diffused through the world in such an abstract form that we can scarcely see it and condenses it into a burning concrete example. Thus Jesus took the general truth that God is willing to give us good gifts and illustrated it by the willingness of every father to give good things to his children and thus a vague truth became a vivid experience in every hearer's heart. As the philosopher sees the whole universe in every part and particle of it, the sun in the dewdrop and the heavens in an atom, so the philosophical preacher sees the universal principle he is presenting in every common thing and daily experience, and thus makes all things preach the gospel, as Jesus Himself did. He takes the principle of sacrifice, for example, and traces its scarlet thread through the entire web of the universe as it is everywhere dipt in sacrificial blood. He takes all the laws of the spiritual world and shows that they run through and are rooted down in the whole universe. The study of philosophy is a constant exercise of this insight. Books of illustrations, things that other eyes have seen and other tongues have told, "canned" illustrations, are dry chaff compared with what the philosophic preacher can see for himself as he looks upon the world and perceives it glittering with illustrations at every point. The poet sees the same thing, but the poet and philosopher are closely akin.

A still deeper use of the philosophic mind in preaching is in bringing every truth into relation with the whole world and with God. The philosopher sees that every atom of the universe is connected up with every other in a sensitive organism, so that to understand one atom in all its relations we would need to understand the universe. This is what Tennyson means when he says that if we could understand a flower in its crannied wall we would know what God and man are. To understand any truth, then, we must endeavor to set it in its relations to the whole and see it as God sees it. The application of this philosophical principle to preaching is plain: all the truths and duties we present should be set in a divine light in their relation to the world and to God. One of the dangers of preaching is that it will deal with small subjects in a small way. Some sermons have trifling themes and yield no larger results than petty rules and platitudinous moral advice. Every sermon ought to have a broad base, deep as eternity, and a lofty peak that lifts its hearers into the celestial blue. This does not mean that every sermon should be a great effort with an ambitious theme. Such efforts are likely to be flat failures. There must be many sermons on common subjects that keep close to the ground of daily life. Nevertheless, the philosophic preacher will connect every subject, however ordinary it may seem, with its cosmic and divine relations so that it will be seen to be a thread running through the whole web of the universe and a strand running up to God. This principle will lift everything out of triviality into divine relations and eternal significance. It will make the smallest things great, and every common duty shine with heavenly light. Every preacher does this in some degree, but philosophic insight greatly increases this power.

Relation of Philosophy to Theology

III. A third reason why the preacher should study philosophy goes still deeper into this subject and can only be hinted at here. Philosophy is more fundamental than theology. It furnishes the foundation and framework for theology, or the skeleton on which theology grows its flesh and in which it lives and breathes. Every theologian is first a metaphysician, and every problem in theology has its roots down in philosophy. A minister's philosophy, then, will have an architectonic influence in shaping and coloring his theology; his philosophical skeleton can not be concealed, but will inevitably show through his theological flesh. If he does not have any definite philosophy or does not know what his philosophy is, so much the worse will it be for his theology; it will be infected with the unsound or confused philosophy that lies latent in his mind. Hence the vital importance to a minister that he get hold of a consistent and solid philosophical system that will be a sure foundation and framework for his theology.

Of course it is not within the province of this article to enter upon the large question of what is a sound system of philosophy, a question that is even deeper and more difficult than the question of what is a true system of theology. Every thinker and every preacher must in the final view work this out for himself. This means a prolonged study, and to it a minister may well give many days and years of earnest investigation and deep meditation. He may not be able to construct a complete and final system, his total view of things may contain many gaps and unsolved problems, but even a tentative and partial theory of the world will have great value in providing him with a scheme or system of compartments in which he can arrange his universe into an ordered whole.

Our conclusion then is that the study of philosophy is a fruitful one for the preacher as a mental discipline, as a means of cultivating the power of seeing concrete illustrations of general principles, and of bringing every truth into its relations to the world and to God, and as furnishing the necessary foundation for theology.

CHURCH UNION

James H. Ecob, D.D., Flushing, N. Y.

The friends of the cause are grieved, and some of us are frankly indignant, that another effort at Church union should be rendered futile, if not ridiculous, by the time-worn proposition of the Episcopalians. Of course, my dearly beloved brethren, if we all become Episcopalians, Protestantism is united. We all understood that perfectly in the old days of the Lambeth quadrilateral. That this same proposition should be made again, in more elaborate and medieval form, is a disappointment bordering upon exasperation. Ought it not to be understood, from this time forth, that any denomination which proposes to give up nothing, and puts forth its own pet creed as a basis, is thereby disqualified to sit in any body called to consider the subject of Church union? We who have been in this movement from the beginning, who have given our entire ministry to it, are not willing that this greatest subject before the Christian world to-day should be queered, if not made absurd, by any more such propositions from any quarter whatsoever.

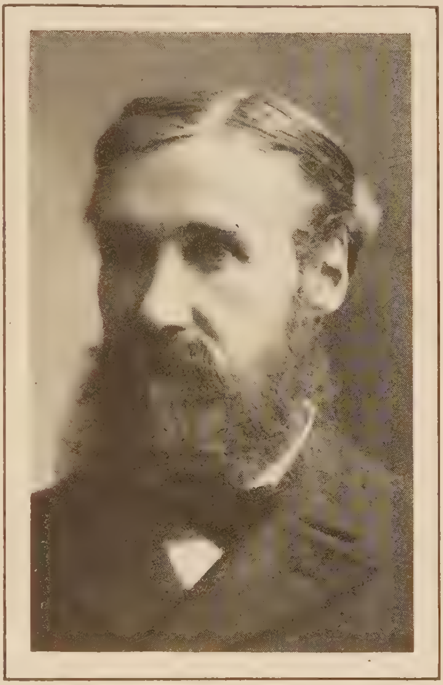
Multitudes in all denominations are tired and ashamed of the senseless and mischievous divisions of our Protestantism. There is a deep spiritual longing to see this "scandal of Christendom" abated; not only that the good name of the Church may be cleared, but that her efficiency may be correspondingly increased. But we might as well settle it with ourselves that we must put on the patience of the prophets as a garment, and be glad of the small beginnings of union. The apples on a tree do not all ripen on the same day, and all fall together at a given moment. One here, another there, on a topmost bough or in a favored exposure, ripens first. In them we see the nature of the tree and a prophecy of the full harvest. So, on the great tree of human history, movements for the betterment of men not only ripen slowly, but they ripen in parts, here and there. What reformation, worth recording, has ever been voted in convention, the doxology sung, and the happy reformers returned to their rest? This movement for Church union is coming as all other cosmic changes have come from the beginning. It is vain to expect any other method. When we look back over a period of fifteen, or even ten years, we may read, not only the amount, but the method of progress.

First. We observe the general, climatic change of opinion on the subject. The wintry indifference, the cool, academic interest, the dull, pachyderm obstruction, or the forlorn, pessimistic hope, have given place to a rational consideration of the subject, a well-grounded and vital hope of its near approach, and a deep, spiritual longing for its consummation.

Second. We observe that federation, the logical and invariable prelude to union, is well under way. The colonies of this country did not at first form a union, but a federation. The colonies were jealous of their autonomy, as now the denominations are possest by the same jealousy. The colonies were proud of their individual history and achievement, precisely as are the denominations to-day. Questions of funded interests, and the rights and privileges of the larger bodies in relation with the smaller, were involved in union. In a word, union was not then historically ripe. They could not unite, but they could federate. They could move up close beside each other and share in many common dangers and benefits while the autonomy of each remained intact. Federation was the prophet and forerunner of union. During federation union was steadily reaching its roots deeper and wider in the soil and throwing out its branches and bearing fruits which were foretastes and prophecies of the full harvest. Precisely this historic process is going on before our eyes among the Protestant denominations. He who runs may read. Federation has become a church household word. When eighteen denominations, representing thirty millions of communicants, can get together in convention and amicably consider the most vital questions of practical Christianity, we are quite justified in thinking that federation is fulfilling its historic mission, and is preparing us all for the fruition of union.

Third. Tentative efforts at union are being attempted here and there among groups most nearly affiliated. These efforts are like the ripening of an apple here and there upon the tree. The movement toward union is characteristic of the time and is noticeable in all the affairs of men. It is world-wide, a true case of cosmic weather. Co-operation, a merging of common interests for the greater good and a corresponding retirement of non-essential differences. This practical tendency of our day is the logical outcome of our scientific training. The fact-of-things is imperative and final. The theory-of-things can wait. Actual result, from the chemist's crucible to the financier's greatest combination, is the demand of the hour. We who feel, in and through the tendency of the time, the impulse and movement of the divine Spirit, are more deeply and energetically imprest that we must be willing and obedient in the day of His power. The good of men, the coming of the kingdom, must not be obstructed or diverted by merely traditional and scholastic notions. Actual historic conditions are regarded as the latest scripture, the last word of the Holy Spirit, respecting the duty and responsibility of to-day. Accordingly, the complete change in the industrial conditions of the world, the consequent massing of people in great cities, with all the social problems entailed, are interpreted as a divine command to the Church to mass its forces to meet and order into peaceful and righteous solution these multiple questions of the hour.

In view of these historic conditions the duty of the Protestant churches is very clearly defined. They must make much of federation as a first step toward union. Let the denominations expect and request of their ministers a free and rational exchange of pulpits; let them welcome union services of all kinds; demand cooperation in all charitable work, rebuke and, as far as possible, prohibit all denominational boasting, and all efforts for merely denominational aggrandizement. Protestantism must lift up as a standard everywhere this demand: Minimize the denomination; exalt the church. The denomination is an evil to be endured, not a good to be perpetuated. The denomination rests upon the non-essentials, the idiosyncracies, not upon the substance of faith. It is the embodiment of schism, debate, disintegration. Protestantism has divided and subdivided until it can not count its own *disjecta membra:* hundreds of little sects, so absurd in numbers, in doctrine, and practise, that they are a byword and contempt. This condition should be taken upon the conscience and heart of every serious man and woman as a burden and a shame. Let no one be at ease, or cry prosperity, while the body of Christ is in this broken and enfeebled state.



JAMES H. ECOB, D.D.

Much will be gained every way by a distinct recognition of the unripe, inchoate condition of Church union. We will understand that we are not called upon to make a grand assault; a great convention, a prearranged basis of union, a majority vote and then the doxology. Not that at all; but a long, complicated campaign; strategy, statesmanship, and patience, patience, and, evermore, patience. Money may be the sinew of war. Patience, the patience of the saints, is surely the sinew of this greatest of the wars of the Church militant. It is simply good generalship to discern the strategic points of advantage and the points of least resistance.

The conscience of American Protestantism certainly ought to be ready to demand union of the various denominations that are divided by Mason's and Dixon's line into North and South halves. The cause of that division has quietly slipt into the past and is hardly more than a name to the present generation. Would that some mighty hand could pass over the shameful record and blot it from the historic memory. That the Church of Jesus Christ could divide over so monstrous a crime against the race as human slavery is a fact so dark and sinister, that already we are saying to one another, it is well-nigh impossible of belief. Would not one suppose that when peace was declared the Church would have sprung to the task of healing so shameful a division. To-day politicians, both North and South, are busy seeking to obliterate the old bitter memories, and to restore harmony between the sections. Business, knowing neither North nor South, is fast weaving them into one industrial and commercial unit. Education, as common to the human mind as oxygen to the lungs, is steadily effacing differences and bringing in the saneness and confidence of community in thought. Philanthropy, which, like the rain and dew of heaven, recognizes only the common need, is compelling North and South to act together, out of the high and holy impulses of their nature, and so is binding them into a still deeper union. Where is the Church? Why is she, the heaven-appointed leader of men, lagging behind the children of this world? Instead of seeking some basis of union in time-worn, outworn doctrines and traditions, why do we not see our great opportunity for blotting out this dark record against Protestantism? Why are we not driven by spiritual urgency to make haste to regain our lost leadership? Why do we not see, as a matter of mere good generalship, that here we ought to find the point of least resistance? Here we ought to find it easy to mass the most profound and effective motives toward union. The North and South need each other vitally; the need of spiritual interchange of thought and feeling is as deep and true as the need for interchange of products of soil and climate. We are one in history, heredity, blood, and creed. Man has put asunder what God has joined together. The Negro problem alone is so vast and complicated and portentous as to challenge the nation. A national Church should this day be deep in the solution. A first step in organizing that national Church is the reunion of these divided denominations. No doctrinal differences bar the way here. No differences in ritual or polity or customs need adjustment. The way is clear. The duty is imperative. But where is the compelling conscience?

Another point of approach to union is the close family likeness of certain denominations, as, for example, the Free-Will Baptists, the Christians (Church of the Disciples), and the Congregationalists. Their differences are simply variety of complexion in a household of brothers and sisters. Something has been done in this direction. In fact, much has been done, when we consider what arctic temperature has prevailed in the Church and in the religious press. It must be remembered, also, that in all denominations there is a survival of natural conservatives, and older men, who may be charitably considered as left-overs from the preceding generation, who resist piously all attempts at reorganization. Yet important negotiations are pending, and there are many, who from temperament, or because they feel the movement of the times, are biding their day when the tide of the Spirit shall turn.

Federation in missions, both home and foreign, is rapidly passing over into actual union in many minor points and these in turn are calling for union on a broader scale. If the churches could hear the truth, the whole truth, and nothing but the truth, about home missions, such a demand for union would come from all quarters as would amount to a revolution. After a year's service on the State Board of Home Missions in Colorado, it became perfectly evident to me that no financial concern would tolerate such waste of men and money with such dubious result as is placidly accepted by the churches under our denominational missions. When the youngest of our western States are more heavily overchurched than New England, we may be sure that the indulgence of our denominational whimsies is the most extravagant and shameful of modern luxuries.

The same story of waste of means and loss of efficiency has been repeated in foreign missions. That with such an enormous outlay of money and piety we should propagate among non-christian peoples the very divisions which constitute our shame and weakness at home, is such a perversion of even the humanities, that out of sheer compassion for the heathen, the process must stop. It is such bad spiritual sanitation! Souls have contagious diseases as well as bodies. Our creeds need disinfecting as well as our clothes, before we mingle with our fellow men. "Hast thou faith? Have it to thyself before God." Segregation is imperative for all idiosyncrasies of belief. We ought to have long ago understood that we can no more impose our faith bodily upon Oriental nations than we can impose the color of our skin, or our mental constitution. We are just beginning to see that very likely we Occidentals may have missed some very important elements in our interpretation of Christianity, an essentially Oriental religion. We need to remember that we are in the great world-exchange where give and take is the law. It behooves the Church to hear what the Spirit saith through the lips of such prophets as Arthur J. Brown and J. D. Davis, of Japan, and many others. "Much of our form, tradition, Christian theology, so called, and popularly held as such, must pass away." Why should not all mission stations be "Associations whose aim shall be not destructive but constructive, which shall make a thorough study of social conditions such as the poor, the unhealthy houses of the masses, insufficient food, the factory problem, long hours, child labor, promiscuous sleeping, the liquor problem, the beer problem, the cigaret problem, the prostitution problem; associations which by public lectures, by public articles, by tens of thousands of booklets, should inform the public mind and gradually create a public sentiment which, moving in harmony with the spirit of Christianity in the churches, would demand and secure such reforms." Practical Christianity must displace denominational theology, is the watchword in all the great missionary boards at home, and in the centers of activity abroad. Sir Oliver Lodge says, "The Church, the combined and corporate society of good men in action, men whose lives and energies are devoted to the highest aims, in the spirit of real and effective Christianity," must displace the Church whose chief function is "the maintenance of fine theories and excellent states of mind."

Great conventions called to consider cunningly devised creedal bases are chiefly serviceable to show their own futility. After we have learned a sufficient number of things not to do, we will be ready to turn with gladness to things already done, and to the things even now budding and blossoming into fulfilment. Perhaps, while we are foolishly bent on our theory-of-things, the fact-of-things will have arrived, bringing its own theory with it.

CHURCH ORGANIZATION AND SOCIAL SERVICE

John Howard Melish, Brooklyn, N. Y.

That the time is ripe for adding to our present ecclesiastical machinery some mechanism for the expression of social service, is the judgment of experts in various lines of philanthropic and religious work. The social spirit in the Church is willing but the social body is weak. Miss Jane Addams tells of a young woman who went to her pastor and asked him to put her to work. He told her she might arrange the altar flowers. To Miss Addams she said that she had done that kind of work when she was sixteen and enjoyed it; but after studying social questions at college she felt that there was some more effective way of expressing her social interest. In the Church to-day there are a growing number of young people who desire to serve the community. The Sunday-school, the young peoples' societies, the missionary bands, the altar gilds, do not satisfy these. In some way—just how they know not—they wish to relate themselves to the larger life of the community.

There was a time when the Church was not organized for missions. Then came the missionary spirit; people went to the mission fields, unsupported by any organization at home. The Church at once devised the mechanism of the missionary society, with its central office and parochial auxiliaries. Time was when religious education was left to the home. Then came the educational spirit, and in a short time it was clothed upon with the body of Sunday-schools, parochial schools, catechetical instructions, commissions, and secretaryships. The spirit must come—no organization can take the place of that. But when it has arrived, if its promise is to be fulfilled, it must find expression, like electricity, in and through its proper machinery.

Outside the Church the spirit of social service has found an abiding-place and efficient tools in four classes of organization: (1) Municipal departments, especially police, health, charities, and schools; (2) The charitable societies; (3) Labor organizations, reform clubs, special committees, etc.; (4) Investigation commissions and foundations. The policy of the Roman Catholic Church has been to organize the life of its members on every side—to keep the priest's hand on all machinery. Its attitude toward these secular agencies has been one of rivalry, suspicion, and, at times, antagonism. The Protestant churches, on the contrary, have regarded their relation to these great secular agencies as that of power-house to them. The Protestant Church is an inspirational Church. Its aim has been to inspire the individual and send him forth to do in the world what the world needs. Accordingly, it regards these secular organizations as extensions of itself, and to be fostered, not antagonized nor even rivaled, by organizations under ecclesiastical control. It has members of the Protestant churches, often under the leadership of ministers, who have organized associated charities, philanthropies of various kinds, and who support them in part by church offerings and by the contributions of individual members. Dr. Josiah Strong's investigation showed that the majority of the residents of the social settlements are connected with the churches. A similar investigation into the personnel of other secular agencies would also doubtless show that the majority of their contributors and workers are in some way connected with church or synagog.

One would think, therefore, to find a close connection between the secular agencies of social service and the ecclesiastical organizations of Protestantism and Judaism—cooperation, mutual understanding, appreciation. And yet, if the authorities are to be trusted, there is to-day a lamentable lack of such coordination. Dr. Divine, of the New York Charity Organization Society, has recently pleaded for a body of opinion within the Church which shall understand, encourage, criticize constructively, and inspire by the leavening, purifying, and conserving influence of religion the great secular agencies of social service. These again, he insisted, need the Church for the more complete accomplishment of their objects; and the Church needs them as the most economical, sensible, and effective way of accomplishing her own part of the world's work. As I write there comes to me a letter telling of the destitution of one who claimed to be an Episcopalian. My associate called in a pastoral capacity and reported the case to the Bureau of Charities, offering to give ten dollars to the Bureau for this person, in case the Bureau found him deserving. The Bureau reported unfavorably. Ten days later one of the same interested parties went to five different churches. One clergyman gave him five dollars, saying that he could tell an honest man when he saw him. Another sent a deaconess to visit the family, and promised twenty dollars on condition that another twenty was made up by other ministers. A third subscribed five dollars and the fourth promised to call and investigate for himself. When the man came to me, sent by a brother clergyman, the case was cleared up. Here were five ministers, giving time and money where coöperation with the Bureau on the part of four of them would have been the efficient and economical way of meeting the situation.

All through the New Testament religion and social service are opposite sides of the same shield. No man can love God without loving man—except "the liar." He who loves Christ must feed his sheep, serve his brothers. But what the word of God has joined together our modern departmental habit of thought seeks to put asunder. There are within the churches many people whose religion rarely finds expression in social service; and outside the churches are scores of people whose social service is never to them religious. What is needed is the coördination of religion and social service in the minds of both these classes. If people within our churches could once see that religious work is not limited to Church work, if people without our churches could see that secular service is to be contrasted not with religious, but with ecclesiastical service, if one's mind could pass naturally from religion to social service and back again, the present divorce between the Church and these secular agencies would come to a blest and perpetual end.

JOHN HOWARD MELISH,
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And it is coming. This coordination of religion and social service as a mental process is going on rapidly.

What is needed now is the organization to express it, as the missionary and educational interests were exprest. When this is discust the average minister protests against additional parochial machinery. This protest is an echo of the early history of the Sunday-school and the missionary society. One of my predecessors refused to have anything to do with the Sunday-school; in fact, handed a large school, which his laymen had formed, over to another parish, bag and baggage. And when in old age he came to review his ministry he openly confest his short-sighted and grievous error. He believed that his work was to preach, to give inspiration, forgetting that the parish is more than a pulpit; it is a pew, and inspiration falls short if the man in the pew does not act as well as listen. He is to act all through life, and why therefore should his church life be limited to hearing? These great churches, dark and silent for six days a week, when they could be open and useful for seven days, are pathetic witnesses to the short-sightedness of the preachers who forget that their parish is a pew as well as a pulpit. The Sunday-school and the missionary society have not limited the inspiration of the pulpit; they have exprest it. And there are no more creditable chapters in the history of Christianity than the story of missions and the record of the school of religious instruction. This advance was made without sacrificing the pulpit. And the reason is to be found in the laity; the laymen and the lay-women organized the Sunday-school and the missionary society. When the preacher must choose between running machinery and preaching he ought not to hesitate for one moment. But no man is ever really confronted with that choice. He may prefer organizing to preaching and have more ability for it, but there is no church where some lay people are not to be found ready to serve, if given the opportunity.

There are three ways of organizing the individual church or parish for social service: 1. Social secretary; 2. Social service committee; 3. Social service league. The secretary would correspond to the superintendent of the school of religious instruction, the president of the missionary society, or the head of the brotherhood. He could be the go-between for the church and the agencies of social service, enlisting volunteer workers for those agencies out of the parish, keeping in touch with their work and reporting to the parish from time to time. Why should not every church keep a record of the philanthropic interests of the members and let them understand that the church regards those interests as religious and their service in them as church or religious service? On the boards of directors and among the volunteer workers of all the charitable societies are members of our churches, but how few of them ever look upon their activities as religious. The social secretary, getting members to serve in these societies, and to report back to the church of their usefulness and needs, would be the outward and visible expression of the coordination of religious and social service. As the churches take more and more interest in the community the community naturally turns to the ministers to serve on committees which have vital work to do. It becomes a serious problem to the minister as to how he is to expend his energy and time to the best advantage of the kingdom. If he has associated with him a director of social service, either salaried or volunteer, clerical or lay, he can relate his church to these committees and yet save himself for the preaching and pastoral service which are his first concern. The late Charles Sprague Smith of the New York Peoples' Institute, shortly before his lamented death, called a group of ministers together and urged them to appoint social secretaries in their parishes, as agents through whom a work like the institute might cooperate with the church. All the ministers present approved heartily of the idea and agreed that it was the next step to take if the church was to undertake helpful social service.

Many of the dioceses of the Episcopal Church have social service committees. So far they have been trying to find themselves, and scarce more than interesting and suggestive plans have come from them. Her commission on the relation of labor and capital has recommended that the social service committee might well become a parochial as well as diocesan organization, and the Encyclical of the last Lambeth Conference has made a similar recommendation. In one diocese the suggestion is being put into effect. The aim is to get every pastor who is interested in social service to appoint a committee of men and women, to serve as an agency through which the diocesan committee may from time to time send the information it may have as to all phases of social service, and from which the diocesan committee may receive information as to the needs and problems of the different localities of the diocese. In the diocesan committee is much information which deserves wide dissemination and attention. In this way, it is hoped, there will be created within the Church a body of enlightened and informed public opinion. Much valuable information, gathered by the State and private commissions, at great expense, is now on public library shelves for lack of channels of dissemination. If the Church is to serve the community intelligently it must first know, and may not the Church serve well by giving the community knowledge of social needs?

The league of social service corresponds to the missionary society and the Sunday-school, and is designed to form, within the Church, a larger group of people for study and for action. There are now in some churches men's clubs and young peoples' societies which are beginning to carry out this same purpose. Without any additional machinery, but by adapting present organizations to social ends, many churches may do effective social service.

But what is needed in the Church, first and last of all, is the social outlook, the new view-point, the desire to serve. If that is wanting, any organization is mere lumber. But when the spirit is present it must take unto itself a body, if it is to do the work for which it is sent. There is a favorite contrast in ministerial circles to-day between the inspirational and the institutional church. Like many another clever phrase it has no basis in facts. The institutional churches to-day are the inspirational churches. The age is social, its live problem is the social problem, its hope is the kingdom, the common good, universal progress. The pulpits which preach the social gospel, the pews which believe it and try to practise it, form the church which is inspirational, whatever its organization may be.

THE PARENT AND THE CHILD*

SIR OLIVER LODGE, LL.D., BIRMINGHAM, ENG.

THE first thing to realize about children is that they are separate individuals, not merely chips of the old block. Chips of the old block they are too, no doubt, but what parents sometimes forget is that they are separate persons, each with a life and destiny of its own. It is therefore quite possible, not only that the child may not understand us, but that we may not understand the child.

The individuality thus isolated in a child is not always good! Certainly not. There can be, I presume, as many grades among children as among adults. The range seems to extend over the whole gamut, from something very like angels to something barely distinguishable from devils. The nearly angelic is fortunately the more common variety, and I shall assume—what may be true—that all children who are given a decent chance in life, both by ancestry and by nature, will respond to judicious treatment and be a credit to their home and up-bringing.

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*Two chapters from a booklet soon to be published by Funk & Wagnalls Company. Price 60 cents.

I think it more helpful to emphasize the essential goodness of human nature than its essential badness. There must be phenomena which have led theologians to formulate the doctrine of original sin, but there must be at least equal and I think far greater truth in the more authoritative statement, applied to typical children, that of such is the kingdom of heaven.

I have been astounded, occasionally even appalled, at the innate goodness of some children—children who have come under my own observation. And, holding views which I have elsewhere exprest as to the nature of incarnation, it has sometimes struck me as an extraordinary privilege to be entrusted with the care of beings of so much interest and charm. They seem like guests who have done us the honor of selecting our home and friendship for a momentous epoch in their lives. Such children are exceptional, however, and one does come across some whose behavior arouses feelings of repulsion.

How comes it, I wonder, that children can occasionally be so objectionable? I think it is because they have never been taught any consideration for others.

In hotels, for instance, we sometimes encounter a family of children, or it may be a single child, that shouts and romps as if other people did not exist. The cosmopolitan child perhaps it is, who—for generations, so to speak—has never been to school nor subjected to any sort of training. I have been told that on the South American boats there are family cabins, and that from these cabins the amount of shrill noise which arises, in the course apparently of normal family life, is more than perturbing to fellow travelers. With such bringing up, no wonder that people can be obnoxious.

How comes it, on the other hand, that children of the English aristocracy, while still barely out of the nursery, are often so admirably behaved? The few that I have known have been helpful and considerate and anxious to do little services for strangers and visitors. People say that such children are left largely to nurses; if so, some of the nurses must be excellent women. I fancy they are; and I think that the proverbial nagging of the ordinary nurse-maid, as heard in the parks, for instance, is becoming much less pronounced than it used to be. All this is making in a right direction.

Parents who are strenuously busy or occupied in public work may comfort themselves by remembering that parental influence may be indirect, and that a life of vivid activity has before now affected children beneficially without specific effort—sometimes with results even better than have been attained by constant attention specially directed to that end. Indeed, specially directed attention requires wisdom and self-mistrustful thought, lest occasionally it may do more harm than good. Over-attention may be destructive of originality, and may tend to check healthy unconscious growth. The brooding and meditative moods of children should be respected; the stress of practical life terminates them quickly enough for all save a few favored persons. And the fact that they may be luxuriously cultivated or indulged in to excess should not be allowed to break them up altogether; nor should energetic supervisors feel justified in applying constant stimulus during any incubating and preparatory period; for those moods and periods have been proved ultimately to have productive value.

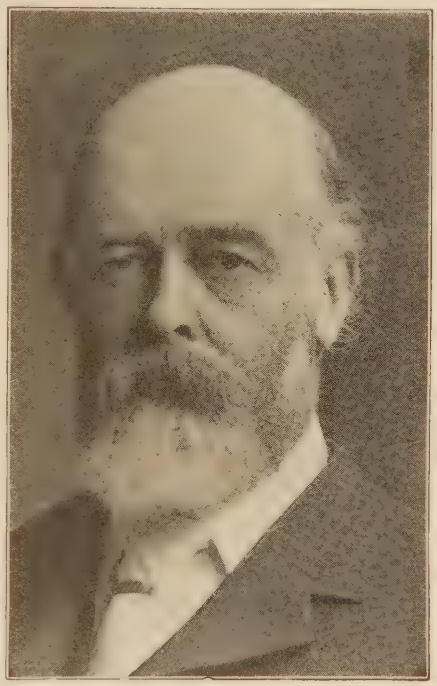
Nevertheless, however busy parents are, some direct parental influence should be exerted, for it may be of incalculable value. Children have an instinctive sense for reality of conviction, they have a knack of penetrating to what people really are, so that mere convention and what are called pious opinions carry but little weight. Much can be accomplished by good nursery traditions; notably training in consideration for others, modesty, helpfulness, reverence for elders, and self-subordination—great things which no one now addrest is likely to overlook. A minor thing is tidiness—not to the extent of not making a litter, but of not leaving it; especially the habit of putting things back where found; the automatic replacement of any object of common property—clothes-brush, ball of string, time-table, books of reference, or what not—in its proper place, so that others can find it. Hunting about for such things is an entire waste of time. I attach considerable importance to this leaving things where you find them, and clearing up litter.

Adults, if busy, and school-children, sometimes may have to clear up by deputy; but if small children are too much waited on, and everything put away by others, it has, I believe, a demoralizing effect. It is one cause of the selfishness of the better-off classes that they are constantly making a mess and leaving it to others to put straight. Press of work often necessitates this; but it should be recognized as a responsibility, and not merely a matter of course, that we daily leave a meal-room or a bedroom in a state in which we should be annoyed to find it on our return.

Work is a sufficient excuse—we have other things to do, and it constitutes a permissible division of labor; but if we have not other things to do, if we are idle habitually, as are some children and many adults, then I conceive that it would be a wholesomer and sounder discipline if we spent some time in clearing up after ourselves. The lounging and luxurious behavior of some specimens of the overfed youthful male, as caricatured in the pages of *Punch*, for instance, is truly objectionable; and it is melancholy to reflect that parental influence may enable such spoiled young reprobates to exert influence on affairs in some corner of the empire.

Another valuable piece of nursery or home tradition is the delivery of messages in exact words. This is a matter to which I attach importance—it is a sort of beginning of scientific training. A child sent on a message should not be allowed to paraphrase it and deliver something there or thereabouts. A message so changed is nearly always misleading and frequently gives trouble. A child entrusted with a message, whether it be to the cook or the gardener or what not, should first have it delivered to him precisely and should repeat it before starting, and should then go and give it without attending to anything by the way. I have known servant troubles arise through the inaccurate delivery of messages, especially if a return message has to be brought; for the slightest alteration may easily convert a polite request or acknowledgment into something offensive—and this without any hostile intention on the part of the messenger. In larger life the same sort of thing has before now brought about wars. But, quite apart from consequences, the recollection and reproduction of exact words is an art in itself; and, as every person of literary sensitiveness knows, is an eminently desirable aptitude, for it leads to accuracy in the quotation of poetry or prose later on.

Children like being made use of, and an errand is an opportunity to make them feel their responsibility and take trouble to execute a commission in an exact manner; first repeating, naturally and as a matter of course, what it is they have to do or say, so as to be sure that there is no mistake. I venture to maintain, moreover, that it is a training needed by many adults, to have to state accurately what is wanted, to describe the locality of a thing precisely, and to instruct a messenger clearly.



SIR OLIVER LODGE, LL D.

In the case when a child really understands what is wanted to be said, it is excellent practise to let him try to put it clearly in his own words. To concoct a telegram, for instance, that will be clear and definite, not long-winded, and yet not capable of misconstruction; or to formulate his own message before delivering it.

THE TEACHING FUNCTION OF THE MINISTRY

The Rev. Franklin McElfresh, Ph.D., Chicago, Ill.

Preaching has reached its development and attained the climax of its power under Protestantism. It has had so wide an appeal that it has changed the very institutions of the Church. We are accustomed to hear it said every day, "This is Dr. Smith's church," "I am going to hear Dr. Jones preach." This way the relation is described in which preaching is considered to be the very center of the life of the Church, and the Church in its illness and feeble condition has one remedy always sought—secure a popular preacher. The architecture of the Church has been adapted to the one thing—the pulpit: our seminaries are trained for one thing—for preaching. There is no reason to talk of the decay of the pulpit; the power of the voice, of the gift of man with impassioned soul, can never be taken by books or papers or any message that is not alive.

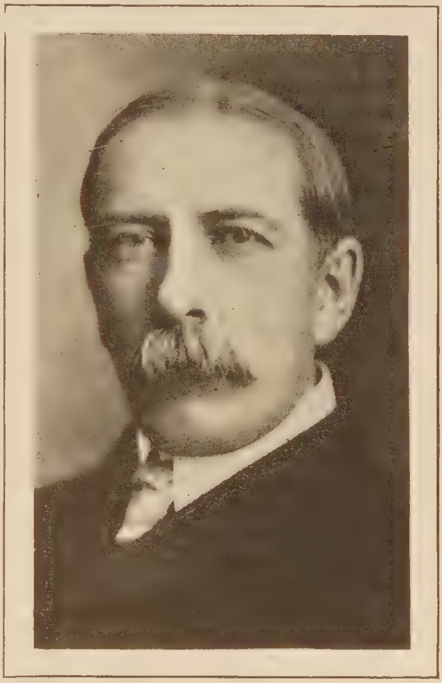
Provincial magazines of New York keep asking, "What is the matter with the Church?" From the standpoint of Broadway and its abnormal life, this may sound like a disheartening question, but there is reason for saying, take it the land over, never did a larger ratio of the people listen to preaching than to-day. Yet, because there is a changing social order, and because there are changed educational conditions, and because there is a new call for a world-wide advance in Protestantism, and because there is an unrest in the religious thought and a shifting of the centers of practical methods and of theological emphasis, there is a new scope for the teaching function of the ministry.

The Church must be a school. The Church has long had a school. It was only one thing among its goods and chattels, but in the very heart of the Church there has grown up a school, essential now to its own life, and the Church itself is a school. Worship must find its climax and lend its inspiration in the hour set apart for the preaching-service, but instruction is coming back to the Church and must attain its religious service in the Sunday-school. The secular school compels it; the hurried and broken home life compels it; the zest and questioning of the life of to-day compels it. There must be a school at once intellectual and spiritual, teaching with skill and teaching with authority, and this school must be in the Church if religion is to meet the freedom of thought and hunger of soul that stamps the modern mind.

The insight into the development of the child's mind given by recent studies in psychology may not tower as far above the wisdom of an elder day as some of the rapt enthusiasts for child-culture are wont to declare. In all the hand-clapping over progress, we are sometimes in danger of forgetting how much we have forgotten, but, allowing for a bit of fervid elation in which all should rejoice, for the cause is so noble, there is a new sympathy for the child and a new value for the child. His unfolding to the richness of the possible self was far more the product of social forces playing upon the sensitive soul in early childhood than we have counted hitherto, and the teaching of religion must be far warmer, more imaginative, more gracious and personal than the drill in catechism or asking questions from a lesson-leaf, as we have conducted it in other days. The remainder of life that the day-school can not reach belongs to the home, to the street, and to the Sunday-school. The deepest hunger of child life is yet unfed after the public school has spread its ample table. The subtle recesses of the soul, where the wonder and reverence and sweetest emotions and loftiest winging of fancy dwell, are not reached by the multiplication table nor by nature-studies nor by the simple precepts of good-will and honesty and industry. These are efficient, but not sufficient. "All the finance-ministers in Europe can not satisfy a single newsboy over a half-hour, because the boy," says Carlyle, "has a soul quite other than his stomach." The day-school and all this vast secular education knows that the child and the youth have a brain and a heart, but are quite reticent about the word soul, without which we can not describe a person in the rich and glorious Christian conception of personality. The education, supplemental to the solid and essential discipline of the schools, then, looks toward the loftiest ideas and the choicest persons. The uncultivated remainder can only be given nurture by the stories, poems, creeds, and, at last, the doctrines that have been the Christian solution of the enigma of life itself; and this teaching can only be done with sympathy, insight, and faith. It must be the personal message of a Christian soul. The Sunday-school must repeat the early Church in its spiritual ministry to the whole life of every individual.

With this view of the spiritual and intellectual dignity of the Sunday-school, it is clear that the minister should know what is taught regarding religion in his church, and who teaches it. The highest levels of teaching are much more the impress of a person than the mere use of books. Safe books and carefully selected courses of study are not enough. It is not so much "What?" but "Who?" Said a thoughtful layman recently, "I refuse to have my children taught any longer by consecrated ignorance." So much of the revolt of youth against religion, which is the painful discovery of many pastors and many parents, comes from the upsetting of childhood's ideas about God and the Bible as they come in conflict with the sharp, merciless, scientific inquisitions of modern thought. And how much of that childhood idea came from hasty and incompetent teaching? The minister was busy with his sermon and his cares, all about grown-up people; and the father had far other things than the child's religion and Sunday-school matters to think about; and the mother was cumbered with many cares; and the Sunday-school teacher was "any one willing to take the task." Her work was, possibly, hurried, perfunctory, and unskilled, and so the child went out to face the frosty air of the world with this muddled teaching of the Bible and dim idea of the essential truths of religion.

The minister should know the best books and the best methods in the Sunday-school world. He should be able to judge regarding the efficiency of the work in his own school. He should be able to advise regarding the teaching in every one of its departments. He should know the spirit, the very atmosphere, in the Primary Department, and the best possible methods of teaching there. He should be able to tell why the restless boys in the Junior Department are gaining so little under the instruction, and to suggest definitely what could be done. He should be able to cheer and guide the puzzled and anxious workers who hold the key to the adolescent life in the intermediate grades. He should be ready to counsel the teachers in the adult classes on the point of view most successful in drawing out the thought and sympathy of young men and young women. He should be able to tell the stronger leaders of classes of advanced years how to develop the individual religious life by careful questioning and coming into close personal contact. He should be conversant with the development of constructive ideas for each department. Story-telling for childhood is not a fad. The immanence of God is really the subject of the primary lessons, and how to bring this truth home is of supreme importance. Hero-worship, the grasp of memory, the love of narrative are the very nature of the junior child. Does he know what that suggests in teaching in the light of the highest insight brought us through child psychology? Does he know the way in which the word adolescence has been called out of the unused nook in the dictionary to describe the most far-reaching and careful studies in the physical and spiritual transitions of youth? Does he know what the men



THE REV. FRANKLIN M'ELFRESH, PH.D.,

Teachers' Training Superintendent, International Sunday-school Association.

and women who, from native genius and consecration of life, are experts say about the boy problem and the girl problem, too? Does he know the strength and possibility of the modern organized class-movement? Does he know why some Sunday-schools have one hundred and fifty young men and others have only five? A few carefully studied volumes and a few heart-to-heart talks with teachers who are giving their lives to childhood and religious education of the highest skill will enlighten him.

Ministers should compel by the holy urgencies of love and faith the very best talent of the Church for this instruction. There is already a noble and capable group found in every church doing work with self-sacrifice and often with real skill. Now, this is where the Sunday-school has done great things already, and why it is coming to such a new position in the Church. The record of its successes compels this higher education. But there is also a reserve corps as yet unasked and untrained who are capable of redoubling the power of education in the Church. Few of them have caught the vision. They must be led to the heights and compelled to look forward and see the splendid prospect of a well-instructed Christian generation as it opens before the eyes of faith. But, far more than this, will this minister provide for the adequate training, in the school itself, of the teachers of to-morrow. He will select and pledge for this service the noblest among his young men and women, and in personal interview and close appeal he will disclose his own vision to their eyes and fire them with sacred ambition to become skilled workers for God. He will find teachers of teachers among those who have had pedagogical training in the schools and colleges or who have teaching power and who are students of the Bible.

Why should not the minister have one day a week for his Sunday-school day? Let the forenoon of this day be spent in the study of methods, literature, new books, and the problems of his own school. Let the afternoon be taken up with personal interviews with superintendent, officers, and teachers. Many of the large churches are employing Sunday-school pastors—the name now preferred to assistant pastor. But only the favored few can afford this; the average minister must bear his own burden. He insists that he has no time for such work, but it is a question of investment. "Where can he put his time to the highest advantage?" must be every man's practical question. "The Sunday-school is the supreme evangelistic opportunity of the church." Is it a wise use of time to enter the open door of such opportunity? "The Sunday-school is the institution where there is to-day the greatest gulf between possibility and performance," said Dr. Faunce in a recent address. How shall we close this gulf unless the minister throw himself into its chasm? He can not do more things than he is doing now, oftentimes; but he can put first things first and leave lesser values to secondary time. By a careful division of time, he can obtain this day, and using it, can transform his Sunday-school into a real school with true pedagogical methods, with thorough study of the Bible, and with aggressive personal evangelism in its classes, and make it a complete and powerful organization throbbing with young life in the very heart of his church. No man leading such a work can fail in his ministry. He can give some of his coveted hours to institutes and conventions, because these are changing the atmosphere in many a discouraged school, and giving the note of success to thousands of eager teachers.

The Sunday-school is no longer a child's school. It is, when truly organized, the whole church meeting for worship and study. From the Cradle-Roll to the Home Department, it offers service, fellowship, and instruction for every man, woman, and child in the community. By intelligent guidance and sympathetic cooperation with this institution, the teaching function of the ministry assumes a dignity and practical power of instruction that has been wanting in Protestantism and, because wanting, one of its serious defects.

THE CATEGORICAL IMPERATIVE

AMORY H. BRADFORD,[*] D.D., MONTCLAIR, N. J.

EMMANUEL KANT in his treatise on ethics has summarized his teaching in a single phrase which is called, The Categorical Imperative, and which may be exprest as follows: So live that the principle of your life may be worthy of being made a universal law. In other words, each man ought to live so as to make his example fit for all to follow. This teaching of the German philosopher sounds like an echo of the Golden Rule. What kind of a world would this world be if all men lived as we live? Our object, which is purely practical, will be still better accomplished if this larger question be divided into smaller ones, and if these be made as individual as possible. Suppose all the citizens of this community were to take the same amount of interest in its affairs, and give to them the same amount of time and effort that we do, and no more, what kind of a community would this be?

Suppose that all men were to do as much to help the deserving poor to get work as we do, and no more, how many of them would have work?

Suppose that all our people should give as much of their property, in proportion to their ability, to missions and to moral reform, as we give, what would be the condition of the world?

Suppose that all who attend church, who are able to be prompt, should be as prompt in attendance as we are, and no more, what time would our church services begin?

Suppose that all who buy and sell property should be as anxious that those with whom they deal should get their full rights as we are in our dealings, would there be more or less harmony in society?

Suppose that all the whites in the country should treat the colored people as you and I do, would this be a better and a happier nation?

Suppose that all who profess and call themselves Christians should keep as near to the example of Jesus Christ as we do, would it be easier or more difficult for others to be Christians?

Suppose that all men tried to live by the Golden Rule as earnestly as we do, and no more, would brotherly love be promoted?

Suppose that all other Christians were as anxious that sinners should be saved as we are, and no more so, how many would be reached by the gospel?

These questions bring out the meaning of The Categorical Imperative. Each man ought to so live as to make his life worthy to be taken as an example for all other men to emulate.

If all others lived as you and I live would men be more generous, sincere and true?

Could the good Lord wisely take you or me as an example for others to follow? Jesus Christ lived a life worthy to be a universal example; therefore we say, Follow Him.

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[*] Dr. Bradford celebrates this month his 40th anniversary in the pastorate in Montclair.

RELIGIOUS OUTLOOK ABROAD

Our London Correspondent

La Lutte Scolaire

A war which seems unlikely to come soon to an end is still being waged in France between the bishops of the Romish Church and the teachers of the public schools. Not long since, as all will remember who are watching this current of affairs, the determined prelates of the still great and powerful tho disestablished and largely disendowed Gallican Church, formulated their collective grievance in a very demonstrative method. They issued an open letter denouncing the teaching in the schools as atheistic, immoral, and unpatriotic. Then they demanded the suppression of some books now in use, and the adoption of others in their stead. Of course, the substituted treatises would be such as Rome would approve. The object of the bishops is to introduce Vaticanism in the shape of religion. This has brought about a curious position. Large numbers of the teachers have loudly called upon the government to prohibit such interference. The accusation of atheism infuriates them. But the government has contented itself with verbal assurances to the teachers, without action. And now the whole scholastic profession as a body has risen in its strength for the purpose of self-vindication. They have rapidly formed an association of 96,000 members, have employed able lawyers, and are already prosecuting the prelates for libel, attacking each separately. Cardinal Lucon, Archbishop of Reims, has been fined five hundred francs, and thus the *lutte scolaire* has reached a stage when the ecclesiastics seem to be threatened with defeat all along the line. There can be no doubt that they have gone much too far in their opposition to the secular power.

Italian Fanaticism

Italy is the scene of an extraordinary division between the representatives of actual unbelief and abject superstition. Those observers of present-day conditions who imagine that benighted superstitions have practically died out among the masses of the Italian people are totally mistaken. The real state of things is shown by such an incident as the dangerous riot which broke out in the city of Andria, in the province of Apulia. It would hardly be believed by those who do not know the peasantry of Italy and the priests who minister to this class, that the cause of the trouble was the failure of the annual miracle of Good Friday in the cathedral. This non-accomplishment was ascribed to the profane ridicule of the socialists. The Clerical and Anti-clerical parties gathered together in threatening groups, but an attempt was made to avert conflict by a report that the Christ-thorn was at length sweating blood inside the cathedral, but with closed doors. Nevertheless, a terrible fight began, stones being flung and revolvers fired. Many of the rioters on both sides were wounded, and the combat only ceased when soldiers had cleared the streets by charging the mobs repeatedly with fixt bayonets.

The Albanian Imbroglio

What is the matter in Albania? This question concerning one of the most beautiful of the provinces of the Turkish Empire has been repeatedly asked during the last few weeks. Ostensibly, the cause of the portentous insurrection of the brave mountaineers by the Adriatic is so singular that one is tempted to smile at the allegation that the alphabet is to blame. But in reality the matter is a serious one in the minds of the native population. The authorities desire the adoption of the Arabic instead of the Latin characters in the school-books. Now, it is well known that the Albanian population is partly Moslem and partly Roman Catholic. The Moslem teachers declare that if the children are taught the Latin alphabet they will become infidels, and this has led to a movement for eliminating this Latin alphabet. But the effect is simply and fatally to array a great section of the mountaineers against the Turkish government. The Moslems and Catholics in Albania have lived in harmony with each other but they have never brooked interference to any active extent by the Turks, and the new government by undue manifestations of authority may only endanger that unity of the empire which it is constantly claiming that it exists mainly to promote.

Tracts from Prison

No one can forecast with any approach to precision the prospect for Spain. In vain do her governments imagine to accomplish reforms by spasmodic changes of policies and ministries. An old Spanish proverb says, "The dog may have a new collar, but will bite all the same." The crucial difficulty for poor Spain lies in the fact that as all classes of her politicians have been educated under Vatican auspices, the spirit and the action of them all, from Carlists to Liberals, bear the stamp of Rome. Thus the various movements culminate in similar results, which are brought about by the astute influence of the Jesuits. The hope of Spain lies in the dissemination of the gospel by such agencies as the Spanish Religious Tract and Book Society. The director and the secretary of this society were both cast into prison last year at the instigation of the priests, but in their cells they were not idle, but were busily employed in writing new tracts. The Society last year sent forth 360,000 gospel portions and tracts, being 40,000 more than in any previous year. Such work is spreading the light in a dark land.

The Classic Isle

There are questions which "never down." One of the most crucial of these is the Cretan problem. It is a perennial worry to all the great powers as well as to Turkey and Greece. The root of bitterness is religious, not merely nationalist. The Hellenic Cretans and the Ottoman Cretans might not attack each other if the island were restored to Greece, but the powers are apprehensive that the religious feud would burst out with violence, and moreover the new Turkish government has deplorably shown its inability to repress Ottoman fanaticism in Armenia. The recent massacre terribly demonstrated this incapacity.

After the Massacre

As statistics slowly come to hand we are learning what was really done in Adana and the region round about. The horrors might have been past belief but for the authentic records by missionaries. A new illustrated pamphlet sent out by the "Society of Friends of Armenia" lies before me. The lurid truth is that the massacres, in ingenuity of torture, in barbaric methods of slaughter, in the ruthless way in which women and little children were dealt with, are declared to have surpassed the earlier massacres by those who lived through both. The number of the slain was between 20,000 and 30,000, some 80,000 lost their property, and over 25,000 were left utterly destitute. The Young Turks were too weak in this region either to prevent the horrors or to relieve the misery caused. The missionaries now have many thousands of destitute Armenians on their hands. It is reported that some of the Christian people in the outside Moslem villages are turning Moslems, because of fear of another outbreak.

Monstrous Anti-Semitism

The Hebrew contingent of the population of the sacred city of Kief have this year looked forward with dread to Holy Thursday, for a decree had appointed that on that day Russian soldiers were to expel twelve hundred Jews, with their wives and families. This monstrous act of cruelty was arranged to take place while His Most High Holiness Flavian, the Orthodox Metropolitan, would be washing the feet of twelve men before a vast concourse of the faithful. All remonstrances to M. Stolypine, the premier, were in vain. The ruthless edict showed how hollow is the profession of the new spirit of toleration on the part of the Czar's government, which coldly ignored petitions for the abandonment of the persecution, sent in by the Gild of Merchants, the Committee of the Stock Exchange, and a large number of Christian householders.

China Seething

The most recent outbreaks in China have again led many observers to form the hasty conclusion, constantly exprest, that all such unhappy incidents in the Flowery Land are simply manifestations of popular hatred of Christianity, and of antagonism especially to missionaries as its representatives. The most experienced residents in China from other lands frequently explain that the bitterness is cherished against foreigners generally, not merely against Christian missionaries in particular. The truth is that the chronic trouble is much more complicated than is generally understood. Increasing animosity is felt by the masses of the Chinese against the ascendency of the Manchus, and it is credibly asserted by Chinese Christian converts now studying in London, who belong to the very seam of the latest outbreak, that the "Young China" movement is actuated by enmity to the Manchu Dynasty and the Manchu race. The central principle of the "Young China" movement is the creation of an independent China governed by Chinese.

Disaffected Macedonia

Mr. H. C. Woods, F. R. G. S., one of the most competent living authorities on affairs of the Near East, says in a recent account of current conditions that the fanaticism of the Mohammedan population of the Turkish Empire is one of the chief obstacles to be encountered by the Young Turks. Mr. Woods affirms that in spite of all the improvements undoubtedly introduced by the Young Turks, the situation in Turkey is certainly less hopeful than it was a year ago. This accomplished traveler and critic says that he found the condition of affairs in Macedonia worse when he returned to that region in January, than it had been when he left it in September last. In that month he had found the people in a state of expectancy. Everybody hoped that some real reforms would be introduced, and that the Christian population would be permitted to play its part in the government of the countries. Up to the present time few Christians have been appointed to fill government posts, and the promises of the Young Turks are void of fulfilment.

The Real Semiramis

One of the most obscure episodes of Babylonian-Assyrian history is that of the legendary Semiramis, whose very existence has been doubted by some critics because of the proved falsity of the most detailed accounts of her. Professor Lehmann-Haupt, of Berlin University, has thrown a flood of light on what was so nebulous, and by piecing together various discoveries, has restored this Queen as a historical character. He demonstrates that she lived about 800 B. C., her name being Sammuramat. A column discovered a few months ago describes her as "woman of the palace of Samsi-Adads, King of the World, King of Assyria, and Mother of Adad-Niraris, King of the World, King of Assyria (here follows a blank) . . . . . ., Salmanassars, King of the Four Quarters of the World." Ninus was not her husband, as has been supposed, but her son. She is the only woman to whom such a monument is dedicated. She lived in an age of constant war and was accustomed to victory. Almost certainly she was of Babylonian origin, not Assyrian.

"Made in Germany"

In theory every German is not only a citizen, but also a Churchman. He must be in theory either a Roman Catholic or a Protestant, for each state in the empire has two established churches, Roman Catholic and Protestant. Every minister of either established church must be a university graduate. When a child is born the policeman informs the pastor of the parish, who seeks to enforce on the minds of the parents the expediency of baptism for the infant. It is a total mistake to conclude that indifference to religion has overtaken the whole German nation. On the contrary, the land is honeycombed with all kinds of most active Christian societies not immediately connected with the Church, but engaged in showing practical sympathy with it. The Y. M. C. A. and Y. W. C. A., together, are employing nearly 20,000 nurses who are scattered all over the land and are beneficently aiding the poor and the sick. Controversial life is intensely active, for the great and wealthy Evangelical League is opposing the Roman Catholic, and the equally powerful National Christian Association is battling against socialism.

The Palace of Apries

Lecturing at Cairo before returning to England for this summer, Prof. Flinders Petrie gave an account of some of the recent discoveries during his excavations at Memphis. Specially interesting are the results of his exploration of the palace of Apries (Rameses II.). This wonderful structure belonged to the 26th Dynasty, but its plan exactly resembles that of the standard type of Egyptian mansion in the 12th Dynasty—the entrance on the south, the long, straight passage leading right through to the *mandara* on the north, the servants' quarters and kitchens to the west, and the great court behind them, with the principal harem on the east. This persistence of type in the plan of buildings for all mansions was very remarkable. The palace occupied the northwest corner of the great fortified camp of about thirty acres. The level now being excavated was reconstructed by Apries, the Hofra of the Bible, on the site of palaces of earlier dynasties. His name appeared on all the walls and columns. In the center of the great court was a stone cist sunk in the floor, the purpose of which was not clear. It was suggested that the throne was lowered into it and covered with a stone slab so that it would not be robbed of its gold fittings.

THE PREACHER

WHENCE SERMONS COME

Sixth Letter.—The Adventure of Missions

DEAR LAWRENCE:

Several years ago I chanced to be upon the upper deck of a Russian coasting steamer at anchor in the Bay of Alexandretta. Alexandretta is a forlorn little town upon a malarious shore at the eastern extremity of the Mediterranean ; but it is the port of Aleppo and a considerable traffic passes through its harbor. Just then a motley crew of passengers were embarking. "Parthians, Medes, and Elamites, and dwellers in Mesopotamia," I was murmuring to myself, when suddenly out of the throng there loomed the tall figure of a man whom I had known years before at Yale. Of course we fraternized and exchanged experiences; almost equally of course he proved to be a missionary. No other man of his high quality would have come aboard as he came; no one else would have taken deck-passage and stuck to his berth there in spite of our invitation to come aft into the first cabin. In a very literal sense he had made his bed among these people and he proposed to lie in it. He was a scholar in attainment and a gentleman in heart and manner; and the thing that speedily imprest itself upon me was that he was also in many ways the most competent man in the ship's company; by which I mean the man most adequate to circumstance. Hour by hour the wonder grew as I saw him on the deck drinking tea with a gigantic *commissaire* of police from Bagdad, or in his berth quietly discussing the New Testament with a fanatical Syrian, or talking politics with some young Turks who were of our company. With all these strange companions this reserved and scholarly gentleman seemed to be at home. No one else upon the ship could have hoped to win their confidence, claim their respect, or communicate with them in their own diverse tongues as did he.

Now, Lawrence, I have given so much space in this letter to my friend, because he seems to me to represent a certain phase of missionary endeavor which you and I can very profitably preach about He stands for the adventure of Christianity, going out with the gospel to men who are sitting in darkness; and this appeal to the spirit of adventure is sure of answer from American and English hearts. He represents the growth which comes to the average man when he goes out into the world upon a great errand. He had mastered two or three languages beside his own; he was teaching the truth in all of them; his sympathies had become cosmopolitan without becoming shallow; he knew world-politics as he never could have known them had he stayed at home; and he was called upon to administer large affairs. Beyond all this he was putting his religion to a searching test in his own life as well as among his fellows, and finding that it met that test triumphantly; and he was illustrating in his daily walk and conversation the simplicity and sacrificial method of his Lord.

Unconsciously he preached a very telling missionary sermon to me; and my occasional echoes of it have seemed to interest my friends.

So I suggest to you the personal approach to the theme of missions in your sermons. General statements of the number of unevangelized heathen or of the shortcomings of ethnic faiths have lost much of their power. Comparisons between the amounts annually spent for chewing-gum and missions are not very convincing. Mere reiterations of Christ's great missionary command, tho they may convict, rarely inspire. But to show the inherently missionary nature of the gospel as Boyd Carpenter suggested it in his "Permanent Elements of Religion" is likely at once to awaken and win some of your hearers; for men's hearts warm to the spirit of adventure: while to acquaint young men and women with the lives of those who have been not only self-sacrificing and devoted but effective, will bring recruits to the missionary societies as scarce anything else can. Mazzini used to say that there was one appeal which never failed. It was the invitation "Come and suffer."

Now all this can best be done biographically to-day. The pity is that there are so few missionary biographies that are at the same time good literature In your sermons cultivate a reserve which many writers do not. Make your missionary human; show his growth; don't fear to admit his mistakes or partial failures: but show at the same time how as he came into a truer knowledge of a benighted tribe or nation, he came to see in them his friends and brothers; show how his acquisition of their language opened for him a window into the heart of a people; show how the missionary's coming always means, soon or late, a healing of diseases and generally an amelioration of social conditions. Become a student of Dennis's "Christian Missions and Social Progress." From time to time tell the story of one of the great classic missionaries Ulfilas, Augustine, Las Casas, Martyn, Carey, or Livingstone; and put beside it the life of a modern like Pattison, Chalmers, Mackay of Uganda, some eminent missionary scholar like Riggs or van Dyke, or some missionary publicist like Wells Williams or A. H. Smith. Use your imagination the while so as to present your individual man in his universal aspect. And with it all show how every true missionary at home or over-sea, with school-book, surgeon's instrument, plow, plane, or Testament is really sharing in the great atoning act for which the cross stands. As long as men are moved to spend their lives in behalf of others so long will the gospel have authority. As it goes abroad, I am thankful to be, in conjunction with you, my dear Lawrence, what Paul calls "a rower in the ship."

Your affectionate ELDER BROTHER.

SOME ESSENTIALS OF PREACHING

PROF. ARTHUR S. HOYT, AUBURN THEOLOGICAL SEMINARY, NEW YORK

Fourth Article—The Secret of the Heart

THERE are preachers who stand out as great interpreters of truth, and there are others who are felt to be great interpreters of life.

The Bible is the book of life. Its truth is always through life and for life. In its historic revelation, it gives the deepest experiences of the race in religion. Real men and women live in its pages. We trace the origin and growth and fruit of good and evil. All the play of motive is here. It is a mirror in which we see ourselves. The writer of the Epistle to the Hebrews describes it as "quick to discern the thoughts and intents of the heart." And the preacher who really interprets the Bible, who regards it as something more real than a treasury of proof-texts for his doctrine, will hold this mirror up to nature. No man can be a true interpreter of the Bible without revealing the heart of man.

But there is a definite and specific use of the Scriptures for unveiling the inner life, and there are preachers who are essentially interpreters and revealers. It is evident that this interpretation of life is a large office of the pulpit. We must get beneath the surface of life, behind the conventions of society. We must understand and reveal man the individual and man as a part of humanity.

Men are not what they seem There is a nobler and baser man too The forces of convention and of habit, of association, and of opinion hide the real heart. The worst of it is that they are able to hide the heart from itself. Men so live in self-comparisons, in the estimate of others, in the sunshine of popular favor and worldly success, that they live in the surface of their lives. They do not often look deep enough to know what sort of men they really are. Life can never be real, there never can be a noble growth without a deep revealing.

There are secret longings half felt and never voiced. There are men and women who seemed untouched by the ministry of the Church, indifferent to her voice, the soul dead in them or never born, who are restless and dissatisfied—the spiritual nature of man shown even in its ruins. How Browning has voiced the deeper life of man, even its baseness!

"Oh, we're sunk enough here, God knows!
But not quite so sunk that moments
Sure, tho seldom, are denied us,
When the Spirit's true endowments
Stand out plainly from its false ones,
And apprize it if pursuing
Or the right way or the wrong way,
To its triumph or undoing.

. . . .

There are flashes struck from midnights,
There are fire-flames noondays kindle,
Whereby piled up honors perish,
Whereby swollen ambitions dwindle,
While just this or that poor impulse
Which for once had play unstifled,
Seems the sole work of a lifetime,
That away the rest have trifled."
("Christina.")

To make men conscious of the secret processes of their lives, to fathom for them the depth of their unbelief and godlessness, to make them see and feel the power of sinful desire in their hearts, that pulls them down and turns the fairest promise into earthliness —as the earthworm pulls in the leaf; this is the first work of the Spirit and the first work of the preacher through the agency of the Spirit.

The history of preaching is rich in examples of this power to look into the heart and lay bare its secret life. In this also Christ was our supreme example. He was the great interpreter of life. He knew what was in man. The good came to His light and the evil fled from Him into deeper darkness. He recognized the secret unrest and craving of the woman of Sychar: "If thou knewest the gift of God and who it is that saith unto thee, give me to drink; thou wouldst have asked of Him and he would have given thee living water." In sharp, stinging rebuke, He touched the proud, exclusive, hard, selfish spirit of Simon. In words of tender compassion and hope, He answered the love of the broken-hearted woman who washed His feet with her tears.

Paul had this power of showing a man to himself. He was brought bound before the splendid court of Felix, and given liberty to speak his message. And he so reasoned of self-control, righteousness, and the certainty of judgment, that Felix was before Paul, trembling at the picture of himself.

This was the power of Jonathan Edwards —the reading of his own heart and through imagination looking into the hearts of others. His view of truth led him to see the darkest lines of character, and so to draw them that men were afraid of their sin and trembled at its judgment.

F. W. Robertson knew his Bible, but he knew man and his own heart still better. He had a subtle power of penetrating to the very heart of the human secret. Like the finest literature, his sermons deal with the drama of the inner life. Mr. Spurgeon was often interviewed, after his sermons, by men in deep conviction, and sometimes by men in the spirit of resentment, that he had discovered in their lives the secret sins or desires they supposed known only to themselves. He did not come to this vision like Robertson through his imagination, but by his sturdy common sense, his genial sympathy, and his large experience of the average man. Beecher was a student of literature and life—all that would help him to sympathy with men and the understanding of their natures. Like a great harp, his heart vibrated to every human touch. He always deals with the elemental passions and aims to speak so as to touch the motives of action. Phillips Brooks was prophetic in his effort to teach the essentials of gospel truth, and still more in his subtle reading of the human heart. His sermons, like the poems of Tennyson, search the age-consciousness to its lowest depth. The heart is laid bare with startling truthfulness, its secret motives, and loves, the complex working out in action and character.

How can the preacher gain this power of knowing and interpreting the secret of the heart? Like all true power, it is both a gift and an attainment. It comes by all the processes of life.

There must be the deep knowledge of self. A morbid introspection has often marked the past. To-day men have the more wholesome outward look. But there must be an honest, searching look at life in the quiet of meditation, in the pure air of prayer. And this deep self-knowledge will be the key to unlock other lives.

A generous humanity should be the aim of the preacher; a genuine interest in others and sympathy with them that shall make him a father confessor. All hearts trusted and sought Charles Kingsley. Humanness was the deepest note of the man and his sermons. And Mrs. Kingsley testifies that when he was especially searching or pathetic, it was always because of some secret sin or sorrow of the people that he alone knew.

The secret of the individual heart is read in the increasing knowledge of human life, not only single lives, but the facts and forces of the age, the great movements of thought and action that form the ideas and shape the lives of men. The great works of interpretation, the drama, poetry, fiction, as well as the distinctive studies of society, will help the preacher to know the men of his age Then his words will not be about the man of his speculations, but level to the heart and conscience of the real man. The preacher—to use the strong phrase of Kipling—must be "a man in a world of men."

LONG SERMONS

The Rev. H. C. J. Sidnell, B.A., B.D., Glasgow

"Not short sermons, but better preaching is the need of the hour." To obviate the temptation on the part of the congregation to sink into slumber on the one hand or to go off into a fit of nervous irritation on the other the prophet of the Lord has sometimes allowed himself to degenerate into a mere verbal trickster, who tries to conjure with eternal truth in a short display of spiritual gymnastics. It will be a bad day for the Christian Church if ever there is a general yielding to a demand for mere snippets in place of solid food. The wise preacher will meet the situation, not so much by a reduction of the quantity, but by an increase of the quality. That Church is in a parlous condition where the preacher has his eye continually on the clock and the hearer sits with his watch in his hand. It is said of Richard Watson that once, when he had just begun his sermon, a hearer rose up and turned to look at the clock in the gallery. The preacher commented upon the incident thus:

> A remarkable change has taken place in this country. Our forefathers put their clocks on the outside of their places of worship that they might not be too late. We have put the clocks inside lest the preacher should go on a minute too long.

In early times sermons were comparatively short as far as one can judge from the evidence left. Some of those by the Latin Fathers, if preached as they now stand, would not take more than ten minutes or a quarter of an hour. Long sermons in England came into vogue after the Reformation. This was especially the case among the Puritans. They regarded preaching as the supreme devotional exercise. The standard length was an hour as measured by the sand-glass. Macaulay, in his "History of England," refers to this custom. Speaking of Gilbert Burnet, he says:

> In the pulpit the effect of his discourses, which were delivered without any note, was heightened by a noble figure and a pathetic action. He was often interrupted by the deep hum of his audience: and when, after preaching out the hour-glass, which in those days was part of the furniture of the pulpit, he held it up in his hand the congregation clamorously encouraged him to go on till the sand had run off once more.

Sometimes, however, when a preacher invited his audience to "another glass" the invitation was declined in unmistakable fashion.

The following opinions and practises of eminent men may prove of interest. In the early days of Methodism the questions arose as to how often a man should preach in a day and how long each sermon should be. The following letter on the subject was addrest by John Wesley to Mr. Thomas Capiter:

> London, Feb. 6, 1753.
>
> My dear Brother,—It is a constant rule with us that no preacher should preach above twice a day, unless on Sunday or on some extraordinary time, and then he may preach three times. We know that nature can not long bear the preaching longer than this, and, therefore, to do it is a degree of self-murder. Those of our preachers who would not follow this advice have all repented when it was too late. I likewise advise all our preachers not to preach above an hour at a time, prayer and all; and not to speak louder either in preaching or prayer than the number of hearers requires. You will show this to all our preachers, and any that desires it may take a copy of it.—I am, your affectionate brother,
>
> J. Wesley.

Wesley himself rarely preached more than half an hour on ordinary occasions. Whitefield said once that a man with the eloquence of an angel ought not to exceed forty minutes. Dr. Parker once observed, "It is difficult to be supernatural twice a day or to work two miracles between sunrise and sunset." Many hard-worked ministers find it difficult to be supernatural once on a Sunday, be the sermon long or short. Dr. McLaren during his active ministry rarely preached less than forty-five minutes. Spurgeon used to say to his ministerial students, "Whatever else you preach about—preach about forty minutes!" Perhaps to-day some would prefer the dictum attributed to Baron Alderson, "Twenty minutes, with a leaning to mercy's side."

No doubt in this matter, as in so many others, the *via media* is best. Too long is worse than too short. It may seem a paradox, but it is true that long sermons are often a sign of indolence. The preacher is doing his winnowing of the chaff before his people instead of giving them the grain of truth which he ought to have extracted for them in his study. It is far better for the members of the congregation to disperse reluctantly, wishing for more, than to utter a sigh of intense relief when they hear the final amen.

THE PASTOR

WHAT SOME BROTHERHOODS HAVE DONE

WILLIAM B. PATTERSON, GENERAL SECRETARY OF THE METHODIST BROTHERHOOD

In common with the other Church brotherhoods that of Methodism is working out the complex problems that have to do with social service, and it is my purpose to set down, as concretely as possible, a few incidents of this work by chapters of the Methodist Brotherhood, which have come under my observation. In some cases noted the work has been done in cooperation with brotherhoods of other churches. In social and civic enterprise, as well as general religious activity, chapters of the Methodist Brotherhood, I believe, without exception, prefer to cooperate with other Churchmen's organizations.

The slot- or gambling-machine was operated in New Philadelphia, Ohio, in defiance of law and certainly to the demoralization of young men and children. Our Brotherhood conducted a campaign and aroused public sentiment which was given expression in a mass-meeting in the church which was attended by the county prosecutor, and I believe this gentleman was "heckled" to an extent. The prosecutor asked whether the Brotherhood would stand by him and make necessary complaints against the machine operators. Also, whether the Brotherhood men would further aid in any prosecutions which might result. By resolution the Brotherhood agreed so to do and in less than twenty-four hours every gambling-machine in the city was put out of business. It would seem that the churchmen had accomplished in a short time what the municipal authorities had been unable to do after many months and with all of the machinery of government at their disposal.

Members of various brotherhoods in the city of Buffalo aroused to righteous wrath because of the exhibition by scores of moving-picture shows of views suggestive of lust and criminality, banded themselves for a contest against these cheap and tawdry shows. In less than two weeks' time they had secured incontrovertible evidence against more than two score of these law-ignoring, youth-polluting "nickelodeons" and "penny arcades," that resulted in the closing of more than forty of these places and in the confiscation and destruction of many miles of films.

The enforcement of the laws against child labor has appealed strongly to fully a score of our chapters, all of which have at various times within the past two years rendered very definite and signal service in the interest of child life. Committees of strong, earnest men have been appointed and they have fine-combed shops, mills, factories, and stores of their respective communities in their search for violations of the law. In an Eastern industrial city and in a like city of the Middle West the brotherhoods discovered nearly two hundred violations of the law in each city. Prosecutions were numerous, and so well had the brotherhood men clinched their evidence that conviction invariably followed. I recall the case of one employer in whose factory our men discovered at work for wages fifteen children, all of whom were under legal age for employment and two or three being under ten years of age. When approached by the brotherhood men and informed of the discovery, the employer brutally and profanely ordered the men back to their prayer-meetings and their Bible-readings and their churches, stating to them that the Church had absolutely nothing to do with his business, that he would employ whomsoever he pleased, and that if he was violating the law it was not the business of the Church to interfere, but of the State authorities. Of course this man was convicted and fined and I have since been informed of a most gratifying sequel: Nine or ten of these children now are regular attendants at Sunday-school and a number of the parents are in a fair way to lead Christian lives. Better still, perhaps, the church concerned, because of this work and other work along similar lines, now stands for something very real and very definite for the community which it is ever striving to serve.

Our men at Montrose, Colorado, led the anti-saloon campaign and gained a partial victory in the first campaign when three precincts went dry. In the second campaign, in which our brotherhood chapter took the most conspicuous part, the little city won what has been termed the most notable victory of any municipality in the State. I quote from my correspondent, as follows: "The editors of the two leading newspapers stood shoulder to shoulder against the saloon—one a Democrat and the other Republican, but both were Methodist Brotherhood men. The county judge, the clerk of the court, the manager of the business college, the heads of four leading real-estate firms, two prominent employees of the Denver & Rio Grande Railroad, four leading physicians, merchants, and ranchmen—all brotherhood men—fought the battle to a finish and Montrose went dry. Not only this, but an anti-saloon mayor and an anti-saloon board of aldermen in its entirety were elected. Is it strange we should add that one-half the board are prominent Methodist men?"

At Riverside, California, our men have been providing tents and open-air places for consumptives who are without means.

Fifty or more of our chapters have made marked strides in their work of closing the stores on Sundays. Hundreds of brotherhood men, all heads of families, have not only pledged themselves not to patronize stores on the Sabbath day, but to refrain from making any purchases after six o'clock on week-days. This feature of brotherhood work has gained hold in many small cities and towns.

The men's club in churches, operated under brotherhood auspices, and in many places as a department of the brotherhood, has taken firm hold in the towns of Ohio, Indiana, Nebraska, Kansas, and in other States where the saloons have been voted out. These clubs are open every evening except Sunday. They are, in short, the substitute for the saloon. I know of a case in Nebraska where the brotherhood men, working for local option, secured the support of some of the very strongest men in the town—who were not identified with any church—when it became known that the brotherhood was to have a club-room in the church, to which young men who were in the habit of congregating in the saloons and on the street corners would be particularly welcome. I know it to be a fact that the club-room idea largely was responsible for the voting-out of the saloons in that town. Moreover, the converting of the church into a seven-day affair secured the interest of several prominent non-churchmen who are now members of the church and, of course, of the men's club, or brotherhood.

The men of our chapter in Uniontown, Pennsylvania, led in the formation of a local-option club which concerned itself with politics in general. As a result men of high class were elected as borough officials, the club having taken a prominent part not only in their election, but in their nomination.

I should be very glad to give the name of the thriving Illinois city where a remarkable work was done, but I fear a controversy may ensue. I am satisfied the work was done by brotherhood men, and I know positively that the plan which was carried out was formulated by one of our chapters. Briefly, the town was overrun with "blind-pigs," gambling-houses, and other evil resorts. The city administration winked at violations of the law and the evil element grew strong and arrogant. Quietly the brotherhoods of several churches moved about and secured evidence, not that disorderly and other illegal places existed, but that the city officials and councilmen received "graft" from the proprietors of these places. When all the facts were gathered and a strong case was prepared, a committee waited upon all of the officials and councilmen concerned, individually, laid the facts before them and demanded the immediate resignation of the men who had betrayed the public trust. Seven or eight resignations were secured in about as many hours. An election was held to fill vacancies and clean men were voted into office. The gambling-dens, illegal saloons, and houses of ill repute were put out of business in less than two months' time, without any blare of trumpets or other noise.

The present mayor of Columbus was elected by the brotherhoods of that city. Despite the hostility of the "machine" and the treachery of "machine" politicians, this man, who had made an excellent record as city solicitor, won out, simply because the representatives of every church brotherhood in the city, when the issue was squarely before them, vowed that Christian manhood did count and that it must score in the politics of Columbus. It did, and heavily.

Our men in Lyons, Kansas, a county seat, secured a Carnegie library for the town.

In a New York town of 6,000 the brotherhood interested itself in the "street boy" and had the curfew established.

Half a dozen of our chapters have a mutual benefit, or fraternal insurance branch. They pay sick, disability, and death benefits. One chapter has thus paid more than $2,000.

There are employment bureaus connected

with twenty-five of thirty chapters, and men are reached and won by this method. One of our groups in New Jersey during the recent financial depression interested themselves in the welfare of men who were utter strangers to the church, secured work for them, gave them lodgings, clothes, and, where expedient, advanced them money. That line of approach may not be altogether religious, but it led several of the men who had been helped to the altar of the Methodist church.

Sunday morning breakfast clubs are becoming popular in many of the chapters, particularly those located in downtown churches of the larger cities.

Ethical-study classes are features of many brotherhood groups. Such studies as those in "The Gospel of the Kingdom" are interesting the men. In ten or a dozen chapters I know of specialists in economics, civics, and sociology, having delivered series of lectures to the brotherhood men. All have had practical value.

One of our chapters at Ithaca, N. Y., has just given a large dinner to the trade-unions of that city. It seeks the view-point of the labor-union man, and it aims to have that man get the view-point of the church, believing that the result will be substantial accord.

Several of our chapters in the Northwest are reaching out for the immigrant, and are conducting night-schools for his benefit.

In Denver some of our groups had the principal representatives of the chief parties appear before them, during a municipal campaign. Cooper Union, New York, never "heckled" men as did these brotherhood members in Denver. The brotherhood is a strong factor in the politics of many cities and towns of Colorado.

Four local brotherhoods that I know of have "legislative committees" which report on all legislation that is of interest to men of the Church. In Massachusetts brotherhood men and representatives of organized labor, working together, defeated a proposed amendment to the Sabbath-observance laws.

Perhaps the most extensive philanthropic and humanitarian work of which I have knowledge, in so far as the Methodist Brotherhood is concerned, is that which is conducted by our chapter at Albion, Michigan. It holds an annual charity banquet, which is a yearly feature of the city's life. During the year it distributes hundreds of garments, and, I believe, food, when necessary. It sends flowers to every sick-room and to every birth-bed. I am told that there is no fraternal society in Albion that would venture to hold a meeting when there is anything "on" by the Methodist Brotherhood men. The chapter seems to be an institution of this college city.

Out in Tacoma, Washington, we have a group which is engaged, and intelligently, in settlement work. This chapter also conducts a manual training-school which is well equipped with all necessary appliances. Of course it is reaching and holding boys and young men.

A PASTORAL LETTER TO YOUNG CHRISTIANS*

MY BELOVED CHILD IN THE SPIRIT OF CHRIST:

The Lord hath wrought a marvelous work in you the day He called you out of the world to follow Him, and gave you the strength to be baptized before a host of witnesses. I trust that you already feel daily the new life in you which is Christ Jesus, and that in the Lord you already know yourself stronger than Satan and all his demons. Now, this new life in you must be nurtured daily so that you may grow from grace to grace until you have reached perfection in heaven. And to that end I write you a few simple yet important rules for your daily spiritual nourishment, which, I trust, you will learn to consider as important to your spiritual life and growth as regular sleep and three daily meals are to the body.

1. Search the Word of God every day. Do not read the Bible as most boys prepare for bed, when they carelessly and thoughtlessly get rid of their clothes because they are not allowed to go to bed with them on and therefore hurry to get rid of them; but read thoughtfully and earnestly, with a prayer to God to feed your heart, until you get a message of strength and cheer for the day. To begin with, I suggest that you read the Gospel of John.

2. Speak to God every day. Never consider a day well begun unless you have drawn

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* This letter was written to young boys.

so near to God in prayer that you can feel His presence and companionship.

3. Whenever opportunity offers in a public meeting, speak a word for the Master or lead the audience in prayer. The Christian men and women who are the pillars of our churches to-day are they who early in their Christian life determined to live up to these rules.

4. Begin at once to lead others to your Savior. There is no better way of showing your gratitude to Jesus for saving you than by trying to persuade others to accept Him.

5. Attend faithfully every service of the church you possibly can. Let nothing that you can put aside hinder you from this. The first sign of a Christian's failing is his absence from the regular services of his church.

You can readily see that the Christian who has made these rules the habits of his life has won a glorious advantage over the Christian who has not formed such good habits. While the other is constantly burdened by these simple duties, you do them without an effort, and with them as a basis go on to nobler achievements.

6. Remember that you are God's steward. God has appointed you to manage for Him, first yourself, and then all that He has given you of knowledge, talents, and possessions. Should you become well-to-do in this world's goods, do not forget that God requires a certain percentage of all He has given you to propagate His cause throughout the whole world.

7. Make your consecration to your Lord thorough. Be sure that you are willing to do what He wants you to do and to go where He wants you to go.

8. Do not hesitate to consult your spiritual adviser. Should at any time questions of Scripture, doctrine, faith, or duty puzzle you, speak to your pastor about them and let him advise you.

For the best progress of your heaven-born life, I am sincerely Your pastor,

E. J. Ulmer.

Alexandria, Neb.

STORY-TELLING FOR CHILDREN

The Rev. Joseph F. Flint, Harvey, Ill.

The surest, swiftest, straightest way to the heart of a child is by means of the story. What food is to the palate and light is to the eye, that a good story is to a child's mind. He that "cometh with a tale which holdeth children from their play, and old men from the chimney corner," is a thrice welcome guest. The pastor, especially if he is in charge of a country parish or smaller city, where life is not so hurried and where personal ties may more readily be formed, can gain an enviable reputation and almost limitless influence with boys and girls, if he be a good teller of stories. And I have in mind not the brief incident or casual illustration, sandwiched in between more didactic teachings, but the story pure and simple, told for its own sake, with fulness of detail and dramatic embellishment, and carrying its own lesson.

Fifteen years ago, while serving as chaplain of a boys' reform school, I was often put to it how to interest three hundred and fifty boys twice each Lord's Day, morning Sunday-school and afternoon chapel. First I began by presenting Bible narratives in fuller form, then I told the boys about things I had seen and heard during the week, and finally came the full-orbed story, without comment or introduction. To my surprize, every crumb was eagerly devoured and like Oliver Twist, the cry was for more. Soon the story became a regular feature of the Sunday's program and continued such a number of years.

After closing my work as chaplain, I engaged in home mission work in North Dakota, where foundations had to be laid. Looking the ground over, I made a bee line for the public school, introducing myself as a friend of children, and asked for the privilege of relating stories to them. This was readily granted and I soon became known in the settlement as the "story man," children pointing me out to one another on the streets. When I announced the new Sunday-school, many children came, attracted by the promise of a story each Sunday, and I never disappointed them. Out of the Sunday-school grew a flourishing congregation. I have visited grade schools hundreds of times and never failed of a hearty welcome for my stories both from teachers and pupils. I have now held together an anti-cigaret league for nearly a year, largely by means of the story. It is a golden key that unlocks many otherwise closed doors.

Personally it is a great pleasure to look into eager, smiling faces of happy children who drink in every word with quick responsiveness. This is more than can be said of some adult audiences we all know of. Then, too, the practise of picturing things out to children fosters vivacity, spontaneity, and ease of presence, so desirable in the pulpit. The story, if carefully selected and well told, cultivates the taste of the children and in a measure is a corrective of the thirst for questionable amusements of the day, five-cent theaters, vaudeville shows, etc. Children never forget the story they like, and many a lesson of trust, obedience, tests of honesty, truthfulness, and reverence may be implanted in tender hearts by this indirect means, lessons that will bear fruit in after life.

What sort of stories should be selected? Of course they must have pith and point and "go" in them, the point of contact must be found, boys like to hear about boys, and so with girls; they like to hear about the world they know, as well as the dreamland of legend, myth, strange adventure, not forgetting the funny story and the heroes of long ago. The great thing is the spark of vitality, action, freshness, dramatic sequence, in a word, the story must be a window into a larger world than the child has as yet experienced.

I earnestly commend story-telling as a means of influence to my fellow ministers. Try it, you will never regret drawing up another string to your harp. Dignified? Reputable? Becoming in a minister to be a relater of stories? Well, the children themselves never seem to raise the question of propriety, and truly, I have never stopt to ask what grown folk think about the matter. As you love children, do not let the question of professional dignity stand in the way of sharing with little people the rich treasures of juvenile literature. If you must, begin with so dignified and classic a story as "Robert, King of Sicily."

MID-WEEK PRAYER AND CONFERENCE MEETING

John F. Cowan, D.D., Kohala, Hawaii

The Panacea for Modern Materialism—June 6–11

Matt. 6 : 19–34

Hold in your hand, as you begin your opening remarks, a child's savings-bank. Often something tangible—an apple, a book, a piece of statuary—will waken a sleepy prayer-meeting. Ask: "Why do we teach our children to save money? Because our heavenly Father teaches us to lay up treasures. We are asking for a United States Postal Savings Bank. There is a savings-bank of heaven. Jesus taught us how to use it. What did He tell us to put into it? Let us read this passage together, and see if we can not discover."

Read the scripture in concert or responsively, or the men and women alternately, or by rows of seats, beginning with the front row. For the leader always to read the scripture, or to have it always read responsively, or in any other set way, means to make the meeting monotonous and uninteresting.

If no one suggests an answer, after the reading and opening prayer, write on the blackboard, or ask all to read together, verse 33, where Jesus bids us lay up "righteousness." Ask: "What is this 'righteousness' which we are to 'seek'?"

If you fear that no one will answer, prepare and distribute beforehand a few such answers as: "Righteousness is character;" "A good name is rather to be chosen than great riches;" "Righteousness is our earthly treasure transmuted into heavenly by Christly generosity;" "He that giveth to the poor lendeth to the Lord;" "Righteous, or heavenly treasure, is sacrificing gain for the sake of integrity;" "Working for civic and social purity or other unpopular causes;" "For he loveth our nation, and hath built a synagog for us;" "I will stand before Cæsar." Follow such answers with at least one prayer for grace to lay up that kind of treasure.

Ask your people to give three reasons, out of this scripture, for not worrying about temporal things. Follow with prayers for more trust. Ask for brief descriptions of modern ways in which we are called on to choose between God and Mammon. Call for prayers for strength and loyalty to the right, for men who are especially tempted by our modern industrial and commercial systems.

How the Golden Rule is at Work Among Us—June 13–18

Matt. 7 : 1–12

After reading the scripture, call attention to the "therefore" in verse 12. There are hints, at least, at several modern conditions that make pertinent this "therefore."

1. "Therefore."—In judging the criminal and defective classes, we need to keep this "therefore" of Jesus in mind. The Golden Rule is being put to work in our courts as never before. We are studying criminals, as well as judging them. The juvenile courts, the probation officer, the indeterminate sentence, the door of hope at the prison gate, the impatience of President Taft and others with the defects of our criminal jurisprudence, are all evidences that the Golden Rule is effective. After briefly presenting this view, or some phase of the subject, call for prayers for patience to estimate others' difficulties.

2. "Therefore."—The Golden Rule is checking mote-casting between brother and brother in the industrial and business world. The "Welfare" departments in more than a hundred leading business concerns, the profit-sharing of the United States Steel Company, the Boston Elevated Railroad, and the pension systems and arbitration systems of others, are all straws. Pray over this phase of the Golden Rule in our midst.

3. "Therefore."—The Golden Rule is getting into our prayers. We are coming to see that we must rectify our dealings with men, socially, before we can pray for the conversion of the world. God will answer our prayers for the perfection of society, through our own observance of the Golden Rule; and it is of no use to pray for the millennium until we are doing all that we can to right the wrongs of child-labor, of white slavery, of unsanitary tenements, of the chattel-mortgage shark, of peonage, and of other conditions that violate the Golden Rule. Invite prayer for the true Golden-Rule spirit in our praying.

These three "Therefores," or others, may be made pegs on which to hang prayers and comments, touching the reign of the Golden Rule in society.

The Dawn of Turkey's New Day—June 20–25

Gen. 25 : 12–18

Usual opening, singing, prayer, and scripture. Ask the president of your Woman's Missionary Society, or, in default of such an organization, the minister's wife, or any bright woman, to prepare a five-minute résumé of mission work in Turkey, up to the recent revolution.

Sing, "Watchman, Tell Us of the Night!" Secure the principal of your public school, or some careful reader of current literature to give a brief account of the recent political uprising in Turkey, and its probable effects upon religious liberty and the emancipation of woman. Sing, "The Morning Light is Breaking." Call for prayers for Turkey's political well-being, the "Young Turk" party, the new Parliament and régime.

Secure some member of the Woman's Missionary Society to drill several of the older girls of the Sunday-school to represent Robert College and other Christian schools in Turkey, telling briefly what these schools have been doing, and what the educated women of Turkey want. Better if these girls wear Turkish costumes.

Sing, "Send the Light!" Have prayer for the Christian schools of Turkey.

Get one of the older boys in the Sunday-school to draw a large outline map of Turkey, which should be hung conspicuously. Enlist some of the younger attendants upon the prayer-meeting to attach gilt crescents to this map, to locate the missions of your denomination, if it has work there: if not, then locate the best-known missions. Each one should be provided with brief statistics, from the Board reports, of the mission he locates.

Sing, "Oh God, Our Help in Ages Past!" Have a season of silent prayer for each of these missions.

In case your denomination has no missions in Turkey, the scope of the meeting may be widened, if you prefer, to include all Mohammedan missions.

"My Life and Times," by Cyrus Hamlin, and "Armenian Atrocities," by Bliss, are among the best books on missions in the Turkish Empire. Accounts of the revolution were in all the church papers, and such magazines as *The Review of Reviews*, *The World's Work*, *The Literary Digest*, and *The Outlook* of last year.

Religious Principles Conserved by Independence Day—June 27–July 2

Ex. 23 : 14–17

The Fourth of July has come to be so largely a day for out-of-door, physical recreation, that its religious bearings are likely to be lost sight of, unless the prayer-meeting, the pulpit, and the Sunday-school can keep a grip on them. It would be rather a daring innovation to try to secure a representative, or delegations, from the local athletic club, the automobile club, the canoeing club, and the baseball club, to attend the prayer-meeting, to give or hear a reason why God should be in our thoughts as the nation's birthday draws near. Some one may like to carry out the suggestion. Anyway, we should be anxious not to encourage an impression that God and the church are not interested in all healthful recreations. At least, any patriotic and civic organizations may be so enlisted—Grand Army, Daughters of the Revolution, Village Improvement Society, Law and Order League, etc.

Of course the flag and the national songs go with this meeting,

1. Political Liberty. Place the open Bible on the Stars and Stripes. In opening, emphasize the way in which they both stand for the same principle—liberty. If possible, secure a teacher, or a high-school student, to tell how the churches and ministers were in the forefront of the Revolution, preaching the right of man to political liberty, and then taking the musket from the pulpit steps and marching to fight for it; giving the Bibles and psalm-books to make cartridges.

2. The principle of equality and brotherhood is conserved by the observance of Independence Day. This is an ideal show of realization. All the more need of a season of prayer in this meeting that race animosities may die out; that we may have more patience with the negro; patience with those who have to deal with the negro problems; more patience with and sympathy for the immigrant and his children.

This should be a meeting for drawing together the diverse elements of our national life. This could be done in a much more realistic way if a representative of the negro race could be present and tell something of Booker Washington's work, or other similar practical work—the story of Rev. Charles M. Sheldon's "Tennessee Town." In some sections this might not be feasible. A teacher, who has immigrant children, or some worker among, or friend of, immigrants, might tell how they are struggling to become Americanized, and should appeal to us for friendliness.

Close with prayers for the Christian solution of these problems: the Japanese problem in Hawaii, the Porto Rican, and other situations.

Suggestive Thoughts on Prayer

The Rev. J. Dinnen Gilmore, Dublin

II. THE PATTERN PRAYER

After this manner, therefore, pray ye.—Matt. 6 : 9.

When ye pray, say——.—Luke 11 : 2.

I. This pattern was not in any sense the prayer used by the Lord. If you want to hear Him praying read John 17. I pray after *that* manner. "After *this* manner pray ye."

II. This pattern takes it for granted that men must pray. It is "*When* ye pray," not "*If* ye pray."

III. This pattern was given in response to a direct request: "Lord, teach us to pray."

IV. This pattern illustrates, and is an example of, Christ's teaching upon the subject of prayer. How much Christ said throughout His ministry about prayer and its imperative needs!

V. This pattern is intended for the guidance of the children of God in all ages, whatever their differences in capacity or attainment. Not the formation of a liturgy, but a model for definite instruction.

VI. This pattern teaches us the brevity of definiteness.

VII. From this pattern we learn what kind of petitions to present, and what things are most important in prayer.

Would you know how to pray? Study this prayer intently. Examine it minutely. Ponder it meditatively. Consider it closely. Mark it particularly.

SUNDAY IN AN OLD SPANISH-AMERICAN CITY

Josiah Strong

Before daylight Sunday morning, about half past five o'clock, we were awakened by a military band playing martial airs. When the musicians paused for breath, a score or more of church-bells sounded in chorus. The smaller bells rang excitedly, as if giving a fire-alarm, while the big cathedral-bell boomed deliberately with becoming dignity. The moment the bells ceased what sounded like thousands of fire-crackers were let off. Then the band began again, followed by bells and crackers; and this din was kept up, round after round, until a quarter past six, when what appeared to be a salvo of cannon-crackers seemed to be the signal for closing.

But alas! our respite was brief. Thirty minutes later they all began again, and all at the same time, reenforced by a drum-corps with braying bugles instead of fifes. This pandemonium of sounds continued for perhaps a half-hour, and then our ears were permitted to rest.

What could such a tempest of sounds mean? Was it the Peruvian Fourth of July, or had we stumbled upon a great religious festival? Inquiry showed that it was neither. The Sabbath is always ushered in with more or less noise, but so great a demonstration occurs only about twice a month. It was the work of the priests, and illustrates their senseless appeal to the senses. Probably the Indians like it. At all events, they pay for it.

We attended an early mass at the cathedral. It is a commodious structure and occupies the most commanding site on the great plaza of Cuzco, which location is characteristic of all Latin-American cities, and indicates the dominant influence of the Church in Spanish civilization.

We had visited a humbler church which we were told was three hundred years old, and it looked every minute of it; but the cathedral is modern, the ancient structure having been destroyed by an earthquake. History says that the original building boasted two great pillars of solid silver—a part of the spoil, no doubt, which Pizarro gained when he looted this capital of the ancient empire of the Incas.

We visited another church where the attendance was much larger. The people were all kneeling. The lips of many were moving, but not in a single instance did we see the eyes closed. There were two women close to us, one of whom held a child in her arms. They were evidently chatting together and admiring the baby while they maintained the attitude of prayer.

The question arises, how much do these Indians know of the Christian religion? An English missionary told us that he had questioned one of more than average intelligence, who had been a sort of beadle in a church. "Do you know who God is?" he was asked. "No," he replied. "Do you know who Jesus Christ is?" "I do not." "Do you know who the virgin Mary was?" and again he answered "No." He had not the remotest idea of any one of them. When asked if he knew what the mass was, he replied, "All I know about the mass is that when the priest wants us to do something he tells us that he will say a strong mass which will send us all to hell."

On the Sunday of which we are speaking there occurred two processions which were indicative of the religious intelligence of the people. Every family in Cuzco has its "penates." The household god may be a doll, an image, or a picture. This is taken in a procession to the church once a year or oftener to attend "misa" (mass), thus to absorb spiritual influences which it radiates on the household. In the procession persons walk before the image or picture and throw rose-leaves on it.

We were told that not long since the son of the leading lawyer in the city was sick, and the household god was sent to the church to attend mass every day for about a month.

The social and economic condition of the people was indicated by the sights in the great plaza that Sunday. It is the daily market-place, but is fuller, busier, gayer on the Sabbath than on other days of the week. This plaza is paved with cobbles varying from the size of an egg to that of a watermelon. Between these stones have settled all kinds of filth which nothing short of a Niagara could cleanse. Coleridge said that at Cologne he smelled seventy-two well-defined and separate smells, but we think that at Cuzco his olfactories might have been startled with new sensations.

Early in the morning the Indians flock to the plaza from the neighboring valleys and set up their booths, which are constructed by stretching white cloths over bent poles, and which look like the tops of "Hoosier" wagons, only larger. These are ranged in straight rows across the plaza, with alleys between.

The white booths make an effective background for the variegated dress of the Indians, in which they express their fondness for colors. A plaza full of Indian market-women has been compared to an immense tulip-bed, but the comparison will be quite too commonplace until some Burbank invents a blue tulip. In intensity and variety the colors which these Indian women wear shame the rainbow.

In Peru there are three well-defined classes of society—the upper or "white," so called, who are more or less pure Spanish, the lower or Indian, and the middle or mixt, in which there are all possible degrees of white and Indian blood. The three classes are indicated by their dress.

The dress of the Indians speaks of poverty, tho the primitive love of bright colors finds gratification in all garments. The women often go bareheaded, and both sexes are usually barefooted, tho a few wear sandals or shoes. The men wear the *poncho*, a long narrow blanket with a slit cut in the middle of it by which it is drawn over the head to the shoulders, leaving the arms free. Their trousers often end above the knee. All that they wear would seem to be homemade, having been spun and woven from the wool of the llama. They are industrious, and the women, as they stand in the market waiting for customers or walk the streets with a baby or some other burden on the back, are very often seen twirling the same primitive spindle used by Homer's heroines and Solomon's virtuous woman.

Numbers of these Indians are walking ragbags; tho if you would attend an exposition of rags, you should be in Cuzco some Saturday, which is beggars' day, when they swarm into the street and go the rounds in companies of a dozen or a score.

As to the relative numbers of these three classes, there is no exact knowledge. A judicious historian, Markham, wrote, in 1880, "It is believed that the Indians form fifty-seven per cent. of the population; the Mestizos (mixed), twenty-three per cent.; the pure Spanish, negroes, Chinese, and foreigners, twenty per cent."

One corner of the market was given up to wood, charcoal, and hay, which, by the way, required very little space—only a few square yards. Another section was devoted to fruit, another to vegetables, another to meat, and still another to dry groceries. Of fruits and vegetables the variety which is supplied to our cities by rapid transit is afforded to Cuzco by the different elevations of the Andes, where within two miles of altitude are grown the products of twenty-five hundred miles of latitude. There were the peaches, pears, cherries, and strawberries of the temperate zone, and the oranges, bananas, and pineapples of tropical and subtropical regions, together with other fruits of the tropics which were strange to us.

There were potatoes, said to be indigenous to Peru, and the great staple of the high altitudes; there were beans and peas and green corn, lettuce, radishes, onions, and greens.

With a single exception every vender was a woman; and that solitary man must have been a widower. How pitifully small were the transactions was indicated by the little pyramids of fruit or vegetables—one or two handfuls—set by themselves, six or eight little sticks of wood, three ears of corn, pineapples cut in halves or quarters, two or three eggs or even one.

But, whatever was scarce, children were plenty, more plentiful indeed than clothes. There was a large assortment of sizes, all the way down to wee toddlers just able to keep their balance on the uneven stones. As to babies in arms, one might have thought that they were on sale at every booth but for the fact that the public was already supplied.

We saw babies as naked as when they were born being washed by their mothers in the contents of the open sewers which ran through the market-place.

Numbers of the babies were significantly white, and all of them, whatever their shade, were pretty. The little children also were bright and attractive. Except for their darker skin they looked like our children, but the older they grew the wider was the divergence from the European type, and the old men and women had the most shocking faces we ever saw. The life-story was recorded in numberless wrinkles, hieroglyphics of the face easily deciphered, which told a pitiful tale of hopeless wretchedness.

Such are the present-day representatives of the ancient and wonderful civilization of the Incas; and this is what the Spaniard has done for the Indian in four hundred years of opportunity.

THE TEACHER

SOME METHODS OF THE KINGDOM

June 5—Ventures of Faith— *Matt.* 14 : 22–36

If we have faith as a grain of mustard-seed we can remove mountains, and nothing is impossible for us. This is the teaching of Jesus (Matt. 17 : 20), and the passage for our study this week—the story of Christ's walking upon the water, and of Peter's trying to do so—is an illustration of this. Faith can move what seems immovable, and render firm what we think most mobile.

We are beginning to act upon this to-day in many ways. Mental healing and psychic phenomena are now scientifically studied and beginning to be made use of. Faith-cures, prayer-cures, thought-cures are the order of the day, and many believe that they are a part of the order of the universe, and perfectly natural, so that what we call the miraculous is simply the natural in a realm of nature whose laws we do not yet understand.

In this series of lessons we study the power of faith in social phenomena. The history of the world is full of illustrations of the power of faith. It may almost be said that all progress is due to faith, that is, not to blind credulity, for superstition and credulity are among the greatest foes of progress, but to an intelligent, wise faith, based upon reason and leading to fuller knowledge. It is such faith which in invention, in discovery, in action, has led to the world's greatest achievements. It is men who believe who do things. America may be said to be a continent devoted to and consecrated by faith. Columbus's discovery of it was an act of faith. The landing of the Pilgrim fathers and the coming of a large proportion of America's colonists were acts of faith. The American Revolution was begun, fought, and accomplished in a mighty faith. The Declaration of Independence and the Constitution of the United States are statements of faith. The builders of America have been men who believed. Americans live to-day largely by and because of the faith of the people in the institutions of liberty. No American can question the power of faith.

It is so in sociology. The power of social ideals can scarcely be exaggerated. Reforms are born and led and realized through men who implicitly believe in their ideals. The kingdom of heaven itself can not come till men believe in the kingdom and venture for it. The kingdom of heaven will be the world's crowning victory of faith.

We illustrate this by the story in brief of one man's social faith—by the work of Pastor Friedrich von Bodelschwingh of Germany.

Thirty years ago in Westphalia, Germany, some evangelical pastors wanted to do something for epileptics. Pastor von Bodelschwingh was called to take charge of the work. He believed that everybody could do something useful—even the poorest epileptic. A colony for epileptics was founded at Bethel near Bielefeld, and later opened to any one in need. Nobody was turned away. Baron Rothschild is said to have attributed his financial success to his surrounding himself with the successful; Pastor von Bodelschwingh in Bethel has won a greater success by surrounding himself with the unsuccessful. Any one who is a failure physically or morally can go to Bethel. Besides its homes for epileptics, it has a colony for the idiotic, a home for inebriates, one for fallen women, for waifs, a large colony for tramps, a house for those who have been financially dishonest; it includes a remarkable asylum for voluntary wealthy patients who have made shipwreck of life through drink and fast living. Such are some of the wide activities of this remarkable "colony of mercy."

Pastor von Bodelschwingh finds something for every patient to do. Almost all that the colony uses is made or prepared in the colony, including houses, furniture, clothing, and food. The carpenters live in a house called Little Nazareth. The tailors' home is Peniel; the shoemakers', Horeb; the blacksmiths' shop is Gilgal; the seedsman's store is Sharon. Every house has a Bible name. There is bookbinding, book-printing, and bookselling. Four million bricks a year are made at Bethel. A large business is carried on by making over cast-off garments and

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broken furniture, and selling them to the poor. There is a "fragment man" who will turn almost anything into something useful. One wealthy patient, who could not do hand work, collected stamps and made money for the colony with a postage-stamp bazaar.

It is all a work of faith. Religion is forced upon no one, but the whole atmosphere of the place is profoundly and markedly religious. The nurses and physicians are given good homes, and what they need, but no salaries. Gifts are given to the colony from all over Germany, but the colony largely earns its income. It began with nothing, and two years ago had property valued at over $1,500,000.

The labor colony of Wilhelmsdorf, named for the German Emperor, is an interesting part of Bethel. Twenty-five years ago Germany was overrun by tramps and they cost the State and the community much money. Pastor von Bodelschwingh said, "Bring them to me and I will give them work and a home and make them cost the public at least much less." Land was bought in a waste considered useless. By digging a little deep it was redeemed, and to-day the colony has five hundred acres of well-cultivated land. No one is compelled to come or to stay, yet Wilhelmsdorf has been such a success that to-day thirty-two such colonies are found in the German Empire, and through them, and the labor bureaus and the workmen's homes which Pastor von Bodelschwingh also was influential in starting, the German tramp problem is in the way of being solved. Every portion of the work has been a case of faith-healing sociologically applied. Beginning without money, using what people call the failures and the wreckage of human life, faith has made of Bethel a phenomenal success. Pastor von Bodelschwingh believes in men, even as he believes in God, and he acts upon his faith. Having such faith and acting upon it is what Cardinal Newman called "A venture of faith." Faith can remove mountains of prejudice and of difficulties; it can take characters that seem unstable as water and use them for the building of God's kingdom here on earth.

QUESTIONS. Does faith ever mislead? Have not mistaken faiths often led to wars, tumults, disasters, sickness, poverty, crime, death? Has not blind faith repeatedly hindered the advance of science, truth, intelligence, virtue? Is not blind faith one of the evils of the world, akin to superstition? Is blind faith ever a virtue? What should be the test of true faith? Is faith ever contrary to reason, or is it only superrational? Which is greater, faith or knowledge? Should action not be based on knowledge whenever this is possible? Should action be limited to action based on knowledge? Mention some of the world's great triumphs of faith. Is there not a place in social life for legislative experiments and for sociological tests? Do we not usually advance by faith based on partial knowledge through experience to a firmer faith, and so at last to full knowledge and to vision?

SUBJECTS FOR STUDY. The effect of ideals upon social reform. The effect of "prosperity talk" upon prosperity. The effect of holding out hopes of heaven in preventing people from righting the wrongs of this life.

BIBLE READINGS. Heb. 11; Matt. 17 : 14–21, 21: 21, 22; Mark 11 : 20–26; Luke 17 : 5, 6; 1 Cor. 12 : 9, 13 : 2.

June 12—*Abolition of Caste— Matt.* 15 : 21–28

MOST social evils are distortions of social truths, and largely live upon the measure of truth they contain. Even mud has been said to be simply matter out of place.

It is so with caste. Caste is the wrong use of differences that in themselves may be perfectly innocent and natural. Men are not alike, and fortunately so. They differ, will differ, and should differ in a thousand ways; and at least many of these differences should be increased, not diminished. Out of differences of character, of ability, of education, of circumstance, of location, of race, largely come the specialization, the progress, the civilization, the interest, even the harmony of the world. Were there no differences there could be no true harmony and probably no progress. We need the exceptional man, the master mind, the experienced specialist, the man of affairs, and the man of ideals, the differences of location and of race, the man of the country and of the city, of the Occident and of the Orient, the Hindu and the Anglo-Saxon, the yellow race and the white.

Yet out of these or similar differences caste has sprung. Those who excelled in certain powers have used their powers to obtain the mastery, and have developed ruling classes or different castes, which exist more or less in all countries, be they developed, recognized by law, and disappearing, as in India, or undeveloped, unrecognized by law, yet on the increase, as in the United States. In seeing the evils of caste, therefore, we must not forget nor destroy the right, natural, and desirable differences between men, which lie at their basis. Democracy must never be interpreted as similarity, nor equality before law confounded with equality in ability. Men may even be equal in ability, yet in any one field be utterly unequal, as a mathematician may have equal genius with a poet, and yet in the line of poetry be as inferior to the poet as in mathematics the poet may be inferior to the mathematician. In any given department of life or activity men are almost indefinitely unequal.

If, then, caste is not to be developed, and yet men are to be different, it must be that the strong in any one line of action shall not use their strength for their own enrichment or aggrandizement, or form themselves into a class, ruling or domineering over their fellows. Their peculiar powers must be used rather for the advantage and service of those inferior to them in their field of action. It is exactly the obeying of this law—the law of service, the law of the strong serving the weak—which will make the kingdom of heaven different from the life now prevalent on the earth where the strong take advantage of the weak. The way, then, to destroy caste is not to establish a class war, in which the weak may attack the strong, which can never be successfully done, for, under competition, the strong eventually will always subdue the weak. The way is to bring in the spirit of service, a civilization of brotherhood and cooperation in place of a civilization of competition.

This was the method of Christ. He did not seek to destroy or abolish the differences between men. He entered into the various institutions of his time without antagonizing them as such. He was a Jew by race and religion, a Nazarene, a carpenter, a member of a human family. He obeyed the Hebrew law so far as it was right; He abode in Nazareth some ten-elevenths of His life, working at the trade of a carpenter, and subject to Joseph and to Mary. Yet in all this He was about His heavenly Father's business. He used these various relations of life in the spirit and life of service, and lived in each an ideal life. He did not attack the Roman Empire; He taught of the kingdom of heaven. He did not destroy the Hebrew law; He came, He said, to fulfil it. He did not tear down the Jewish temple; He taught of one eternal in the heavens. He did not bid men refuse to be tax-gatherers, priests, or carpenters; He taught that "all ye are brethren" (Matt. 23 : 8). He did not destroy the family, but taught that every family belongs to the household of God. In the passage for this week's lesson Christ distinctly teaches that He had a duty and a message primarily for His own countrymen, and drew a distinction between the Canaanitish woman and the house of Israel. Probably to test her faith, He made use of a phrase, common still in the language of the Orient, referring to one of another race as a dog. Yet when the woman answered that even the dogs eat of the crumbs which fall from their master's table, He worked for her one of His great miracles of absent healing, and marveled at her great faith.

So the teaching of the fatherhood of God and the brotherhood of man does not mean that patriotism and civic pride, love of one's particular work and family affection are to be overthrown, but to be realized and preserved in a wider love for all mankind. Nationalism has its place, not to be destroyed, but to be developed by internationalism. Civic pride has need of development in America; we have far too little, not too much; only we must remember that "there are people, too, the other side of the mountain," and that physical barriers do not necessitate wars and navies and armies. A true social order will encourage, not discourage, differences of occupation, tho all should serve the public. A true social organization will save, not weaken, the family relation. We do not invite everybody to our home table because we believe that everybody should have a home, and our homes are not perfect if anybody in the world has not a home. Till then, tho foxes may have holes and the birds of the air have nests, true sons of men may not have homes and live in them unless they do all in their power to give other men homes; or they may not have where to lay their head, in order that other men may have homes.

The cure for wrong social differences and barriers is not to level down, nor even merely to level up, with artificial grading, but to bring in the spirit of love, of service, of sacrifice, where the strong shall serve the weak in the ways where they are strong, and be served by the weak in the ways in which the weak are strong, in an interchange of strength, with "diversities of gift, but the same spirit" that "there should be no schism in the body, but that the members should have the same care one for another."

Questions. Is not caste always produced by some form of selfishness,—self-seeking, ambition, Pharisaism, pride of birth, of wealth, of class, or of power? Is it not then to be overthrown by the spirit of love and of service rather than by the setting of class against class? Does it follow that when class distinctions and social divisions exist, we should not be conscious of the fact—"class conscious" in order to destroy class in the spirit of love? Is not the development of class one of the growing evils of America?

SUBJECTS FOR STUDY. Class consciousness in socialism (Pro., "Encyclopedia of Social Reform," p. 1136; Anti, "Encyclopedia," p. 1130). The temporary growth of plutocracy in the United States ("The Shame of the Cities," by Lincoln Steffens; "The Menace of Plutocracy," by Henry George, Jr.; "Benevolent Feudalism," and "Mass and Class," by W. J. Ghent). The steady growth of democracy in the world (see "Encyclopedia," p. 370–375, also p. 557; "Democracy and Other Addresses," by J. R. Lowell; "Democracy in America," by De Tocqueville; "Triumphant Democracy," by Andrew Carnegie).

BIBLE READINGS. Matt. 23: 1–12; Rom. 12: 3–8; 1 Cor. 12: 4–31; Eph. 4: 1–7; James 2: 1–10; 1 John 3: 14–18.

June 19—*The Use of the Press*—*Matt.* 13 : 1–9; 18–23

IN the use of the press of the modern world, it is necessary to remember both that it has in many lines almost unlimited power, and that in some directions it has most serious limitations. We are apt to realize the former more than the latter. The printed page, especially in the form of a great daily, reaches so many people and plays so large a part in every-day life that we are in danger of overlooking its limitations. Yet these are real and marked. The press is by no means all powerful. In politics cities have been carried with practically every daily journal on the defeated side. Such instances may be exceptional; yet even where, as in most cases, the press is largely on the winning side, the question still arises whether the victorious party has won to any marked degree because of the influence of the press, or whether the press was largely on that side because the people were there already. In other words, is the press the mirror or the mold of public sentiment? Undoubtedly it is to an extent both.

The fact is that the press has a master, which is usually, tho not always, money. This is not of necessity especially to condemn the press. The most upright, conscientious, high-motived book or journal, ordinarily speaking, has to pay. If the press does not pay ordinarily it must cease. To publish a great city journal requires large capital; even those city journals which cater most to the multitude have to have a large capital to start them and carry them until they become self-supporting. The press, therefore, is increasingly almost of necessity in the hands of the wealthy and powerful. New reforms, unpopular ideas, minority views, frequently can get but little hearing, and still more rarely editorial indorsement. We know of a great city journal where almost all of the editorial staff are personally somewhat radical social reformers, yet the editorials of this journal, and often its news columns, persistently decry most social reforms. A great journalist in New York City, years ago, asked to reply to the toast, "The freedom of the press," responded that there was no such thing. Money may as truly censor a press as does any crowned autocrat of Europe.

This dependence of the press upon money, too, is on the increase because its expenses are growing. Yet as the expense increases papers are sold at lower prices, needing larger and larger capital to start them and sustain them until they secure a circulation. It is often only a millionaire who can publish a penny paper. It has been said that we have no longer any great editors of the type of Horace Greeley, for example, because the editor counts less, and business counts more.

It is possible, indeed, to exaggerate this subservience of the press to money. There are editors and there are journals which no amount of money can buy, either directly or indirectly, and it is probably to the credit of America, compared at least with Continental Europe, that filth in printers' ink does not pay. Nevertheless, it must be remembered that even in a clean press and in independent journalism, money still is largely master, because even these papers have to pay, and therefore they usually succumb to the rule of the majority, the popular, and too often of the mediocre. If it is among the encouraging signs of the times that the press gives large space to religious and moral discussions, it is probably also true that it is a religion which does not threaten dividends, and discussions of a somewhat sensational form that get the most space. Too often, even in religious papers, unpopular reforms and deeply needed but unsensational teachings can get but a very moderate and often a perverted presentation.

From such conditions two practical questions arise: first, whether an endowed press, independent of commercialism, would not be one of the greatest things that philanthropy or popular subscription could give to a community.

A second question is whether on account

of the expense of the press, reform journals are not often more of a hindrance to a reform organization than a help. This is not to say that they are never a help. Partly because of the dependence of the ordinary press upon money, it is absolutely necessary to maintain some reform journals, even at a loss, or by the sacrificial support of believers in the ideas, in order both to present adequate and uncorrupted statements of the ideas before the community, and even more to inspire the believers in reform to enthusiasm and to the spread of the ideas. Where were any reform without its reform press? Nevertheless, such papers, too, have their marked limitations. They can not compete with the ordinary press in circulation. Reform papers usually can not compete in the collecting of news, and, above all, they are usually read only by those who already believe in the ideas inculcated. Therefore, while they have a necessary place, is it not probably true that, if they are needed for the quality of expression of the reform ideas, for quantity of expression, and to reach the public, the ordinary press should be relied upon?

This leads us to consider the power of the press, which, however, is so patent that it scarcely needs to be more than mentioned. With all its limitations, the ordinary press does to a large extent reach the public, and should be used, therefore, by reformers wherever it may be. It can be used more than many realize. By well-balanced, entertaining, and well-written articles, most important statements of truth can frequently be put before the public in the ordinary journals, and still more in popular magazines. Often where editorials are not possible in favor of a reform, a paper will open its columns to letters in advocacy of the reforms. To a large extent, and to a greater extent than most realize, facts and thoughts favorable to reform can be presented to the public under the form of news. Where this is done systematically, as it is done in some cases, a great deal of truth can be so scattered. The Fabian Society in London has been eminently successful in this way. England is said to have largely changed her social ideas because of the use of the press, in tract and in article, made by the Fabian Society, which has never published any organ except a mere bulletin of news for its members.

Right here comes in the plain and marvelous applicability for our day and to this subject of Christ's parable of the sower. The seed in this parable is the word of God. Yet Christ represents it not as carefully done up in little assorted packages, reverently to be implanted in carefully prepared soil and nurtured for the harvest, and therefore bringing forth fruit a hundredfold. He represents it rather, and implicitly with approval, as scattered wide to the winds of heaven, falling, some of it by the wayside, some of it on stony ground, some of it among thorns, seemingly only a small portion of it in good soil, yet in that good soil bringing forth fruit, some thirty, some sixty, some a hundredfold. Could teaching be plainer as to the duty of Christians in using the press to-day, and that in spite of all its limitations? We must believe in the quickening and fruit-bearing power of the Word, and trust it wide to the presses and the express companies and mail-carriers of the world. Much of it will be checked by the cares and competitions of the world, very much by the deceitfulness of riches, yet since the Word is life, even what little falls into good soil will spring up into a harvest that the angels will rejoice to garner. Is not the use of the ordinary press thus one of the chief, divinely appointed methods of the kingdom?

Questions. What could reform do without the press? How far is modern progress due to the use of printing? How far is the evil of the press to-day due to commercialism? How far should the press report crimes? Is the tone of the press improving? Is the ordinary press more reliable than formerly? What use are *you* making of the press for the ideas in which you believe?

Subjects for Study. The contribution to education of religious papers, trade journals, magazines, and reviews. The value of second-class postage rates in distributing such educational matter over the country. The contribution to reform of reform journals.

Bible Readings. (On the spread of truth). Matt. 24 : 14; 28 : 19; Mark 16 : 15; Luke 24 : 47; Rom. 10 : 14, 15; Col. 1 : 28.

June 26—Construction vs. Destruction—Matt. 13 : 24–30; 36–43

In opposing construction to destruction in social reform it is not to be understood that destruction has no right place in the methods of the kingdom. Destruction is often but the negative form of construction. The two frequently go hand in hand, while sometimes destruction is the necessary prerequisite to constructive effort. You can scarcely build up the kingdom of heaven without thereby destroying evil; nor is it more possible really to destroy evil without helping to bring in the kingdom of God. Morals, like nature, abhor a vacuum, and evil or good thoughts and desires mutually expel each other when developed in mind or will.

Both construction and destruction have Christ's sanction. He who consciously and avowedly broke the traditions of the elders, who drove out the traffickers and money-changers from the temple, who denounced corrupt Pharisee and hypocrite, as evil in high places has never been denounced, can not be said to have refused His sanction to those who by word and deed attack and denounce evils to-day. Opposition to evil has its place. The iconoclast has played a very large and important part in the world's history. Often the Protestant is the most positive of men. Easy words and soft are not the only language of the kingdom. They who wear soft clothing may dwell in the palaces of this world's kings, but the raiment of camel's hair, the leathern girdle of the prophet, and the ax of the destroyer must often belong to the servant of the great King.

Nevertheless there is a sense in which construction is morally higher and more important and effective than destruction. Destruction is usually at best but a clearer of the ground, a preparer of the way for Him who is to come. Mere destruction of evil can do but little good. "Souls never stand still." "They ever go up or go down." Unless we grow and the world grows Christlike day by day, it becomes at least hardened and confirmed in evil ways. Construction is usually the only permanent destruction. Hence in reform methods the duty and the wisdom of positive constructive thought and action wherever this is possible, and of negative and destructive thought and action only where this may be a necessary preliminary or an accompanying step.

Another thought is of great importance upon this subject, and the especial thought and teaching involved in the Scripture passage for this week's lesson. Evil and good are in this world continually in a sense intertwined and always to an extent existent in every person. No man in this life is wholly good, and, thank God, no man in this life is wholly evil. Men are not black or white; they are gray; a little more black, or a little more white—this is the only moral difference between men and only the divine knowledge can say exactly how much of black or of white there is in any life.

This must be remembered, and it follows that if men without divine knowledge try to uproot the evil they are continually in danger of uprooting with it the associated good. In actual life and in social reform this continually happens. Men in the early Christian ages, with the best intentions, tried to uproot the sensual from social life by praise of what they were pleased to call chastity, but which was only celibacy, and as a result to an extent uprooted wedded love, and brought upon society evils from which it has not yet recovered. Men in various countries have undertaken to uproot worldliness by praise of poverty, and have brought in mendicancy, helplessness, and social degradation. It does not follow that we should not strive against sensuality or worldliness, but that the cure for sensuality is not celibacy, but purity of heart and therefore of body; the cure for worldliness is not mendicancy, but the love of man in place of the love of gold. This is undoubtedly the social teaching of the parable of the tares among the wheat, that in society evil and good are often so interblended that to try to root up the evil is to endanger the good, and that the safer way is to concentrate thought and effort upon planting, nurturing, and ripening all the good we can, and leaving the divine Reaper to separate the chaff from the wheat. Life is a process in which God is continually reaping, garnering the good, and blowing away the chaff. It is ours to sow and to husband the good; and even in and by our very doing this, God in us destroys the evil which is in us, and therefore the evil which is in the world.

QUESTIONS. What did Christ destroy? What did He construct? Does mere destruction of evil ever accomplish any good? Should we hesitate to oppose evil because we cannot wholly see our way to construct that which should take its place? Can we ever see all the way in social reform? Do we not help create a right moral judgment by calling an evil evil, even if we do not see our way as to what to do about it? Do not most reforms begin in dissatisfaction? Must not all practical construction be step by step? What social evils can you name that are closely entwined with good? Is not every good in this world more or less mixed with evil? Should not the main aim therefore be to develop the good, rather than to destroy the evil, and so trust the good to drive out the evil?

SUBJECTS FOR STUDY. The blending of evil and good in the church. The duty of supporting religious organizations that in the main do good, even if they are not perfect, nor wholly in accord with our ideals. The point at which it becomes duty to leave a religious organization with which one is no longer in sympathy. (See "Gospel of the Kingdom" for Jan., 1910, pp. 4–5.)

BIBLE READINGS. Hosea 13 : 14; Matt. 5 : 17; Luke 9 : 56; John 3 : 17; 12 : 47, Acts 3 : 23; Rom. 6 : 6.

THE BOOK

STUDIES IN MATTHEW'S GOSPEL

Prof. James Denney, D.D., United Free Church College, Glasgow

Jesus Walks on the Sea. (Matt. 14 : 22–36.) The feeding of the five thousand is recorded by all four evangelists, and this wonderful incident by all but Luke. From John 6 : 15 we see the excitement which followed the first of these miracles, and from Matt. 14 : 22 it is clear that the Twelve were affected by it. They would willingly have joined with the multitude to put pressure on Jesus and make Him a King—the kind of Messiah they wanted; and He had to compel them to enter the boat and start for the other side, to escape from this temptation. He Himself, who could not but feel the excitement also, and who must have seen in it the recurrence of the temptations in the wilderness, escaped from it in another way. He retired into the mountain to pray, and when evening came He was there alone—alone with the Father. The two ways in which temptation is here dealt with are an excellent illustration of how we must cooperate with God in answering the petition, "Lead us not into temptation, but deliver us from evil."

The boat with the Twelve, when well out at sea, encountered a head wind, and even if there was no danger, there was extremely hard work. The disciples toiled in rowing, without being able to make the point for which they steered. This also is a refuge from some temptations and a cure for vain ambitions—exacting toil. While the disciples were straining every muscle to keep the boat afloat, they had no time to dream foolish dreams of a kingdom in which all the high places would be theirs. The trial lasted long enough to work its perfect work. It was in the fourth watch, in the hours when the night is fading into the dawn of day, that Jesus came to them walking on the sea. He had spent in prayer the hours which they had spent in struggling with the winds and waves, and He came to them, so to speak, clothed in a power transcending that of nature and its forces. They could not understand it; they could not at first believe their eyes; they thought it was an apparition, a ghost, and cried out for fear. We need not be astonished at this; there is not a man in the world who would not be overcome with awe if he believed himself to be really in contact with the supernatural. But Jesus hastened to reassure the Twelve. Under whatever conditions, with whatever exercise of power He appeared, He was the same gracious Person. "Courage," He called to them; "it is I. Fear not." His presence was their security; to have Him among them was to be safe even in a boat tossed with tempest.

The incident of vs. 28–31 is one of several in which Peter is the central figure, and which are narrated by Matthew only. For others see ch. 16 : 17–19, ch. 17 : 24–27. They lie on the circumference of the gospel story. In this one Peter acts in the very character in which we see him everywhere in the New Testament, from his first meeting Jesus down to his welcoming of Gentiles into the Church, followed by his unsteadiness when it was necessary to stand by what he had done. Here he sees, as it were, in a flash of revelation that all that the Father has given to Jesus is ours; if He can walk on the water, so can we; and when he ventures on the word of Jesus he proves that it is even so. But he can not live long at this level of faith and insight; his senses prevail against it; the wind and the waves become more real to him than the revelation made in Jesus of what God has given to man, and he sinks in the very element on which he had once trodden. Which things are an allegory.

John says nothing of the impression made on the disciples by this wonderful incident. Mark can not put strongly enough their amazement. Matthew alone tells us that "they worshiped him, saying, 'Truly thou art Son of God.'" We can not tell precisely what they meant by these words, but they signified at least that He was not just one of themselves. There was more than mere man there. And to produce such an impression was no doubt part of the reason why such wonderful things were done.

The Canaanitish Woman. (Matt. 15: 21–28.) After the return of Jesus from the feeding of the five thousand near Bethsaida to the west side of the lake, and after a new and wonderful display of His healing powers, both Matthew and Mark tell of a great conflict He had with the religious authorities of the Jews. Matthew (15 : 1) calls them Pharisees and scribes from Jerusalem; they had come all the way from the capital to watch and challenge the new Teacher. The strife was very keen, and the Pharisees were offended (vs. 12). But Jesus, who was so considerate of the weak, spoke scornfully of the hypocrites who stultified the law of God by their tradition. They were plants His heavenly Father had not planted, and they must be rooted up. They were blind guides of blind men, and both they and their followers were on the way to ruin. Jesus appeals from this professional class to the unsophisticated conscience of man: "Hear me, all of you, and understand" (Mark 7 : 14). He explains the things which really make man unclean, and annuls the distinction between clean and unclean meats. This made an open breach between Jesus and the authorities, and it was no longer possible for Him to continue His ministry as before. The synagogs were shut against Him, and even His life was not safe. It was in these circumstances that He withdrew into the territory of Tyre and Sidon, leaving His native land for the time.

It was in this new situation that the Canaanitish woman met Him. She was a native of the country, a Syrophenician Mark calls her—*i.e.*, Phenician of Syria, as opposed to the Phenicians of Libya, in North Africa. Not being a Jew, she was one of those whom Paul calls "aliens from the commonwealth of Israel, and strangers to the covenants of the promise." The mercy of God was pledged to Israel in a way in which it was not pledged to her: Israelites had a kind of historical title to it which she could not claim. But a great need drove her to Jesus. She had a little daughter suffering from some illness ascribed to possession by a demon, and she appealed to Jesus, whose fame as a deliverer in such cases had spread far and wide, to help her. "Have mercy on me," she cried, identifying herself in love with her poor child. The silence of Jesus is one of the amazing things in the gospel. It was not because He was heartless. It is not easy to believe that it was only to try the woman's faith. Is it irreverent to suppose that He was silent because He was waiting for the Father's will to become clear? Jesus Christ, Paul says in Romans 15 : 8, was a minister of the circumcision, a minister to the Jews, to confirm God's promises to the fathers. When He sent out the Twelve He said to them, "Go not into the way of the Gentiles." But here He was Himself in the way of the Gentiles, and it was not obvious at the moment that the work the Father had given Him to do lay here. When the disciples said, "Send her away, for she crieth after us," they were not kinder than Jesus; they would have had Him do what the woman wanted, not from duty or from love, but to be rid of her clamor. But Jesus speaks as if He were really embarrassed: "I was not sent"—and it is His mission which fixes His duty—"but to the lost sheep of the house of Israel." The woman comes closer (vs. 25), falls before Him, and urges her need: "Lord, help me!" Then Jesus not only speaks, but argues, and how harsh the argument seems: "It is not meet to take the children's bread and to cast it to the dogs." The children are the Jews, that ungrateful, unresponsive people who have driven Him over their borders; the dogs are the Gentiles—in this present case they are this loving mother and her distrest daughter. It can not have been easy for Jesus to speak like this, and the very word He uses for "dogs" was perhaps chosen to show that He was yielding and to give the woman an opening. It is not the same as in Matt. 7 : 6 ("Give not that which is holy to the dogs"), but a diminutive suggesting house-dogs or pet-dogs—not the wild scavenger-dogs that lie on Eastern streets, but such as have a place under their master's table. According to Mark (7 : 27), Jesus gave the woman an even better chance when He said, "Let the children first be filled"; the dogs, it is implied, will get their turn. The mother's love saw its advantage, and seized it at once. She was quite content to be put among the dogs, if only she might have the crumbs from the children's table. Whatever had lain behind the hesitation of Jesus was swept away at once. To the faith which will not be denied He can not deny anything: "Be it done to thee as thou wilt."

Salvation is of the Jews, and, to begin with, salvation was for the Jews: what we see in this narrative, apart from the loving and believing importunity of the woman, is the real difficulty with which the historical prerogative of the Jews was transcended, and the salvation of God extended to all mankind. Mercy here overflows, even in the life of Jesus on earth, to one necessitous and importunate Gentile; but the floodgates were not opened till after the resurrection, when Jesus was raised above all historical limitations, and exalted at God's right hand as Lord of all, and rich in mercy to all that call upon Him. We see here also how the faith which believes that God's saving help is present in Jesus, and which will take no denial, quickens the intellectual faculties, and makes the mind prompt and effective.

The Parable of the Sower. (Matt. 13 : 1–9, 18–23.) The scenery of this parable—Jesus in the boat and the crowds listening on the shore—is vividly given in Matthew and Mark; but is wanting in Luke, who has utilized it earlier for another purpose (see Luke 5 : 1 ff). The very day is indicated in Matthew (vs. 1), that on which the mother and brothers of Jesus had come out to arrest Him because he was too much absorbed in His work and excited by it. It is more important to notice that it must have been a day well on in Jesus' ministry, for the parable gives us in only a slightly veiled form His experience as a preacher of the word. In some respects, indeed, it would be more suggestive to call it the parable of the soils, or of the seed, than of the sower. The great lesson it teaches is that as the fortune of the seed depends on the soil, so the fortune of the word depends on the heart. Much is the same in all cases: it is the same sower, the same seed, the same sky overhead, the same sunshine and rain; the difference in the harvest is due solely to the difference in the soils. But there are differences in the soils, and corresponding to them there are differences in the hearts of men, which bring it to pass that the sower's business, whether he sows wheat in the fields or the word of God in the heart, is often disappointing. The mood in which Jesus speaks the parable is the sad mood of one who has experienced such disappointments, and this is the key to His use of the hard sayings of Isaiah quoted in vs. 14 and 15: Jesus is having the disenchanting experience of the prophet over again, and it is with the "irony of baffled love" that He represents Himself as teaching only to blind the eyes and harden the hearts of His hearers. Still, it is not all disappointment; there are good soils and good hearts that return a hundredfold.

The meaning of the parable is so inseparable to us, owing to our familiarity with it, from the parable itself that we can hardly see the need of an explanation. But while any one can see the picture of the sower and the results of his work—while any child knows the meaning of the words in Matt. 13 : 3–9—not every one knows that the picture is parabolic, and that in the simple words more is meant than meets the ear. When Nathan told David the story of the poor man and his one ewe lamb David understood the story perfectly; but he did not understand that it was a parabolic story, till Nathan interpreted it and said, "Thou art the man." So here it is quite possible to understand the parable and not understand it at the same time—or, as Jesus says, to hear and not understand, to see and not perceive. That is why an interpretation is needed, and is given to those who are conscious that something in the words they have heard escapes them, and who long to know what it is.

It belongs to the felicity of the parable that it not only teaches the one great lesson that the fortune of the seed depends on the soil, but illustrates this with regard to different kinds of soil to which different kinds of heart correspond. (1) The seed which falls along the hard-trodden path is like the word which never gets into the heart at all. The evil one comes and snatches it away. The instruments of the evil one need not be imposing. It is not eagles or hawks that pick up the seed, but clouds of little birds, and the endless frivolities of some souls are more fatal to goodness than some vices might be. They keep the word from ever getting in. (2) The seed on the rocky ground is like the word in a shallow heart. It comes up quickly because there is no room for it to go down. It has a tall stalk because it has no root. It is all there, and at once. But the seed with no root can not stand the heat, nor the discipleship of the shallow heart the fiery trial of persecution. (3) The seed which fell among thorns—on the ground preoccupied by baser seeds—is like the word in a heart engrossed and distracted by other interests, not seeking first the kingdom of God and His righteousness. It may be deep and naturally fertile, but it is preengaged. This may not be evident at once, and often such natures excite great hopes and sustain them long, but gradually they degenerate and prove fruitless (vs. 22). This is the severest disappointment of all, when rich and strong natures, which have shown an interest in the word of the kingdom, are at last overborne and choked by grosser concerns. (4) The seed in good soil is like the word in an honest heart—deep, clean, undivided; it is this by which the sower is rewarded thirty, sixty, or a hundredfold.

Parable of the Tares. (Matt. 13 : 24–30, 36–43.) The parable of the sower, it has been said, represents, under a thin veil, the experience of Jesus in preaching the word of the kingdom. The parable of the tares, on the other hand, is prophetic. Jesus here looks into the future, and shows in a picture what a mixt and disappointing affair the kingdom of heaven will be in this world. There are those who think that it refers so purely and exclusively to what was then in the future that the people to whom Jesus is represented as speaking it could not possible have understood Him, and that therefore it was not spoken by Jesus at all. It could only have been conceived after the Christian Church came into being, with its mixture of members, good and bad; and it was invented by some one and put into the lips of Jesus, in order to guide Christians authoritatively in dealing with this perplexing situation. But such cleverness is gratuitous. It is part of the greatness of Jesus that He was not subject to illusions about the future. He could look forward; He could see the efforts which would be made to corrupt and defeat His work, and the temptations which these would bring to His true followers; and in this parable He lays down the rule for their conduct.

There is no doubt that here, as in other of Matthew's parables—and Matthew alone has the parable of the tares—what is in the evangelist's mind when he speaks of the kingdom of God is the Christian Church. It ought to have none in it but true Christians, the children of the kingdom; but in point of fact it also contains bad men, the children of the wicked one (vs. 38). This may not be evident at once: the wheat and the tares in the parable were evidently like one another to look at in the early stages of their growth; it was only as they came to maturity that the difference between them was unmistakable. So in the kingdom, it is not easy, nor indeed possible, to judge by first appearances, but in the long run men show what they are. The existence of bad as well as good men in the Church, according to the parable, raises two problems: (1) How did they get there? (2) How are they to be got rid of? As for (1), the parabolic answer is that while men slept an enemy of the proprietor came, who sowed tares all over his wheat and made off. Possibly the mention of sleep is meant to suggest that greater vigilance on the part of the servants would have made the unhappy result impossible; the Church need not have had in it all the bad people it has had. They are there through the activity of the evil one taking advantage of the negligence of men. (2) The second question, How are they to be got rid of? is more important. The impulse of the servants is to attack the tares wherever they appear—to gather them out at once. The owner of the field demurs. This drastic method may do more harm than good. The roots of the tares and the wheat are intermingled, and in pulling up the bad they would pull up the good, too. It is best to let both grow together till the harvest. Then no mistake can be made, for it will be perfectly clear what is wheat and what tares, and each will go to its own place—the wheat to the barn and the tares to the fire. So in the application. No doubt the Church has a character to keep, and is not to compromise its character by sanctioning evil or leaving sin uncensured; but it is not hastily to anticipate the last judgment. Men in haste are apt to make mistakes. The law of Jesus—"let both grow together until the harvest"—is both the most tolerant and the most severe. The good and bad alike get the chance of ripening—that is, of showing all that is in them, of proving how good goodness can be and how bad badness. They get this chance just by being confronted with each other. It is in maintaining itself against ripening badness that goodness declares itself exceedingly good; and it is in maintaining itself against ripening goodness that sin declares itself exceedingly sinful. The suggestion of the parable as to the moral history of man is not that the world is becoming better all the time, or that it is becoming worse all the time, but that both processes are going on side by side. Goodness is better and badness worse now than they have ever been before. "The combat deepens" is the motto of the moral history of man. But tho it is a mistake for the servants of Christ to attempt prematurely to separate the bad from the good, a final separation is sure. The tares and the wheat grow together till the harvest—the good and the bad are mingled in society and in the Church—till the end of the world; but then the decisive judgment comes. It does seem strange that at the last "things which offend and people who work lawlessness" have to be gathered out of the kingdom of the Son of man (vs. 41); but so it is. One reason for tolerance, which the parable, of course, can not express, is the possibility of change. Tares can not become wheat, but a bad man may become a true Christian, and tho his repulsion by the Church may help him to realize his badness and to repent, it must not be such a repulsion as implies his final condemnation. It is remarkable that even the interpretation of this parable closes with "He that hath ears let him hear," as tho the evangelist felt it still open to misunderstanding and begged for sympathetic and attentive study of it.

The International Sunday-school Lessons

June 5.—Jesus Walks on the Sea.
June 12.—The Canaanitish Woman.
June 19.—The Parable of the Sower.
June 26.—Parable of the Tares.

JESUS THE PROPHET OF LAW

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That Jesus was the Prophet of law, and a greater than Moses, is clearly pictured in the New Testament. His teachings, His commands, His pictures of brotherly relationship, all give us a revelation of His law. The Prolog of John's gospel brings us face to face with the "Word." The "Word" has always been understood to be God's law. Here it is personified and used as God: "The Word was with God, and the Word was God." John adds to the Word as God his philosophy of its incarnation in the flesh; "The Word became flesh and dwelt among us full of grace and truth." This makes Jesus, who is the incarnate God, the incarnate Word. And since the Word is the law, Jesus is the law. This is the philosophy of John and a conclusive settlement of the problem of Jesus as a Prophet of law.

Before the ministry of Jesus commenced, His forerunner had appeared in the wilderness of Judea preaching and saying, "Repent ye, for the kingdom of heaven is at hand." This clearly demonstrates that the world or humanity was out of harmony with God. The soul of man was out of its rightful environment. Some time after the selection of the twelve apostles, they went forth reiterating the Baptist's message throughout Galilee. But Jesus did something more than proclaim the advent of the kingdom. He expounded the nature of it, described the character of its citizens, discriminated the genuine and the spurious members of the holy commonwealth, and inaugurated principles of conduct which were its bylaws. In the great discourse upon the mountain-top, the qualification for the governing principles of citizenship in the kingdom of heaven were set forth positively, indirectly, inferentially, and comparatively.

All lines of conduct or relationships are perspicuously unfolded by Him in His laws in some one of the above methods. These laws cover man's relation to his God, to Jesus Himself, to his neighbor, and to himself. In fact the whole field of man's conduct in these particulars is minutely covered. Their sweep is only equaled by their distinctiveness and imperativeness. Yet few are, to any extent, imprest with the positive commands of Jesus. Even those who recognize the direct and comparative principles bearing upon conduct are not imprest with their rigid inflexibility. A general impression prevails that Jesus taught by parables, object lessons, and inferences, and the severity of His truths is missed because they are not framed in imperative sentences. But a consistent careful study reveals a long list of positive commands, and a multiplicity of indirect, inferential and comparative expressions of legal bearing; the fulfilment of which is urgent and the transgression of which is severely dealt with. Men are frequently heard complaining that Jesus left so few positive commands. They yearn for direct forcible utterances that restrict or license them. This is the cry of ignorance and reveals a lack of fidelity in study of the sayings of Jesus.

It is surprizing how few commands, positive or otherwise, Jesus left us in reference to man's relation to his God. Yet what He left was sufficient to give man an assurance of a firm foundation and awaken within him a feeling that an adjustment between his soul and God was not only necessary but the first great need. This is made clear not only in the command bearing upon man's relation to God, but in the occasion of it. The incident was in the answer of Jesus to the young man who came to Him asking, "Which is the great commandment of the law?" to which Jesus replied, "Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy strength, and with all thy mind." Of this law Jesus said, "This is the first and great commandment." He made the fulfilment of this law a most urgent demand upon man. The command was not original with Jesus, but He had made it His own from the Deuteronomic code. It was His supreme law.

The strenuous love of God by man manifests itself in man's worship of God. The worship of God is as vital as the love of God. In fact they can not be separated. Jesus emphasized this fact and incorporated the Deuteronomic law of worship in His code when He said to Satan during the temptations, "Thou shalt worship the Lord thy God and him only shalt thou serve." But Jesus reiterates the same command in His exhortations upon the worship of God to the woman at the well near Sychar when He said: "God is a Spirit: and they that worship him must worship in spirit and truth." This not only describes the nature of God but the nature of man's worship of God. It must be spiritual. This greatly improved and crystallized the law. It explained it. Coupled with this is the law clearly portraying that worship can not be divided. "Ye can not serve God and Mammon." Man must worship God and Him alone.

Jesus also calls attention to the fatherhood of God through one of His laws: "Call no man your father upon earth, for one is your Father which is in heaven." But He never makes much of the fatherhood of God except in God's authority. Here we have only inferences. He speaks of marriage as irrevocable and contracted under the authority of God. "What God has joined together, let no man put asunder." Divorce is not authorized under God. Moses granted it because of the hardness of the heart of man. Jesus made the only occasion for divorce adultery or fornication. Another command of Jesus implying the fatherhood through His authority was: "Render unto God the things that are God's." We can find many inferences bearing upon doing the Father's will. These laws of Jesus practically cover all that He has to say upon the relation of man to God, directly or indirectly.

As to the commands of Jesus affecting man's relation to Himself, we notice a scarcity equal to those bearing upon man's relation to God. Frequently we are confronted with such exhortations as "Follow me" and "Come unto me"; exhortations which were at the same time laws and were exprest as urgent commands. They brought out emphatically His authority and leadership and the demand for their recognition. But when it comes to demands for love and service rendered to Him, they were inferred and never commanded. Nevertheless Jesus leaves a few positive commands bearing upon man's relation to Himself.

Among the first in prominence stands the recognition of Him as Master. "Be not ye called masters, for one is your master, even Christ." This does not annul the authority or recognition of other masters, but it emphasizes the fact that the soul of man possesses but one Master and that is Jesus Himself: one Father and that is God. Jesus is Master and demands such a place among man. His authority and mastery are not only clearly demonstrated by His miracles and parables but by His sayings; in regard to which it is said of Him, "Never man spake like this man"; "For he taught them as one having authority and as the scribes." Jesus said of Himself, "Ye call me master and Lord: and ye say well; for so I am." The recognition of this authority and mastery of Jesus has a fixt demand calling for the severest sacrifice and self-surrender to Him as Master, on the part of all who wish to become citizens of the kingdom or His disciples. He says, "Whosoever he be of you that forsaketh not all that he hath can not be my disciple." This is not to be taken literally. All literal interpretation of this command refutes its purpose and demonstrates only a sentimental enthusiasm which too often ends in light-hearted trifling. We are to surrender our all to Jesus as our Master; possessions, talents, lives to be used for Him as opposed to the use of them for selfish ends or pleasures.

One other positive command comes to us with its fullest import and its sweetest suggestion; that is the "This do in remembrance of me," a command coming from Jesus referring to the sacramental supper. This one clause is a command full of its imperativeness and authority. I take it that they were the words of Jesus and not words put in the mouth of Jesus by the writer Luke. This being true, I see in the clause a positive command that makes Jesus the institutor of the Lord's Supper instead of the apostle Paul as is inferred and taught by some. The fulfilment of this commandment has been one of the most delightful remembrances of the church and one of the most refreshing experiences of the individual.

Two other commands closely related to each other are inferred by Jesus. The first is based upon the seeking of a knowledge of Him. "Search the scriptures—they are they which testify of me." The second emphasizes the doing of the sayings and commands of Jesus. "Ye are my friends, if ye do whatsoever I command you," and "Whosoever doeth these sayings of mine I will liken him unto a wise man." These inferred sayings or laws of Jesus included all others and practically summarize all that follows; for there are no sayings of His that can be separated from their vital relation to Him and to God, tho they may not bear directly upon an immediate description of man in his relation to God and Jesus.

Upon the relation of man to his neighbor or in regard to the brotherhood of man, Jesus is more explicit and positive in His commands. Yet He manifests a strong tendency to teach by comparative lessons and inferences. These are in no way weakened by their setting. In fact they are made clearer and more emphatic. He devotes much more time and a greater amount of His sayings to the development of the brotherhood of man than to the fatherhood of God or the authority of Himself. In fact there are two instances where Jesus places weight upon the necessity of an adjustment of man with man before there can come an adjustment of man with God. The first is in the Lord's Prayer: "Forgive us our debts as we forgive our debtors." The second is of the same nature: "If thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee: leave there thy gift before the altar, and go thy way: first be reconciled to thy brother, and then come and offer thy gift." The truth of these inferred commands are enlarged upon in many places in the synoptic gospels. Only in the case of the two great commandments, the love of God and the love of neighbor, given by Jesus or, I might say, emphasized by Jesus (for they are both taken from the Old Testament) is there a possible order of sequence. Even here, I believe, Jesus makes them equal in weight; for He says: "The second is like unto the first." However this may be, there is ample proof that Jesus makes much of the brotherhood of man.

He clearly teaches and commands man's love of his neighbor, saying, "Thou shalt love thy neighbor as thyself." This is called a great commandment. It is a standard of relationship and is exprest in other terms; namely, "All things whatsoever ye would that men should do to you, do ye even so to them." This has become an axiomatic saying. It is the Golden Rule of life. But Jesus adds to this an ideal: "A new commandment I give unto you, That ye love one another: as I have loved you, that ye love one another." We see it exemplified in such acts of mercy as portrayed in the picture of the Good Samaritan. We feel its spirit in the command of Jesus upon giving a dinner or supper: "When thou makest a feast, call the poor, the maimed, the lame, and the blind." We experience its true spirit of humility when we fully comprehend the force of Jesus' command to His desciples that they should render the same menial service to each other as He rendered to them, pictured in the last Pascal feast at which He was with them. The spirit of this service man should always possess.

The gist of some of the commands of Jesus might be summarized as follows: rebuke, forgive, be merciful, despise not, be at peace one with another, love without expectation of return, give alms without display, feed the hungry, clothe the naked, do not misplace your gifts. So we might go on enumerating laws of restriction and liberty until we should cover all the relations of men and find that Jesus has made ample provision for our knowing what should be our relation to each other. The whole summary of our acts and relations is included in the great command to love our neighbor. He who fulfils this great command fulfils all others.

There is a wealth of instruction, given by Jesus, bearing upon the individual, that exceeds all the other commands that He has given, touching men's relations. The larger portion of these laws are stored in the Sermon on the Mount. It is surprizing how full of imperatives this discourse is. They touch all conditions and conducts of men.

The first positive command, with which we are imprest, is that which incites to an entrance into the kingdom of heaven: "Seek ye first the kingdom of God." To gain admittance into the kingdom, there were certain necessary functions to be performed and deeds to be accomplished. The mind must be convicted and repentance must be felt. Jesus, immediately after the temptations, entered upon His great commission calling to repentance: "Repent: for the kingdom of heaven is at hand." He did not stop with picturing the need of entrance into the kingdom but He described the character of its citizens. The entrance is as through a narrow door and it demands a severe struggle, "Strive to enter in at the narrow door." But once in there is a code of moral laws that is strait-laced and must be lived up to. The following give us an idea of Jesus' laws bearing upon the citizens of the kingdom of heaven: love God, love one another, "Take heed and keep yourselves from covetousness," work not for perishable things, "Have faith in God," be pure, be meek, "judge not," be not angry or possest with hatred, for they manifest murder in heart, lust not, for lust in the heart is adultery, "love your enemies," be not anxious about daily provisions, use not idle words, and blaspheme not against the Holy Ghost. These are a few of the many commands of Jesus and they show how intricately He maps out the conditions of the hearts of the members of the kingdom. Jesus certainly minutely covered all the conditions of men. There is no call for further enlightenment upon these laws for they are clearly exprest and minutely pictured. All ignorance manifested on the part of men as to the demands of the kingdom is simply a declaration of a lack of fidelity in acquainting themselves with the Scriptural teachings.

There is one other command of Jesus that impresses me which affects the members of the kingdom. It is a warning in the form of a command against a religiousness and righteousness that is hypocritical; such as was manifested by the scribes and Pharisees. Here, somewhat in detail, Jesus exhibits the righteousness of the kingdom, and its true citizens, in contrast to that which prevailed among the Jews of His time. The present membership of the Church is no exception. With the most solemn emphasis He commanded, "Take heed and beware of the leaven of the Pharisees." He adds to this, "Except your righteousness shall exceed the rightousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." He illustrated and enforced these general propositions by a detailed description of their counterfeit in its moral and religious aspect. He points out their mode of interpreting the moral law and their manner of performing the duties of piety; such as prayer, alms, and fasting. He characterized Pharisaic righteousness as censorious, superficial, and technical. Over against this He places the righteousness of the kingdom. He represents it as a pure stream of life, having an inner morality as well as exterior, with love as its source. Thus the kingdom whereof Jesus was both King and Lawgiver was not a kingdom of this world, but it was to be within the hearts of men. A righteousness of heart akin to that of the kingdom fitted for citizenship therein.

In His laws, Jesus took His stand, as we have seen, upon the Old Testament. He did not aim to frame a new code of laws, but greatly to enrich and elevate the old. He wished to build far above and beyond it. The old law needed to be developed, supplemented, and completed at many points before it could become universal and absolute. The truth of this is clearly illustrated in the discourse upon the Mount. There were many imperfections in the Jewish laws which needed rectifying. An illustration of a needed revision is seen in the principle of relations sanctioned, in a measure, in the Old Testament: "Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: but I say unto you resist not evil." This is but one of many instances cited in the fifth and sixth chapters of Matthew of a similar character laying bare the weakness of the Old-Testament laws. But this is only the natural and logical result of Jesus' laws. It would seem that He was abrogating the Old-Testament laws, but no, He bears out in His teachings and laws what He said of Himself, "think not that I am come to destroy the law and prophets: I came not to destroy but to fulfil." Jesus fulfils the Old Testament by rounding out into ideal completeness what is incomplete in that system. In this process of fulfilment, all that is imperfect, provisional, temporary, or, for any reason, needless to the perfect law as He gives it, falls away of its own accord, and all that is essential and permanent is considered and embodied in His code.

SERMONIC LITERATURE

MECHANISM AND MIND*

PRESIDENT MELANCTHON WOOLSEY STRYKER, D.D., LL.D., CLINTON, N. Y.

When the living creatures went the wheels went; for the spirit of the living creatures was in the wheels.—Ezekiel 1 : 19, 20.

OF all those Hebrew prophets Ezekiel is the most remote from our ways of thinking. His vision is a strange wonder—a weird apocalypse, yet vast and vague as it is, it coerces imagination and shines with a light which has no limitations of date or place.

By the banks of the Chebar in far Chaldea, his face gleaming with the splendor, he saw that whose unearthliness refuses to be conveyed fully in any mortal tongue. Beyond us to compass, as beyond him to tell, the uninterpretable mystery and dream; but intimations, nevertheless, which, like mighty music, pass in feeling out of sight! Have you ever wakened of a summer night under the terrific fascinations of an electric storm, gazing into vistas of green fire, while the earth shuddered under the elemental volleys and your very personality seemed to shrink and stagger, then when it had passed—appalling, measureless—gone back to slumber, and in the melody, the fragrance, the soft smile of the succeeding morning, attempted to write or tell of that midnight awe? So does this prophet struggle to transcribe a terrible and unutterable beauty—fiery running rings, involution of object shot with wild color, supernal faces, illimitable wings. But while the words gasp and totter with their burden two great impressions emerge,—of force and of form. These are cosmic.

These sum and exhaust knowledge. Neither is the other. Motion pervading and controlling matter! Form used, force using! Inertia and vitality—opposite and dual! A sublime interdependency—the tangible surcharged and intangible life! Mechanism manifesting spirit as its propulsive lawgiver! Matter, motion, motive, mind—by this stairway climbs the soul. Partakers of the divine nature, we understand the divine language, the twinkling autograph of the Creator.

But apart from all transfiguration, let us trim the verse and vision to concrete use, and, leaving all rhapsody, consider the bearings upon one another of organization and inspiration—the mutuality between method and power. What are the mechanics and what are the dynamics of our being? What means and what motors make this issue which we call "life"? How does form complement force, and force ennoble form? The "wheels" and the "spirit of the living creatures!" But turn from all that is occult to what is obvious.

1. And so, first, the outer and formal part—organization. It is inevitable, therefore, it is necessary. It surpasses mere mass—agglomeration of atoms. It is combination for use—coherence under prescience, purpose and high power. *Organon* means implement—a tool fitted for a task. Bacon called his method the *Novum Organum*, a new ordering of thought. It was an array and an art.

This universe of facts reveals also intelligent coordination—wheels everywhere, orbits, cycles, arcs, but all amazingly correlated, and amid all One who is their bond and interpretation—"in whom all things consist." Mere existence would abandon reason and knowledge—consistency is the appealing jewel! Our thought would drown in these abysses of light could we not feel ourselves akin to Him whom all things obey and declare!

The natural sciences study chapters—a wheel at a time. They anatomize creation, in its parts. They find each very good. Geology takes its hammer to this and that rock and reads a testimony. Botany dissects a blossom that it could no more reconstruct than astronomy could build a star. Crystal or sound, ray, planet or plant, our search for law is but an attempt to translate into definition that which is furnished us only in the terms of organization. All this inspection, however crude and crass its transverse sections and its compiled analyses, must convince us how far knowledge transcends present material, and how far mind transcends its present knowledge. From each answer the soul rises with a vaster question! It seeks the Source of all!

For that is but a crazy and kleptomaniac idolatry of shred and fringes which does not give the synthetic instinct equal right with the analytic, and go on from fragmentariness to unity and finality.

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* A baccalaureate sermon before the students of Hamilton College.

That curiosity is but childish trifling which does not seek to grasp that homogeneous law in which the "working together" of secondary results reveals a central and omnipresent Cause. All this adaptation denies accident and is incisive of personality.

Over and over it needs be said that great architecture discloses a great architect, because "dwelling in the thing seen" one is so prone to praise the microscope and forget the eye; to wonder at the telescope and forget the wisdom which erected it; to discuss objects and ignore mind, the subject. And "He that formed the eye, shall he not see? He that teacheth man knowledge, shall he not know?" Up and down, organization opens a vista of design and control. Chaos is not, creator must be. Mind or madness!

Organization is the universal multiple of power. Combination is strength sought and found. The great bridges that clamp together Long Island and Manhattan; the league-eating liners that leave Liverpool but five days from New York, and those that shall yet grant you to visit England and come back between Sundays!

Concord is integration; discord unbinds the whole zone of life. Sin is centrifugal—secession. In concord lies the only true sociology—and at last in "Thy will be done" is the one reordering that can change this abnormal and tragic star into "the image of the heavenly."

Order makes a true appeal. "Nature lends herself lovingly to accords." We instinctively fall in with rhythm. Poetry invokes meter. The terror of the mob is in its incoherency and uncertainty; while in the regular tread of the regiment there is the echo of law, and its serried front outfaces twenty times its own bulk. It is a unit. Thus an army, a battleship, a great business corporation, show how interlocked strength is far more than the mere sum of its parts. An organism has been perfectly defined as "that all, whose parts are means and the whole the end." Capital is the concurrency of savings. There lies credit. Contract is a new coefficiency. Community, communion, commonwealth—all such words have to do with solidified and sympathetic action. So a song will carry farther than a shout. It was the intensely organizing mind of Moses that made the durability of Israel under laws and symbols which declared God's unity. All leadership, all reform, comes in guise of reorganization. The divided are the half-conquered. Bad men often outdo good men, not because they are bad, but because they have the common sense to pull together. Hamilton lost its one boat race because one of the crew looked aside and missed the stroke! And the "wheel" is the symbol. One day, ages ago, some forest man took a hint from a rolling log. Out of that idea grew hub, spoke, and tire—ever increasing a combination of lightness and strength. The wheel makes rotary power linear, minimizes friction, saves energy while increasing the load, in short, squares the circle. Thus the device increases a hundredfold the convenience, the comfort, the commerce of the world.

2. But the first law balances with the second. "The spirit of life was in the wheels." They went because purpose, force, will, moved them. It is fallacy and folly—the dream that mechanism can produce motion—to attempt to derive the working from the wheels themselves. Arrangement conveniences energy, but never can create it. It translates and transmits; but it originates nothing. Nay, arrangement itself implies intention, and for its ends prepares the means. The engine implies the engineer. All form is inert until force fills it. The Spirit of life is the only dynamic explanation.

Because all result is in the ratio of power, we see that the very heart itself must palpitate with life. We may have, for instance, all the apparatus of democracy, and praise all its precepts, yet lapse into tyrannized delusion, because we are not men enough to put the spirit and potency of liberty and devotion into the wheels thereof! We may have every religious appliance and yet prove no real connection with the will of God! A six-story factory may be installed with the latest mechanisms, yet prove a failure because it has but a donkey-engine in the basement, or, even with unlimited horse-power there, miss the man-power to run it! Mental equipment may be more or less, but result is according to the percentage of power brought to bear. Soul is the one great asset. A nation, a church, a family, a business, is as its spirit is. "According unto your faith (and fidelity) be it unto you!" So a people is more than its institutions, a home more than a house, a college more than its buildings, a teacher more than a chair, a class more than its numbers, life more than its tools! You have seen those pretty models of locomotives, under glass cases, which (if not out of order!) will turn their wheels when you drop a coin into their slot? And there are persons who, in like fashion, will respond to a dramatic thought dropt into them. Until the 5-cents' worth runs down, they will whirl and hum; but they stand still. They do not really go. They have emotion, but not motion. They fan the air. They do not bite the track. They are toys. It is progress that differentiates a hobby from a horse.

A man may rent a good pew and hold it against all comers, go through all the ecclesiastical drill, and deem himself one of the standbys of the church when he is only a sitby. A fifty-man-power (or woman-power) great as it is will never run a church of five hundred members up to a paying level. It can not be done. The plant is a losing investment to God and man! Too many wheels and too little spirit. There may be any amount of stained-glass sermon, and gothic choir, yet not a church, unless the souls that claim Him are geared and belted to the actual life of God. Product! The man who is wanted is not he who merely prances with a bat, but he who can make a three-base hit in the eighth inning.

That immanent One who moves the orrery of worlds is the Spirit who is willing to dwell in us and to save us from the idolatry of means! Paying for the proxies is not furnishing the power. It is but a bland shirking to lade the tasks upon the shoulders of some committee. He who has appointed our capacity is ready to impart His strength. It is this fire in the bones that makes the prophet and the apostle. That Paul for whose activity two continents were not too many, nor for whose program a world too large, blazed with life. Every scene was group and fulcrum. His message sped him. His whole horizon swam in the light of that heavenly vision which he never after for a moment disobeyed. Yes, I say, God will inhabit any soul to whom the nearest thing is hallowed as a stage of embodied life and duty, in which the mortal is garmented with immortality and the wheels swallowed up of motion! Here is the genius and the glory of the "living creature" subduing space and time to the tenancy of power. Vitality is the fulfilment of all things. Every fiber and nerve of a systemed creation answers will and control. It is centripetal love which will never fail of the interpretation. It reads each task by the "one, far off, divine event." The heart seizes the finality of that One "who worketh for him who waiteth for Him"—that Presence who is the source and the sum.

Now it remains to say that always there is a strife of tendency between those who perceive that the world is spiritual and those who only observe its mechanical features. The vitalists are always opposed by the formalists. The intermotion and interpoising of objects is allowed to obscure the ethics of being. Sense is affirmed at the cost of spirit. This secular emphasis upon the outer furnishes manifold instances of the confusion between means and ends—the furniture of the soul! "Naturalism is unnatural."

Organization (as if it could be a substitute and a finality) is made to be at strife with inspiration as shown in the preference of priest over prophet, of law over liberty, of party over patriotism, of letter over ideal, of agnostic over mystic, of definition over devotion, of the good over the best. Christ brought a minimum of organization and a maximum of inspiration. Any, or all, organization is but body—the spirit is the life. No science can silence its psalm. To push mystery back and down is but to widen and deepen it. Beyond all syllogism, prayer! Instinct is no parricide—it still shall sing, and fling its mighty bridge with a rainbow's beauty between the two piers of man's soul and the soul of God, across fear, and pain, and night, and the chasm of death!

And thus to you, men of the graduating class, I plead that "the law of the spirit of life" may be held for guard and guide. *Ubi spiritus est ibi virtus?* If you are not to be a set of moral albinos you are to find character not in timid isolation, but "in the stream of life." Invest your bettered abilities in men, getting as near as you can to as many as you can, not holding yourselves apart as too good for use. The inaccessible who deny others will be denied by them—they are as sociable, as smug and as unconvincing as a cabinet of wax figures. Translate society, not as limpets, but in the terms of vicariousness. You have seen the crowded street open a way before the clanging bell and galloping hoofs of the emergency call? Sharp and near it sounds—and to right and left go traffic and pleasure, coach and hearse. It is the ambulance or the engine. Ride with that call and you will find a surprizing path.

There is an ever augmenting demand for men of the highest power; for those who can steer; for leaders; for men addicted to courage; for men who, under ideals that are energies not reveries, will make business magnanimous and religion businesslike, who will not conceive of politics as a pasture, nor dare to seduce citizenship with sophistry or with silver. This wondering and wandering time needs the interpreter, "one of a thousand," who has eyes to see and wrists to seize, and a resolute voice to proclaim the elemental verities. If service be a sacrament, then to hide away is black cowardice, and to be silent and uncertain is to play the fool.

Christ, the one true "Superman," offers you life for life. If you will scorn to temporize you must blaze as the signal blazes out its being—a rocket quivering and mounting by its burning heart and culminating in a cloud of fire.

Unto this your loyalty to our good house of men with all it has helped you to have and to hold! Other springs will write their names with violets. For other men the deep bourdon of the north wind will intone the rigors of life; but you will be up to your hearts in the battle. Forty-one men! [Members of the class]. What can they not become and do? Bold, steadfast, wise, expectant—with the four faces which peered into Ezekiel's soul, there in Chaldea—"the face of a man, the face of a lion, the face of an ox, the face of an eagle"—one for intelligence, then bravery, next toil, last hope! Not ommiscient yet, but not agnostic! We know in part, but we know. The forms are not void, at least they shall all be fulfilled. Father of our spirits, subject to thee let us forever live!

THE CLOUD OF WITNESSES*

John Kelman, D.D., Edinburgh, Scotland

We are compassed about with so great a cloud of witnesses.—Heb. 12 : 1.

In their religious life, men are apt to prefer to be without witnesses. We are all of us apt to value or, perhaps, to overvalue loneliness in the religious experience. None of us likes to wear his heart upon his sleeve. None likes to go about the street telling of the sacred things we can hardly express definitely and clearly to ourselves; we have learned something of the true value of reticence. That seems to me a very good thing. There is a value in loneliness. Whenever we get into a company and have any audience at all, we begin to play to them, to theatricize before their eyes, and before the very eyes of God. We strike attitudes instead of dealing with our souls and honestly facing the problems of life. Those who know their souls best, know this tendency to pose before either a real or imaginary crowd, and they long for the severe, austere strength of the lonely soul which says to others, Keep thy place; I am in mine. Let me live my life; let me go my way.

And yet there is something inhuman, something unfinal, about that doctrine of self-dependence. Jesus Christ lived a life above all things public, under eyes that watched Him, in the wholesome open air. And when religion has withdrawn itself from the eyes of men and secluded itself in secret places, it has come to have something about it secretive and almost illicit. A kind of neurotic element has entered into faith that has kept men from facing each other's eyes, and kept them from the wholesome sunshine. People ask to-day: "Can not we be just as good Christians apart from the Church, having no connection with it, as we can with it? I will live my life by myself and have nothing to do with churches and sacraments, and the rest." No, my brother, I do not think you can. You may be as sincere, but I do not think you will be as wholesome. I do not believe you will be so safe a kind of Christian, as if you came out into the open, and faced the music of life. You remember in the prelude to Faust, how the far-sighted genius of Goethe makes Faust shut himself up with the purpose to live his life apart. Far below, he hears the Easter songs, hears the singing of disciples and women and angels, and he remains alone. But not long alone, for the devil finds his way to such seclusion. It is a dramatic touch, one of the eternal things in literature.

You are not alone, and you can not be.

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*Stenographically reported for The Homiletic Review.

You have to live worthy of the eyes that are upon you, and their effect is more than you have the least conception of. You who imagine your own life is absolutely unlike any other, you who are growing morbid because you think nobody ever has had to suffer in the way you have, I tell you you are not alone. There is nothing one whit more interesting in your experience, to God or to man, than there is in the experience of us all. Come out among your fellows and cease from this unwholesome brooding, as if you were alone in God's universe, for you are not. You who are tempted, whom some tremendous temptation is getting at the very soul of day after day, who are finding yourselves less able to resist, and when you look forward into the future it seems to be doom that awaits you and nothing else than doom—you feel that if it were only something common to men it would be easy enough, but the devil has you in his corner alone with sin. My brother, it is the greatest fallacy that ever you imagined. You alone in your temptation? There are a hundred men worse tempted than you are, making a better fight of it. They are winning a handicapped battle, they have nothing like your chance, and they are winning where you are letting self-indulgence overcome you. "There hath no temptation befallen you except such as is common to men." Others are succeeding where you are allowing yourself to fail.

Let us look at it in more detail. First of all, there is the general crowd of witnesses, the unsympathetic ones. They do not care one bit whether you succeed or fail, but are merely interested in the spectacle of any man fighting out his battle in the arena of life. They are mere spectators at the show. Now there is a claim which is sometimes urged here which I can not see. It is a disposition on the part of some to imagine that men ought to back their struggle. I do not see why. What claim has any of us on that? And the unsympathetic, the mere spectators who have no particular interest in us, whether we succeed or fail, may become to any brave man a means of grace. If there is any sensitive, shrinking man, let him take his life out before the unsympathetic, let him accept their challenge, let him bring what he has got and let them judge it at the harshest and see what it is good for as he tries to live by it. Accept their challenge and do not wait until all men, or a great many people, are taking your point of view, sympathizing with you, urging you on and backing you. That was never the way in the coming of the kingdom of God. The kingdom of God came by the stimulus of alien eyes. The apostles stood facing the ranks of alien men who were absolutely unsympathetic. Victory must be won in spite of men's coolness and want of sympathy, and that is the first lesson we have to learn.

And then there are those who are actually hostile. There are people who take absolutely different views of religion from what you and I take. Their belief and unbelief are the very opposite of ours; they advocate some rival faith, or they advocate a negation of the faith that we advocate. They are our critics. They live in a smaller world than we do—some do and some do not. Many of them just live in a different world; for it does not follow that a man is so desperate a character just because he happens to dislike you or me. He has his own way and lives in his own crowd. You and I have to reckon with the fact that some people dislike us and all that concerns us. This also is a challenge. When you begin to find men against your way of faith, do not imagine you have got to compromise with those men. It is a challenge, and, in God's name, accept it. When a thing you believe in is good enough to stand for, there is no fear for the man who has pluck enough to live his life out for it, and there is absolutely no chance for any fellow who has not.

Again the lords of hell are watching you. The powers of evil are lying in wait for your stumbling, are watching your life day by day. Well, accept the challenge once again, accept it like Childe Roland:

"There they stood, ranged along the hill-sides, met
To view the last of me, a living frame
For one more picture! In a sheet of flame
I saw them and knew them all. And yet
Dauntless the slug-horn to my lips I set,
And blew 'Childe Roland to the Dark Tower came.'"

There is something immensely bracing in the eyes of enemies. They summon a virile disposition to win. In spite of them we are to go forward accepting the challenge to be our best for God and conscience.

But thank God they who are watching us are not all like that. There are friendly eyes. After all, either victory or defeat is a lonely place to get into. Faith has to be perfected with love. "Unto you that believe he is precious." You see how the element of love comes in there to back our faith. There are things which we can do without. We can do without praise, we are better off without it. But I do not think many of us can do without appreciation. If those who really care for us take some notice of it when we are trying to do our best, I think that is one of God's great ways of making us live our life well. Those friends who trust us, who see the best that is in us, and who understand even when we fail, what we are trying to be—those friendly eyes that are on us are doing more for us than we have any thought. Only when they are closed and no longer upon us, and we are left to fight it out with the thought that there is no one who cares whether we succeed or fail, do we know how much we owe to them.

It seems to me as if the walls sometimes fell back, and there appeared behind this great congregation those that love and trust you. Fathers and mothers are there, and dear friends. They are praying for you, and saying, "I am trusting you." They believe in you better than you dare to believe in yourself. All around you there is this ring of confidence and faith and loving trust, these friendly eyes of the cloud of witnesses.

And behind the actual living friends, it seems to me, are all the active workers of the world, watching how you will do your work. Labor is a kind of gild, a brotherhood. All men who can labor well in any task have a right to ask us how we shall do ours. The mariner who steers his ship across the sea, the man who hammers into shape the crude material of the earth—it seems to me they are behind you and me, watching to see if we shall bring our task to completion and our vessel to port.

Yet again, we are not beginning things, we are carrying them on. The dead are watching. Some of us think of the dead as the great innumerable company that stands before God's throne. But there are one or two dear faces that we have loved and lost, and we seem to feel their eyes especially upon us through the darkness of life, making our consciences keener, making us stronger for service. And behind them is the great army of those who have finished their earthly tasks and entered into rest. You are not at the beginning of things, you are taking things up that men have done in the past. A man's work can never be completed until the succeeding generation takes it up and finishes it. We will never be able to rest upon the achievement of the past, and it seems to me as if the great dead were watching us, and counting on us, waiting to see how we shall take up their labor.

There is a place familiar to me, and known to some of you—the Meadows in Edinburgh, and on the other side of that great oval are the homes where the students live. Tier above tier, when night falls and all is dark, you see the lights come out at the students' windows one by one. Sometimes it seems to me as tho that oval were the arena of a mighty amphitheater, and those lights were the great dead, the friendly dead that look down upon the living generation, watching whether they are taking up the work and doing anything worthy of that for which they sacrificed so much.

And here in your land with such a history behind you, surely you have a cloud of witnesses watching from the past to see whether the State, the city, the land, in their attitude to politics and to commerce and to the kingdom of God, are to be worthy of the blood that has been shed and the thought that has been lavished upon the making of this new world. We are compassed with that cloud of witnesses. The making of the nation, the problems of the people, are in your hands. These tremendous responsibilities rest upon you.

Lastly, there is another Witness looking down, farther off yet nearer than all others —God. He is both Critic and Lover. He is indeed the Critic and great Taskmaster whose eyes behold and try the children of men. But He is the best Witness of all who loves those that struggle—aye, and trusts them. Do you know He trusts young America for a task that He has never given to any generation before? Do you know He has set you men to do a thing which no men have ever been asked to do before? That is what we were born for, that is what we are here for, that is what God is for to-day, that He may see this thing through. God the Father, the Creator, is waiting to see whether you and I in this far-off time will complete the creation that has had so long and strange a history. It began in the time and fire of the early days. It wrought itself up through many an ancient conflict of blood and pain.

It is coming at last into the kingdom of love, and here are the men who are to welcome in the coming of that kingdom. You are to create a new world. How will you meet your trust? Can not you see the Father waiting for you to take up His creation and finish it now in this late day?

Jesus Christ, who died upon the cross, is there still, looking down from that cross after the passion of two thousand years to see the travail of His soul and to be satisfied. And around you and within you there is that which only the cross of Jesus can do anything for, the bitter cry of your fellows that comes up from every city and from many a country home—the cry of the disinherited and miserable, of the opprest, of those left out in the crowded rush of modern life.

A class of medical students were being taken through the wards of a hospital. Their professor was showing them some strange case—a man who was a mere wreck, lying upon his bed hopeless and helpless, a broken fragment of humanity, a man who had spoiled his chances, sold his soul and body. The professor said in Latin, *Fiat experimentum in corpore vili*, "Let us try to make the experiment upon a worthless body." But the man was an old university man, and before the days of his crash, he, too, knew Latin. He arose in his bed and answered back, *Pro hoc corpore vili Jesus Christus mortuus est*, "For this worthless body Jesus Christ has died." And from every broken bit of the wreckage of humanity, and from every bit of your own soul's life that is wrecked and broken comes the same response to-day. God knows that for this worthless body Jesus Christ is on His cross still waiting to see of the travail of His soul.

How tense life grows, as we think that our enemies are watching us with alien eyes! How tense it all grows as we think of the friends that are trusting us and are counting upon us! God the Father and His creation are waiting for our coming to do something that can not be done without us. Christ upon the cross still looks with those longing, sad eyes of His, wondering whether you will satisfy Him and show men why He died. The Holy Spirit of God is waiting, unable to do His work until your spirit and mine are in tune with Him.

What a time it is in which to live, what an hour it is to face, to which to say Aye or No! Let us pray that we may be worthy of our enemies and give them such a fight as will at least show that God's grace is in us making us strong for battle; that we may be worthy of our friends and never shame the trust of those who are dear to us; that we may be worthy of our God and of Jesus Christ who has died for us and given Himself for us.

A STUDENT'S DEVOTION TO TRUTH*

THOMAS PARRY, D.D., WICHITA, KANSAS.

Whatsoever things are true, think on these things.—Phil. 4 : 8.

PLATO defines man as "the hunter of truth." Devotion to truth is man's chief end, and in searching for truth, he finds his highest pleasure. Every man catches some truth, and each inherits the treasures of the others. We are less in the dark because of the discoveries of our predecessors. In the past, millions have put their lives into the crucible of some alchemy, that we may know where the truth is and where it is not. Paul knew himself to have revealed to the Philippians some hidden traits of truths, the "things which ye both learned and received and heard and saw in me."

Every generation has something to give. It has uncovered some law of science, of politics, or of morals. It has given something to deepen the sense of beauty, exalt virtue, or to be an index by which we may avoid error. It has some word of prophecy, or sermon on the mount, or magna charta, electric telegraph, steam power, a declaration of independence, or emancipation. If we are growing radiant in increasing light, it is because the past has had its assemblage of ideas, or massing together of thought. Opinions were compared and contrasted, and the general mind of the age drew forth some dominant truth which stands forever. As we leave the dark past, like the Israelites leaving Egypt, we seize many gifts of precious jewels to take with us.

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* A Baccalaureate Sermon before the University of Western Pennsylvania and in The Friends University of Kansas.

There were marked disparities of beliefs between Voltaire and Wesley, between Bolingbroke and Witherspoon, between Hume and Washington. Franklin would not agree with Paine; Lafayette with Jefferson; nor Hamilton with Pitt and Burke; yet all had one belief in common, which was "The Rights of Man." From the chaos of their age this one principle they bequeathed to us. Many of these men had deformed virtues and irreligious rationalism, yet every one of them made kings study human rights. Like the Laplanders, the most honest and the most dirty of men, so these revolutionists had their virtues and their depravity.

Paul teaches the possibility of finding the truth. His person was a living epistle of it. The Philippians had heard, learned, and seen it, and they were to think on the truth.

A student should not be an agnostic. Agnosticism is already dying. It is too shallow for the mind to grow fruit-trees on it. As a stream which makes a delta, when it grows stronger carries away the delta it made, so the current which made agnosticism, when the volume of facts increases undermines agnosticism. We accept the truths of Darwin, that the dominant thing in the animal kingdom is life, and that the organism, whether in man or a microbe, is of secondary importance. We can also believe that, in the whole animal kingdom from ameba to man, there is a vein of intelligence. But we need not accept Huxley and Spencer's conclusions on these facts. We can accept Darwin's assertion that "the fittest survives," but we immediately ask, "What is the fittest?" Is it toughness or greater animal strength? Is the victorious power physical, moral, or spiritual? Is the sovereignty of selfishness backed by material battlements, lined with artillery, stronger than unselfish love, with the book of truth in its hand? Before a class of brains it is useless for me to bring forth the evidence of history. Luther published one thought, that of "justification by faith," and it overthrew all the nations of Europe.

When Huxley was fortifying agnosticism, he said, "I do know these facts of Darwin, but I know nothing about spirit." But Huxley continued to think, and after a while he could say, "I am beginning to see. There is something spiritual beyond the phenomena." He wrote, "Science prospers exactly in proportion as it is religious, and religion flourishes in exact proportion to its scientific depths and the firmness of its basis." Thus we see that agnosticism is the half-way house between unbelief and faith. In the wilderness of our investigations, our logical storm-centers will change. But when our intellectual climate and thought-currents are settled, we will find simple Christianity and true science walking hand in hand. Sincerity of mind will discover truth.

Bronson Alcott said that the life of Thoreau was a great blessing to mankind, because it demonstrated that that was not the way for a man to live. This is the service of agnosticism: it proves itself worthless as a basis of philosophy. The only real agnostic is a newly born babe, and even it knows how to feed.

In a genuine mind, truth is realized. The fashion of things passes away, but in the shiftings, there is that which abides forever. Clouds vanish in the firmament, but the sky remains. In the snowy clouds, you know that there is something besides clouds; they are filled with light. Art may paint a girl in a garden of lilies, but you know that such a picture will last only a moment of time. But let that girl be presented as becoming a beautiful character, unfolding and blossoming into truth, then you realize that in the picture is something that will endure. She stands embowered in rights, law, and the eternal verities of God. Do you ask, what is truth? You see it there. What you see, you can not catch in a net as you would a butterfly, but your mind catches there the thing eternal. It photographs itself in your spirit and you can not deny it. "If thou sayest, Behold, we know not this, doth not he that weigheth the hearts consider it? And he that keepeth thy soul, doth he not know it?"

That invisible and impalpable thread of truth or principle is infinitely greater than all its products. It has that unity which the understanding demands. Truth whether in fashion or out of fashion is the measure of knowledge. To destroy all the steam-boilers and the mighty engines of our factories, would be nothing in comparison to blotting out of the mind the principle of steam-pressure or the truths of its laws. Should an earthquake swallow up every factory, but leave with us the principle of steam-pressure, instantly new factories would spring up; but blot from the mind the mental principles, and there would be no hope of a new steam-force. All modern achievements of this powerful vapor would pass into oblivion. The real thing is a true thought. When Harvey discovered the true law of the circulation of the blood, that one truth was greater than all the medical institutions of our land. The same is true of moral and spiritual principles. Churches, governments, jurisprudence, and organized intellectual institutions, are mere factories. Blot them all out, but retain the spiritual truths, and forthwith all the teaching structures will spring up. But wipe out the spiritual truths, and the phenomena of civilization will evaporate, and its institutions will stand as the tree-trunks of a forest after a fire. Hold the truths and the moral wilderness will blossom like the rose.

When Jenner discovered vaccination, what loathsome diseases with their frightful effects were robbed of their terror! When the properties of quinine were brought forth, instantly travelers could penetrate malarial climates and suffer no inconvenience from horrible sickness. Think of it, when Christ discovered to us the redeeming principles of Christianity, how infinite and eternal their effects! If the mind is steeped in the truths of Christ, the heart is full of the spirit of God. Apply them, and artistic structures, elevation of manhood, pathos of sympathy, variety of spiritual gifts will give sublimity to life, and their powerful appeal will stir the heart and conscience.

Some time ago, a student of nature spent three years in studying a muscle of a frog's leg. He studied until he got at the invisible something called law, or general truth which gave him more or less understanding of every muscle in the animal kingdom. By that discovery he saved thousands of years of labor. Another student spent three years in Arabia studying the phenomena of a converted soul and he discovered the "law of the spirit of life in Christ." These students were men. One gave us a better anatomy of the flesh and the other a better anatomy of the mind. One saw the relations between a frog and a man; the other saw the relations between man and God. Both saw the invisible, the invisible law under phenomena. One discovered the law governing the infinitesimal variation of muscles; the other found the secrets of the Spirit transforming a hater of virtue and of God into a lover of virtue and of God.

It is said that the end of science is truth, and the end of art is pleasure; but there is pleasure in science and truth in art. We gather truth from the ruins of the Parthenon and pleasures from the discoveries of geology. Both science and art are in the truth. Christianity has created a dramatic department in painting as well as given us the true science of morality. The seer, inspired of God, can weigh reasons and balance authorities. He has the Socratic eye to scan every tree in the garden of knowledge, can taste the fruit and get an honest judgment. But there are men who climb only one tree, like an insect, get inside of one apple, one opinion, and live there. A man who sees a trained monkey on the street may say, "There is a little man," but the truly scientific man will say that no amount of training will make it natural for a monkey to walk on two feet. We need a broad vision to get a judgment.

The genius of Pascal enabled him to write a few letters. The monks of Meudon read them aloud with great merriment. They found in them new wisdom. They were told that they themselves were the opinions of the coming ages. They were thrilled with this new truth. They became conscious of their responsibility. This new wisdom opened the doors of the Sorbonne. Light began to shine within the College. False opinions had shut out the light. After this, thinkers from Germany, England, Russia, and France counseled together within the Sorbonne. A truth had penetrated the students, leavened their minds, so that they began to favor international law; a world brotherhood of men; the overthrow of the divine rights of kings; and the establishment of constitutional government. That one truth switched the brain of the world, giving a clue to the right government of society. That one Pascal truth made the Paris exposition a few years ago.

Think of it, young people, how much greater to the life of the world was that one new truth, how much more beautiful, how much more efficient its possibilities than all the display of that vast exposition! Yet the millions that filled Paris were unconscious of Pascal.

"Whatsoever things are true," "think on these things." Truth is eternal and everywhere the same. The chemist knows that the ultimate elements are indestructible. The truth is the same. The alphabet of the heart is indestructible. The smile, the joy, the sorrow, the music, the harmony, the discord, and the force of facts; every one knows them to be the same in the whole sentient universe. Languages are but the signs of inward experience. The humanities of men are one. We understand foreigners by eyes looking into eyes. Christ said, I am the truth; He was the true universal language. Angel, man, and devil give assent.

Truth is simple. You may hang the walls of your character with costly tapestry instead of whitewash or paper; your tongue may exhibit the richest jewels of ancient lore; you may fresco your life with the most cunning deeds, but if this is not done for the sake of moral beauty or to demonstrate the golden rule, the dullest child will soon know its sham. Truth is life, real, beautiful, and useful.

Truth leads from the abstract to the actual. As you read Sumner's oration on "The True Grandeur of Nations," you feel that that is what you would like to say. As you read of some great patriotism, or faithfulness, or a mighty trust in God, you wish it to be your experience. As you listen to a nightingale sing, or stand under the pyramids, or as you contemplate Old Jerusalem eighty feet under ground, or view the Acropolis, the temple of Theseus, or the columns of Cape Colonna, or as you read the Sermon on the Mount, you feel the realities of the truth in yourself. All the faculties of your mind are stirred, your taste is refined, your imagination is expanding, and you get new judgments. You are face to face with men and things. The cathedral of Milan is just your ideal; it answers to something in you. Your heart says, "Aaron Burr was foul, but Theodosia was divine."

As you read Calvin's "Institutes" or Kant's "Critique," you feel as if you were being corkscrewed through the inexorableness of religion and philosophy. You are looking through a glass darkly. When you witness an elaborate ritual, you wonder if your heavenly Father has any pleasure in such antics. If the path is not plain the traveler will stumble. In religion there are three men that I fear—the great ecclesiastic, the abstruse logician, and the master of elaborate ceremonies. In their presence I am conscious of earthiness, and hope that Huss with his simple love of the truth will keep out of the way. He may be burned.

Truth is uniformly rational. A lie has the same qualities in China as in America. Falsehood in character is like blood-poison in one's body. The ethics of Christ is the ethics of human reason. It articulates what is right in nature; it is the voice of the race. The blossoming fields, the buoyancy of youth, the home, and society justify the ethics of Christ. It directs a man to live sweetly while he lives, prefers a happy face rather than a haggard disposition, and it loves a man in his triumph and not in his ruin.

Christ said, "He that hath ears to hear let him hear." He implies that if we give right attention, the voice of truth will find susceptibility, and will produce harmony on the ear-drum of the heart. Christ demands correct acoustics. As gravity keeps king and peasant alike in proper relation to the moral universe, Cæsar's wife and Aspasia have but one path to honor. A dollar is a dollar whether in the hand of Crœsus or in that of a bootblack.

Integrity does not rest on reason for proof. Reason shines through religion. Hatred for the virtues which Christ taught shocks every man. When a man enters the church, he is doing it, not to know the truth, but to come into the presence of God that he may live the truth, adjust himself to the truth, and be at peace.

All truths are marked with certainty, but some truths are hard to demonstrate. Here are two propositions: A straight line is the shortest distance between two points: and "Blessed are the peacemakers." The truth of the first is seen at once, but to demonstrate the blessedness of the peacemaker needs skill. To know God is eternal life. We accept that on faith, yet there is something in the nature of the soul to make it probable. In living these propositions we get assurance. Aristotle knew nothing of the chemical forces of light, yet he received as much virtue from the sun as Newton did. The vital truths which we are to live by will affect us rightly.

When we come before the supreme court, the only question will be, "Do you love the truth?" Not to search for it is a sin against heaven. Not to obey it is ruin. There is no excuse for being in the dark. You know the variety of politics and religious creeds, the elaborate philosophies and evolutions and the chafing waters of greed; yet you know that if the Son of God should put His feet of love on these troubled waves, instantly there would be calm. When His omnipotent Spirit touches the heart of the world there will come the reign of love; this passion-entangled race of ours, this world chaos, will be transfigured into a globe of beauty. Why then do you gee and haw your brain so much when you know that you can walk a straight path into the very heart of God? Why are you befogged with self-deception and duplicity? Because you are not earnestly seeking the truth.

The young man who came to Christ in search of eternal life had intellectual truths and he was morally furnished. He had kept the law. But he found a region of truth beyond the intellect, beyond the written codes of morals. There was a realm which demanded his whole strength to love God and serve mankind, but his possessions dragged him down that he could not obey the sublime truths of the Spirit. In deep sorrow he turned away. The average men and women to-day have the same sorrow. Their property or personal pleasures forbid them to walk the beautiful highway of eternal life. They hesitate to climb that elevation of character that is forever in the sunshine of God.

These truths are like the presence of God and are His sovereign power. Some wonder if we have any moral ideas that the Greeks had not. It is evident that the old Greeks conceived Zeus to be environed by the same air of truth and honor which demanded self-sacrifice and complete surrender to him. But the lofty truths enunciated by Christ were revealed through Him. God is the prime source of morals, and Victor Cousin believes that the perception of morality is a divine gift. To see them, we need the inspiration of the Holy Spirit. Their origin is beyond the ken of man, and his mind can not measure them. We know that we dare not fashion a lie against them. We dare do no wrong. These truths are the same in the workshop as in the sanctuary. The sweet philosophy of these heaven-born truths canopy us with the blue sky, and spread over the earth as a flora. Old Anchises said to his son, "This heaven, these lands, the liquid plains, the white ball of the moon, the Titanic stars, are all occupied by inner spirit." That spirit feeds and quickens all the members of space.

There are two kinds of men in the world, the men of brain and the men of heart. The brains detect the divine quality of truths as a literary product; the hearts feel the personal need of their divine humanity. They give evidence to the heart of intrinsic superhuman inspiration. Goethe saw in them an answer to all the attributes of mankind, and they compelled him to acknowledge the divinity of Christ, and made Napoleon declare Christ to be more than a man, "For he knew men."

Spiritual truths overmaster your thoughts. Your little brother can say, "To-morrow I will make me a kite." But your Agassiz, or Kant, or Webster, can not say, "To-morrow I will believe in Christ, in the atonement, or in the principle of regeneration." It is an awful delusion that leads men to set a time to become a Christian. This mighty kingdom of spiritual verities makes you helpless. God is sovereign, and you are a little child. Why can not Marcus Aurelius believe in immortality? Why can not Channing perceive the deity of Christ? Why could not Ingersoll create in himself a religious belief and live happy in the pleasures of faith? Because these truths have the sovereignty of a person behind them. You know that you can not believe by the force of your will, but given honest purpose, industriously seeking, weighing, and measuring the problems of life union with God, and the reward will come to you by the Spirit that strengthens you. Your business is honest thinking.

These truths are spirit and life and need the chemistry of the Spirit to vitalize them. Their entrance into the soul gives light; they are actively alive, piercing even unto the dividing of the soul and spirit; discerning the thoughts and intents of the heart. They convert the soul and are full of the unspeakable love, the reflections of God. They bring strength for the heavily laden, life for slain hopes, refreshment for withered desires, and bind the soul in the bundle of eternal life. They are the ruling spirit of the highest type of manhood.

FOLLOWING UP OUR ADVANTAGES

A Sermon to Young People

THE REV. DAVID FOULIS, AMBLE, NORTHUMBERLAND

The slothful man roasteth not that which he took in hunting.—Prov. 12 : 27.

THIS proverb teaches a profound truth in a quaint and homely, but illuminative manner. The slothful man will not roast his prey. The word translated "slothful man" means, literally, "he who lets down, or relaxes, his hands." It does not refer to absolute sloth or indolence. The man referred to had the energy to catch his prey, he only lacked the energy or desire to cook it. He was capable of rousing himself to some degree of effort and of taking the first step toward a certain end. But it is a spasm of exertion, and no more. He does not persevere in his effort. He permits the game which he has secured to corrupt and perish. He does not follow up his advantages, and thus the aim and end of his toil is lost.

It is to be feared that it would not be difficult to discover some cases of the slothful hunter in our midst. Many of us do not follow up the education given us in our early years. We have opportunities of acquiring an extended knowledge of general or specific subjects, by intelligent application and keen interest when learning trade or business or profession, by attending classes, where such are available, and by home study of suitable literature. By these and similar means we prepare ourselves to be good and efficient citizens as well as improving our material position and our intellectual status. Yet it is a common complaint of our elders in trade or business that learners or apprentices nowadays seem to take less interest in their work than formerly they did. This complaint or criticism does not by any means apply to all cases. Yet we are constantly being informed by those who know that in their early days boys, who began learning some trade at the same age as, or earlier than, they do now, learned as much in two years as boys now learn in three. Of course, this may not be wholly the fault of the boys; and in fairness to some we must recognize the fact that they do not get the opportunity they wish and ought to get. But it can not be denied that there is a wide-spread "letting-down of the hands" among us, a lack of interest in our future career, a disinclination to avail ourselves of the advantages we have.

When we seek for the causes of this state of affairs we speedily discover that one contributory element is the inordinate love of sport which many of the young people of the present day possess. Sport is not only good —it is supremely necessary. It is needed by all of us as a relaxation for the mind as well as for bracing up the body. But it has its own sphere; and when it becomes a consuming passion and end of all existence it is an evil, and a disgraceful evil. Many young men know more about the leading lights of the sporting world than about those who are guiding the destinies of their country or who, in days gone by, have made her what she is. Many, who never think of storing their minds with the useful knowledge and high and inspiring thoughts which the cheap printing-press is now so liberally disgorging, feel out of sorts if they miss their evening paper with its snippets of news and its indispensable sporting columns. None of those who have the true interests of our young people at heart disparage sport: on the contrary, they believe in it thoroughly; and they do not by any means condemn evening papers. But it is a sad pity when following the one and reading the other fill up the leisure of young people.

There is another aspect of this question. Many young people deliberately waste the opportunities which their parents, often by skimping and saving and self-sacrifice, and always with care and thought, have given them. And it is a crying shame when they show such base ingratitude. We owe a duty to our parents, who have cherished and taught us, and sacrificed themselves for us, and it is a most unfilial return as well as an utterly unworthy action on our part when we, after school or apprenticeship, or during the latter, relax all personal effort or do as little as possible. We must not be blind to the fact that many do follow up their advantages, to their credit and that of their parents; nor do we refer to such as have not had these advantages or to those who, tho willing, are unable to avail themselves of them. But it is a patent fact that many do not utilize them. We are justified in feeling disgusted at the fortunate young man who has been carefully and expensively trained and educated by wealthy parents and who thereafter lives a life of ease and pleasure and dispenses with a lordly hand his parents' hard-won wealth. Such figureheads as these are more than unworthy citizens of the State—they are a nuisance to the State, and it ought to be made impossible for such an immoral career to be pursued by them. But we are as fully justified in condemning those young people, less fortunate in a worldly sense, but fortunate in having parents who have denied themselves in order that their children might be the better equipped for the battle of life, if, instead of gratefully following up their advantages, they refuse to bestir themselves and thus bring disappointment and grief, if not shame, upon those to whom they owe everything.

In another sense, less reprehensible however than the former, some of us imitate the hunter who "lets down his hands." For we sometimes engage in certain pursuits for a time and then relax our efforts before our end has been gained or real benefit derived. We all know those young people who begin to make some article or to learn some accomplishment and end by leaving off in the middle. This tendency, if unhappily possest by us, we should guard against and rigorously restrain, for it may develop into an established habit which will render our prospect of success in life much more precarious.

Most of us had, and still have, the advantages of godly parents and of being children of the Church, our spiritual *alma mater*. What have we done and what are we doing with the knowledge of the gospel which we acquired at the family altar? How have we treated or how are we treating our parents' loving and anxious desire that we should stand out with them for Christ? What have we made of the prayers they taught us, the precepts they delivered to us with so much solicitude, the earnest exhortations to eschew questionable habits and shun the company of companions whose "feet run to evil?" It is to be feared that we are not always attentive to the early lessons of our parents in connection with our religious instruction. We take it sometimes as part of our inevitable school curriculum, which most of us, perhaps, are glad to finish. We look out impatiently and longingly to what we think is an attractive sphere of freedom from the restraints of home religion. We protest that we are no longer children. We see before us the glorious vista of expanding life, with its infinite possibilities, and heed not the ancient writer's exhortation:

> My son, keep thy father's commandments and forsake not the law of thy mother. When thou goest it shall lead thee: when thou sleepest it shall keep thee; and when thou awakest it shall talk with thee.

And after all it is not easy to abdicate our own understanding just when it has ascended its throne. We feel inclined to test its capacity. The path before us seems straight and easy enough, as well as attractive. But our parents found lions in the way, tho we do not see them so far; and even if we did we would laugh at them in our brave, youthful confidence. It is only later, when we have proceeded on our way, that we find that the lions are crafty and spring upon us unawares. And then we appreciate the parental advice at its true value: we acknowledge that they were right and knew better than we. Therefore let us now follow up our advantages in having their experience and hearing it urged upon us for our guidance. It is given for our sake. It is for our true good. After God, our parents are our best instructors and most worthy of being obeyed, and it is God's truth that they teach us.

We have also had the advantage of early instruction in our church Sunday-school. What have we made and what are we making of this advantage? There were few of us who did not attend willingly and gladly. We joined heartily in singing our hymns. We listened to the earnest, loving instruction of our teachers; tho perhaps we may sometimes have thought that they were a trifle wearisome, and wondered why they were so earnest and how they could stand so much listlessness and, peradventure, lawlessness on our part. But now we know that it was because they loved Christ and loved us and wished to communicate to us the joys and blessings of their faith. They wished, moreover, to charge the induction coil of our mind with a strong store of spiritual force from which we might draw in years to come when the temptations of youthful life surrounded and assailed us. And, on the whole, we were eager to assimilate the truths they taught us. Most of us then had our childish ideals of goodness, our desire to be Christians. Where are our early desires now? Have we given up pursuit of the prize? Or do we think that it is no prize after all, this Christian life with its restrictions, its denials, its hard provisions? We can only so reason if we have given up pursuit, and it is a sad pity for us if we have. Think of the opportunities we have had. From year to year our teachers and our pastors have striven to awaken in us a love for Christ and devotion to His service. They have set us upon the road and we gladly proceeded some distance along it. Have we halted ere the end was gained; have we stopt short of full surrender to Christ, complete devotion to His service? It is often hard for young people to make the great decision, especially if they are in earnest and realize how much it would mean that they should give and do. And thus they remain inactive, after years of preparation, and they allow years of opportunity to pass by! But there is a double reason why we should follow up our advantages in this sense and stand out for Christ at once. Firstly, by delay we miss the joys of possession of Christ, and these joys are real and deep—we can not know how real and deep until they are experienced. We miss the inspiration to live a noble, clean life; we miss the strength to conquer evil or unworthy passions or dangerous tendencies which so easily become degrading habits. We miss the absorbing passion for the attainment of the divine ideal which Christ inspires and sustains in us. Again by delay we lose the opportunity of service in the Church to which we owe so much. Christ needs His Church and He needs us, and His Church needs us. As scholars we are potential members, teachers, deacons, ministers of the gospel, saviors in His service. Our profession, if sincere, will be of incalculable benefit to those around us. It is not easy worthily to witness for Christ—it demands a full consecration—but it has an inevitable and splendid result which is far more important than the joys and the satisfaction we ourselves derive. An honest attempt to live the Christ-life always bears fruit, tho here and there some may scoff; and it must bear fruit if and so long as men recognize the supremacy of Christ as the ideal Man and the incarnate Son of God. Go where we will and we shall hear nothing but respect for, and reverence toward, Jesus. Men may bitterly criticize Christianity, but they can not and do not disparage Christ; and those who sincerely and humbly try to follow Him are not only respected for their profession and respected in it, but, which is a thousand times more important, they are a power for good, because they bring the claims of Christ and demonstrate the reality and power of Christ before the careless, the indifferent, and the sinful.

We do not fully realize the greatness of our opportunity as young men and women who have enlisted in the service of the Master. We are far too prone to count ourselves as mere camp-followers in that great army of that great, that only Leader. If our churches are to perform their end and justify their existence they have a very severe task to perform; and how is that to be done if we do not lend our aid and press on toward the front?

The task is not really a future one for the young people. It is a present one. We must not think that the sole responsibility rests upon the veterans and the pastor. The body of believers in Christ in general, and our own church in particular, can not do without us now. We also are responsible for making our church a city set upon a hill, a light to guide; an institution calculated to make the way of the transgressor hard and the way of the erring and weak, but penitent, easy; a body of men and women and young men and maidens that will not, by indifference or by slackness in aggressive effort, permit some or any of our brethren and sisters to be destroyed—spiritually, morally, and physically—by the ravages of intemperance and the blight of the gaming fever. We also are responsible for making our church a refuge for the weary and the sad and the sin-laden; an avowed enemy of sin and lawlessness, and a protest against religious indifference and social and industrial corruption.

We have our advantages and we have our opportunity. Let us recognize our opportunity more clearly, and more eagerly follow up our advantages.

THE CHILD OF THE FUTURE

The Rev. Alfred E. Gregory, Webster, South Dakota

What, then, shall this child be?—Luke 1 : 66.

What, then, shall this child be? A beautiful child has come to grace the last days of Zachariah's home. Mystery is behind it, because God is there. The friends are astounded at the dumbness of the priest, and his return of speech on the day of circumcision; and, knowing God's interference and the mystery associated with this strange and partly phenomenal event, are led to exclaim, What, then, shall this child be? Ah! What shall it be? There in that little life lay the making of God's messenger, and the forerunner of His Son.

Every child is the embryo of something greater and more potent: it is like a young fruit-tree planted among men; there it is, a tiny, stalky, shaking thing. Within that tree are great powers hidden and dormant. Over that tree must come the sunshine and the rain. The wind will beat against it; it has a future to grow up and blossom and fructify, or droop down and die. Its potentialities make it both delicate and speculative to those who have its care. So is a child: like the tree, if it gets out of shape in early years, it will be ill-shapen for all time. There are physical possibilities, and these will be brought out and acquire strength by what it finds in its environment. Altho we have heard it many times, we must not forget that the child is more or less what its environment makes it. What, then, shall this child be?

This is answered partially by what is around it. I am coming to see more and more in the great shaping influence of the home. The ways of parents often become the ways of children. I know of no greater copyist than the child between the ages of three and thirteen. This faculty is peculiar to all life prior to the finality of the adolescent period. In this realm it takes on form and shape and bias according to its sphere. Mothers and fathers, take care of what you do, and say! That boy or girl will be reiterating your words, following your ways to-morrow. This is easy, for it begins with some of your disposition. I hear a good deal about the wayward boy, and the girl, too. I look at the irreligiousness dominant in the many homes and I wonder whether there is any connection. There are lots of people who are good citizens; but, lacking that Christian character, they are unfit to teach and pray with their boys and manifest piety at home. They turn the child, by way of compromise, over to the local minister and expect him to make an angel out of the child. I tell you there is something wrong at home, with few exceptions, when boys go to the far countries and girls to the haunts of vice. I tell you there is something wrong with the religion and examples of many of our men when our boys become inveterate smokers. Here are opiumized cigarets ruining and impairing the heart functions of the boys, and half the fathers have tied their mouths because they themselves must have their cigar; of course, such a father is inconsistent and unfit if he corrects his boy. Then there is the outside influence to qualify these potentialities. You can not raise roses in arsenical deposits; neither can you raise heroes around beer-barrels. Saints are made from saintly conditions and influences. A woman and a mother said to me the other day, she felt like picking up her children and removing! Ah! fearful mothers, yearning for your boys, I do not wonder when such institutions that label themselves with lying signs stand luring and soliciting the boy to a drunkard's grave. Who is responsible for these institutions? The thief, the gambler, the reprobate, the brewer? Nay, the respectable citizen, the voter.

I think the mental future of the child is very much dependent on its physical state. While it is true many children with delicate bodies have risen to be great thinkers, it is also true that they might have been greater thinkers had they been physically strong. We must not encourage the boy, however, to have all muscle, for this is only a partial development. There are some boys who can not be tied down to continuous study; they are surcharged with strength, every muscle is calling for use, every nerve and sinew is asking for exercise. They are fitted for something more than the desk and the book; the hand is large and these things mean agriculture rather than journalism. The physical fitness which is the basis of good thought must be the aim of parents relative to the child. There are many things, and many sins in the young life of our day, to which it would be well for the parents to give immediate attention. Modesty is preventing much correction, and raising a barrier between the father and the boy, the mother and the girl. It is evident, tho, that modesty is capable of much elasticity. Were I a parent, I would rather my boy learned some of the rudiments of life in the home, because he has to learn them; and if he does not learn them there, he will probably do so among the foul conversation of questionable company, pool-halls, or other spheres. And instead of sacred conceptions he gets unholy thoughts, which result in the secret sins which are undermining much of the child-life of today. These things go on, the home is silent about it, and the school is meager in its small instruction. Modesty! I think sometimes our modesty is a farce and the height of hypocrisy.

I believe in the child's experience and its perspective; everything is novel and typical. The child is trained and cultured by types; the young visionary copies and emulates the favorite types around it. I know of nothing more important as coercive factors in the psychology of the child than these types. If these types play such an important part in the foundation of their character, it is necessary that we lead them to the highest types of nature, religion, the home, and history, that the child may be lifted by its mysterious passion of imitation into their likeness.

There is a great plan for every life. It is the plan common to every one, the plan of service, usefulness, growth of the best that is within us. Man is not an accident lashed up like foam on a tumbling wave in the ocean. God has a purpose in creation, not an empty fascination that He might see His creatures, but a great economy and plan. This plan is that man should glorify Him, in religion, in agriculture, in invention, and in all factors contributory to the progress of mankind.

What, then, shall this child be? He was to be what God wanted him to be, and man must not retard his progress toward his life's work and aim. In every child there is something of this great plan, embedded in the nature; it is often revealed in those silent and mighty impulses of the soul that come up from some deep-seated province of the ego. It is the call from the higher self, speaking in an imperious intuition to the young life, calling it to come, to follow its lead like some golden streak of light in the mist of beginnings of day-dawn: no tongue can describe it, no painter depict it. It stands, a tremulous, towering, spectacular ideal, beckoning from the hazy heights. It calls these boys as they walk the street, or are silently absorbed in some pursuit, saying, come! and work out your life's purpose! What, then, shall this child be? It is dependent upon the answer given to the sway of this strange presence. What presence was it? We read, it was the hand of the Lord, the pointings, the beckonings, the sublime urgings of the Divine One. He was there assisting that child, shaping it for the mission of its life, for its contribution to the divine economy.

Every child has its part in God's great scheme; no one life can work it out for another; one boy can not decipher the call of his brother. The boys must be led to the ways and roads, but they must choose; the province is theirs. If they fail, let it not be because we have hindered them or harmed them. The preparatory grounds are not all alike; not all boys have to go to the deserts, asceticisms, and harsh denials; some must go to the schools and stay long; some must work with hands as well as with brains. Listen to the call, boys, as they flush your cheek with ambition! Work out your life's purpose with zeal and concentration of heart and hand. I see a little fellow step up to the side of a carriage-wheel and gaze into the face of one of our Presidents; then came that strange call, and he wished to be a private secretary to that important man. I watched him down the years, dabbling with many things—harmony, pedagogy, law—and then he emerges in the White House; he is Cortelyou. Lewis calls him the perfect private secretary. Friends, do not get discouraged with your children; do not fret and grieve because they do not work out your ideals. The calling of their lives is their business and a sacred territory. Misunderstood! how often we are; yet I would not give much for the boy who was never misunderstood. Some of the most mighty men that have ever come to us have been misunderstood and were the cause of much discouragement to their elders. Scott, the boy, was a dullard at school, but he became the monarch of Scottish literature. Oliver Goldsmith's teacher said he never would amount to anything, he was so stupid; but he wrote wonderful poetry. Adam Clarke, the commentator, was known as Adam, the dunce; but he had a great insight into the Scriptures. Newton was so thick-headed that his teacher couldn't teach him the multiplication table. Yet all these boys had calls, listened to them; hence their callings. Let us have sympathy with our children and remember they are only children, full of mistakes, misunderstanding, and mischief; but they have great futures, and that, in a large degree, what they do with their calls, will be determined by what we do with them.

THE VALUE OF A CHILD

The Rev. A. E. Driscoll, Ashland, Wis.

And he took the child and set him in the midst of them.—Mark 9 : 36.

Things are valued in many different ways; particular standards are used for the measurement of particular kinds of goods. In economics the standard of value has to do with the usefulness, the cost of production, and the abundance or scarcity of the commodity; in literature we take into consideration the thought and the style, but in moral matters we are in a realm where an entirely different standard is necessary. Throw away the weights and the measures, for no ordinary standard will do here. Men may measure the stars and weigh them in the balances, but never can they estimate the worth of the human soul.

What is a child worth? It costs about a hundred and fifty dollars per year to board and clothe a boy from twelve to fourteen years of age. This is interest, at six per cent., on twenty-five hundred dollars; a fair basis of valuation from a financial standard. But when Billy Whitla was stolen in Cleveland the father offered a reward of ten thousand dollars for his return.

Booker T. Washington was interested, not long since, when near the old plantation on which he worked as a slave, to look up the old books and find out what he was valued at; it was given as four hundred dollars. Booker T. Washington has created an institute at Tuskegee worth easily four hundred thousand dollars; and the increased earning capacity of the negroes who have been trained by this man is more than four million dollars annually.

We have no standard of measurement for the child, and no horoscope to foretell its worth.

The child has a social value which can not be estimated; marvelous power to call forth the latent good in our nature, to mold and shape us and fit us for a larger and higher service than we have ever known.

In the home it calls forth all the finest and best qualities of our nature. I have known many a selfish man and giddy young woman to be transformed by the coming into their home of a little child. It sometimes inspires faith in God; opens up the pathway for the unaccustomed feet; making possible and real the eternal and unseen. The question of the little one reveals the barrenness and spiritual poverty of the parent's heart; and, ashamed and humilated, he seeks his almost forgotten God.

The spiritual seems to open up more easily to the innocent little heart, and the unseen to be very real; the atmosphere of the better land lingers about the child. It has caught something of heaven's blue in its eyes; its soul breathes only of the peace and love of the better land; its laughter is sweeter and more winsome than any music that ever fell on human ear. It brings to this weary, sin-stained world something of forgotten goodness; old memories are awakened and we recall when bright hours found us walking over the silent hills of our childhood or dreaming on the margin of a quiet river when a light glowed within us, and we promised our early God to have courage amid the temptation of the changing years. Thus we live again in our children the days we would not willingly forget.

Should sickness touch our child, how utterly helpless do we feel; should death take it from us, then is it as if all that was worth living for has gone from us. I knew of a mother whose only child was taken from her, and it seemed as if the deepest pall of night had fallen upon her; so thick was the darkness that no friend seemed able to help her. As the months passed by she was roused to take an interest in the poor and unkempt children of the city where she lived. A friend, who had not seen her since the days of deepest sorrow, meeting her, was astonished at the change which had come over her, and remarked upon it. The lady replied: "Since God took my little one to Himself, He has given me an enlarged sphere of usefulness. I find in every child I meet something to remind me of my departed one and the joy I have in doing something for their welfare who can describe." The prophet Isaiah says "A little child shall lead them," and many a one has been led to avenues of usefulness through the memory of a child who is with them no more.

A child is valuable also for the divine possibilities wrapt up in it. God stamps every human being with the image of Himself. The moral qualities of the human being are the reflection of the perfect nature of God. How infinitely good God is in all His works can be known only by contrast. Should man attempt to create, at best it would be but a Frankenstein—a soulless monster, full of hatred and murder. When God creates, He makes the most wondrously beautiful of things—God's idea of purity, of sweetness, of love and gentleness—and He wraps that thought in the rose-leaves of heaven; and with dimples and smiles it comes to earth, and we call it a child.

Did you ever watch the unfolding of a child's nature? It is of surpassing interest to the observant parent. A child's imagination is very active. It lives in a wonderful world. "Play-world," we call it; but to the child it is the only real world. The land of fairies, of goblins, and ghosts. The land of the make-believe men and women. The land of kings and queens, of soldiers and horses. Who can adequately describe the child's world?

And when the reasoning powers begin to show themselves, and the questioning age begins, the parent's knowledge of all things under the sun and beyond the sun is put to a severe test.

The child has also a moral nature which early shows itself: a conscience and will to be trained; the art of self-control and respect for the rights of others to be learned; right principles are to be inculcated, and its love for the good and beautiful and the true developed.

Here is work for all the thought and genius we possess. Wisdom, earnestness, patience, sympathy are all needed. The finest powers of the greatest hearts and minds are requisite here.

Unfortunately many children fail to come to anything like their true inheritance—noble manhood, or womanhood, is the proper heritage of every child. They have claims, but their claims are denied them, and that which was so promising fails of proper development. They are cast adrift, and are carried by the storms of life, and the winds of temptations, on the rocks.

What are some of the evils which assail them and cause a blight to fall which withers the good?

First, there is the harmful environment of a home life, where are displayed by the parents or older brothers and sisters, outbursts of temper, selfishness, or a mere indifference to the higher duties of life. How can we expect a child to grow up with a profound reverence for God, His day, and His worship, when we permit such trivial considerations to interfere with our attendance at church as the weather, our clothes, or the passing mood?

There is also the larger environment of the city. Here is where the child makes his companionships. Wo to the child who errs in this! And here the most insidious influences are at work.

We have in Ashland one saloon for every one hundred and seventy-one of our inhabitants, counting men, women, and children. The fearful toll that is paid in blighted lives is well known to every thoughtful resident. I have had more than one broken-hearted mother come to me and ask me to do something to save her boy. I have listened to tales of wo that would move a heart of stone. With the saloon open day and night, Sunday, and week-days, our boys do not have a fair chance.

Another reason for our children not coming to their best is the lack of religious instruction, which is, to the child, what the anchor is to the ship in the storm: it grapples the foundation of the deep, and as long as that holds it rides the storm with safety. The boy in temptation is strong to resist, who has been carefully instructed in the truths of God's Word.

Where is his instruction to be had? Not in our homes, for this religious training is a lost art with the majority of parents. Not in the schools of our city, for the Supreme Court has ruled out the Bible, declaring it to be a sectarian book. His only opportunity for instruction in that which is so vital to his moral and spiritual well-being—is in the Sunday-school. Here he receives instruction for but twenty, or at the most thirty, minutes per week.

Is this the best we can do for our children?

Last week when in St. Paul I had a chat with the judge of the Juvenile Court, a man of broad experience and one who has made careful study of the criminal child. I asked him the reason for the children going astray. He replied, "In most cases I find that the parents have fallen away from regular church attendance, and the children have grown up without religious instruction."

I inquired what method he took to bring these boys and girls back to the right life. He answered, "I try to find out what was the early church connection of the parents and hand them over to priest or pastor or other Christian man or woman that they may be trained in the principles of religion." Do you realize what a great thing for your child the religious training is? Did you ever think how much you owe to the unpaid Sunday-school teacher who so patiently labors that your child should come to his or her best—that the child may not miss the crown of a noble manhood or womanhood? When Jesus took a child and set it in the midst, He set before us the problem of every generation—the proper training of that child.

THEMES AND TEXTS

On Bible Mountains

From the Rev. L. W. Doolan

Mt. Ararat, or Proving God. Gen. 8 : 4; 2 Pet. 2 : 5.

Mt. Sinai, or Hearing God. Exod. 19 : 20; Acts 7 : 38.

Mt. Pisgah, or Meeting God. Deut. 34 : 1; Luke 9 : 30.

Mt. Gilboa, or Defying God. 1 Chron. 10 : 8; Tit. 3 : 8.

Mt. Zion, or Worshiping God. Ps. 65 : 1; Heb. 12 : 22.

Mt. Calvary, or Rejecting God. Isa. 53 : 3; Luke 23 : 33 (A. V.).

From the Rev. O. M. Sanford.

A Master of Circumstances. "I have learned in whatsoever state I am therewith to be content. I can do all things through Christ which strengtheneth me."—Phil. 1 : 11, 13.

Great Things for a Great God. "The house which I build is great: for great is our God above all gods."—2 Chron. 2 : 5.

God the Essential Factor in Life and in Service. "Except the Lord build the house they labor in vain that build it."—Ps. 127 : 1.

The Christian Life, a Life of Larger Interests. "The woman then left her water pot and went her way into the city, &c."—John 4 : 28.

The Glory of Christ and of the Christian. "And the glory which thou gavest me I have given them."—John 17 : 22.

The Vision of Youth. "Lord I pray thee, open his eyes, that he may see."—2 Kings 6 : 17.

The Christian Life a Rational Life. "Festus said, Paul, thou art beside thyself; much learning doth make thee mad. But he said, I am not mad, most noble Festus: but speak forth the words of truth and soberness."—Acts 26 . 24–25.

The Secret of Peace. "Acquaint now thyself with him and be at peace."—Job 22 : 21.

Why Some Men are Promoted. "Daniel was preferred above the presidents and princes because an excellent spirit was in him."—Dan. 6 : 3.

Knowledge an Emancipator. "Ye shall know the truth, and the truth shall make you free." John 8 . 32.

Two Cases of Spiritual Gravitation. "Judas—that he might go to his own place."—Acts 1 : 25. "Having a desire to depart and be with Christ; which is far better."—Phil. 1 : 23.

The Great Source of Ministerial Joy. "I have no greater joy than to hear that my children walk in truth."—3 John 4.

The Climax of Pessimism. "Wherefore I praised the dead which are already dead more than the living which are yet alive. Yea, better is he than both they, which hath not yet been, who hath not seen the evil work that is done under the sun."—Eccles. 4 : 2, 3.

Partial Success. "And some believed the word that was spoken: and some believed not."—Acts 28 : 21.

The Happiness of a Regenerated City. "And there was great joy in that city."—Acts 8 : 8.

"Be Just and Fear Not." "Masters, give unto your servants that which is just and equal; knowing that ye also have a Master in heaven."—Col. 4 : 1.

The Sinner's Dark Future. "The terrors of God do set themselves in array against me."—Job 6 : 4.

When Christ Cometh. "The desert shall rejoice and blossom as the rose."—Isa. 35 : 1.

Look to Your Life. "Lest the Lord see it and it displease Him."—Prov. 24 : 8.

The Effects of Causes. "For we receive the due reward of our deeds."—Luke 23 : 41.

Pleasing God. "Is it any pleasure to the Almighty that thou art righteous? or is it gain to Him that thou maketh thy ways perfect?"—Job 22 : 3.

The Secret of Joy. "Happy is that people whose God is the Lord."—Ps. 144 : 15.

The Fruits of Faith. "And Stephen, full of faith and power, did great wonders and miracles among the people."—Acts 7 : 8.

Whosoever Cometh. "I will accept you with sweet savor, when I bring you out from the people . . . and ye shall know that I am the Lord."—Ezek. 20 : 41, 42.

Paul's Ruling Passion. "That I may know him and the power of his resurrection, and the fellowship of his sufferings, becoming conformed unto his death."—Phil. 3 : 10.

Letting Christ Love Us. "O Jerusalem, Jerusalem, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!"—Matt 23 : 27.

True Fraternity—A Lodge Sermon. "There is a friend that sticketh closer than a brother."—Proverbs 18 : 24.

The Exactingness of Jesus. "One thing thou lackest."—Mark 10 : 21.

OUTLINES

Growth by Abandonment

Forgetting those things that are behind and stretching forward to the things which are before.—Phil. 3 : 13, 14.

"We conquer by replacing; we are weaned from dependence upon the kingdom of the natural man by finding far more satisfying meat and drink than what we knew before. This is the meaning of self-denial, fasting, repentance. . . . Every new creature grows up from the grave of the old."

A PRACTICAL policy is this, seen every day in the growth of business and industrial institutions, as well as reflected in the unfolding of all inferior life.

I. It implies incompleteness; at the same time giving evidence of noble aim. It is an admission of faults, yet a sure sign of progress.

II. It makes ready for the new and clears away all hindrances. "The way of life is wonderful; it is by abandonment."

"We rise by the things that are under our feet,
By what we have mastered of good and gain,
By the pride deposed and the passion slain
And the vanquished ills that we hourly meet." (*O. W. Holmes.*)

III. It is prompted by the spiritual vision—faith—which speaks of assured achievement. "Not having mine own righteousness. . . . but that which is through faith in Christ."

The Good Physician

He went about doing good and healing.—Acts 10 : 38.

CHRIST'S religion is the religion of healing. This is the germ and tenor of the gospel.

I. He heals the body. There is in the recovery of the body a spiritual as well as a material factor.

II. The restoration of the soul. We are conscious in our nature of a radical disorder.

III. The methods of the Good Physician. The omnipotent Will is not a mere vague, diffused, unordered force, elusive and intangible. It takes effect through a person—Christ is the living channel.

IV. The conditions of healing. As Augustine of Hippoo says, "God who made thee without thy help, will not save thee without thy help." Stretch forth thy hand.

V. The infirmary of Jesus. Let us cast away all trust in human methods and take our place as poor patients in the infirmary of Jesus.

(*Dr. Homes Dudden, Fellow of Lincoln College, Oxford.*)

Compensated Tears

But Mary stood without at the sepulcher weeping.—John 20 : 11.

MARY'S tears are intelligible to us, for we likewise have wept at the sepulcher of a beloved one. She had the comfort, however, of:

I. The consideration of a loving God. The ministry of Christ, the lesson that her beloved was not in the grave, the consciousness of the divine Presence.

II. The tidings of a risen Christ, who was living—triumphing.

III. The majestic truth of a resurrection, which meant a glorified body, a heavenly life.

Let us remember that Mary had previously learned to love Jesus, and to weep and worship at His feet.

The Door

I am the door. By me, if any man enter in, he shall be saved and shall go in and out and shall find pasture.—John 10 : 9.

"Many times, and in many ways, he declares I am 'from above' . . . and proceeds to lift the natural man by a new birth into the kingdom of the spiritual man. He is born the son of man and the son of God, bridging the chasm with his own being."

A TRAVELER from the Holy Land reminds us that the door of the sheepfold is the shepherd himself, thus enabling us to see the beauty of the Master's figure—himself the door of the spiritual life.

I. A mark of system in the divine plan; orderly approach was not merely for sheep, but is a part of the eternal order—"No man cometh unto the father but by me."

II. A true door because he leads somewhere. False doors, like false shepherds, are only a hindrance.

III. It swings both ways, leading in and out. Christianity is not a prison. It leads "in" to protection, peace, rest, refreshment; "out" to liberty and usefulness. "Saved to serve."

Why Bread and Wine?

(A Preparatory Lecture)

Just simply bread and wine. Why these? And why no other?

I. They are bond of connection between Old and New covenant.

Bread and wine part of furnishings of Tabernacle, that embodiment of religion. Bread on table. Wine, originally drunk by priests—later, an oblation. Both carried out and over into new order.

II. They are a joint symbol of person and work of Jesus Christ—as the nutriment of the soul—and as its atoning merit.

III. They are a condescension to the needs of man—the poorest can provide them—the simplest can comprehend their significance.

How God reveres those who are old—provides for the soul—thinks of the humblest!

A Bevy of Bridesmaids

And five of them were wise and five were foolish.—Matt. 25 : 2.

The chief persons in this wedding parable, not bride and groom, but bridesmaids. And in them the chief thing, not their youth, beauty, ornaments, but behavior and fortune.

I. They differ in their outfit. Oil and no oil. Oil symbol of Holy Spirit, and favor of God.

II. They differ in their preparedness. Lamps lit and unlit. Five up and off, and five back to buy.

III. They differ in their fortune. Inside and outside the festive hall. Possible to be too late and shut out.

Message to girls. Invited to wedding. Wisdom supreme thing.

FOR CHILDREN'S DAY

The Parable of the Lead-Pencil

A Children's Sermon

Every boy or girl is like a lead-pencil.

I. In make-up. A pencil has two parts, wood and lead. So every boy or girl has a body and soul. The main thing is the soul, just as the lead is more important than the wood. But as the wood has a special service to perform for the lead, so the body serves the soul. "The body is the house we live in." Therefore the body must be kept strong and clean and healthy, else the soul will become unhappy and diseased.

II. In object. We use a pencil to make a mark. So every boy or girl is placed in the world to make a mark, and a good one, too. Pencils are used by men and women of every occupation—lawyers, teachers, merchants, ministers, artists—they can not get along without pencils. Every boy or girl has a chance to be useful.

III. In the means used to make useful. Before a pencil can be of special service, it must be sharpened. So every boy and girl needs to be sharpened by years of training and education. The home, church, and school are sharpeners of both wits and morals.

IV. In the marks of value. The value of a pencil is not determined by the shape or color. A yellow pencil is as good as a black one, and a hexagonal one costs as much as a round one. The soul of a black boy or girl is worth as much as that of a white child.

The things that give value to a pencil are the temper of the lead and the polish, which correspond to character and culture or refinement in boys and girls.

V. In the provision for correcting mistakes. Every complete pencil has an eraser to rub out the bad marks. So every boy or girl needs to have a way of getting rid of his mistakes and sins. Jesus Christ is the only one who can rub out our bad marks, and how many we make! No life is complete without Christ, as Lord and Savior.

Teachers That Shine

(Children's Day)

They that be wise (=teachers) shall shine, &c.—Dan. 12 : 3.

I. Teachers that shine are teachers that have light to shine with.

II. Teachers that shine are teachers that make others shine: 1. In personal righteousness. 2. In lives of service.

III. Teachers that so shine shall shine so that the light will last: 1. "As the stars": aloft to inspire. 2. Unspent by what they give. 3. To know no setting—they shall shine in immortality.

Little Preachers to Little People

There be four things which are little upon the earth. &c.—Proverbs 30 : 24–28.

Here are the four evangelists of the animal kingdom preaching a fourfold gospel of practical common sense.

I. The Rev. Mr. Ant, tho not strong, teaches the lesson of work with an eye on the needs of the future.

What is busier than an ant-hill, or a colony of beavers, or even the arms of a windmill in motion?

II. The Rev. Mr. Cony mounts the pulpit next and preaches a sermon on wisdom which seeks safety in a rock. Such a cony is the child that clings to father and mother, the youth who prefers home to the street, the young man in the Church, the Christian hiding in Christ. Conies in a rock!

III. Dominie Locust has a message on union and cooperation, like Alpine climbers tied together and all to their guide. Locusts in bands preach a social gospel.

IV. The last word, woman-like, is from Madame Spider who favors a palace and holds on to it with her hands. Ambition! Aspiration! Holding on! Why not aspire to the palace of a good position, of a good character, of "the Great King"?

Elephant, lion, ostrich, camel may be bigger preachers, but hardly better than the Rev. Messrs. Ant, Cony, and Locust, and Madame Spider.

The Era of the Child

And the streets of the city shall be full of boys and girls playing in the streets thereof.—Zech. 8 : 5.

A figure in the limelight to-day is the child.

I. The multitudinous child is a mark of favor.

II. A birthright of the child is to be happy.

III. The natural playground of the child is God's great out-doors.

IV. Even the city streets ought to bring the child no harm.

Building a Battlement

When thou buildest a new house, then thou shalt build a battlement for thy roof, &c.—Deut. 22 : 8.

The unit of the race and of religion is the home.

I. Human life is sacred—God-breathed, God-endowed—God-redeemed.

II. A supreme care is the safety of the family. The prayer-roof Place for privacy. A vision of wholeness from the higher viewpoint of thought.

III. Home-building includes the battlement. Protection by the parental watchcare; by fortifying child-character; by delimitation of ignorance, impulse, and curiosity in approaching too near the edge.

A Baker's Dream

When the chief baker saw that the interpretation was good, he said unto Joseph, I also was in my dream, &c.—Gen. 40 : 16, 17.

A story of a baker's dream.

I. Three white baskets. A pure body, mind, and soul.

II. To be filled with toothsome bakemeats. Good health, useful knowledge, and pious virtues.

III. But threatened by thieving birds. "O, I forgot!" "I don't care!" "I won't!"

A Boy With a Business

Wist ye not that I must be about my Father's business?—Luke 2 : 49.

Just once do we read of the Boy Jesus. But even then He is in business.

I. A learning business, vs. 46.

II. A growing business, vs. 40, 52.

III. A getting-ready business, vs. 51.

His eye is on God, His parents, and His lifework.

Childlikeness

And become as little children.—Matt. 18 : 3.

Jesus saw elements in child-life and nature that are necessary for the Christian life.

I. The child is unaffected; guileless. Man finds his true self in God.

II. Has absolute faith in the parent. No ill can befall while in parent's care. The parent is his ideal. Strives to be like him.

III. The healthful child is growing. Becoming stronger every way.

IV. He is never idle. Will attempt anything for parent. Inactivity bespeaks disease.

V. He is loving and sympathetic. Tries to soothe another's sorrow.

VI. He has a tender conscience. Wrong must be righted before he is happy.

ILLUSTRATIONS

Evidence

Mary lived in the tenement district of St. Louis. She was only thirteen, and she was the eldest of seven. Her mother was dying, and she called Mary to her bedside and said:

"I must leave you and you must be mother now to the children. Be patient with father; you know he is kind to us when he is not in drink, so be patient when he comes home and abuses you, and keep the children together. Don't let them be separated. God help you, the task is hard, and you so young!"

The hand slipt from Mary's shoulder and left a great burden resting there. Mary took it up bravely and for two years she toiled and slaved.

Then the hot summer weather found Mary too weak to withstand it and she came down with fever. A deaconess administered to her needs. One day Mary was very weak and she told the deaconess her story.

"Now I am dying," she said, "as mother did. I have been patient with father and I have kept the children together, but I am afraid to die. I have not gone to church because I have had no fit clothes, and I have been too tired of nights to say my prayers. Now what can I say to Jesus when I see Him up there?"

The deaconess took the frail little hands, hardened by toil for others, and said:

"Don't say anything, Mary, just show Him your hands!"

Dirtiness

In "Golden Windows" Mrs. Richards tells a story of a boy who was very dirty in dress and habits. His good angel came one day, and, seeing the filthy surroundings, said, "This will never do; you must go out with your brother, while I straighten out the house." "I have no brother" said the boy. "Oh, yes, you have; you go out, and he will soon come to you." The child went out, and shortly a squirrel came along, and the boy said, "Are you my brother?" The squirrel looked him over carefully and said, "Well, I should think not. Do you mean to insult me? I take great pains to keep my fur and tail in fine condition." A wren flew up, and when asked if he were a brother, said, "No indeed. What impertinence! I plume my feathers and keep them clean." Presently a pig came trotting along. The boy did not like to speak to it because it was so dirty; but the pig called out, "Hello, brother." "I am not your brother," said the boy. "O yes, you are; there is no mistaking the members of my family. Come and roll in the mud with me." "I don't like to roll in the mud," said the boy. "Tell that to the hens. Look at your hands and clothes." Just then the good angel came out and said, "I have set everything to rights, and it must stay right. Will you come and be a tidy boy, or will you go and hereafter live with the pig brother?"

Compensation

Edison has always been a celebrity of especial interest to aurists, and many have called upon him firm in the belief that they could restore his hearing. One visited the Orange laboratory and after explaining a method which he declared would bring about a speedy cure, begged the inventor to submit himself to treatment. Edison, however, declined, and being asked for a reason said, "I am afraid you might succeed." And then with his humorous smile, he added, "Supposing you did? Think of the lot of stuff I'd have to listen to that I don't want to hear! To be a little deaf has its advantages, and on the whole I prefer to let well enough alone." ("Thomas Alva Edison," life by F. A. Jones.)

Silence

In his life of Thomas A. Edison, Francis A. Jones says:

> A quality which Edison admires most in a workman is his ability to keep silence. Any employee who talks outside about things which he has no right to mention he has no use for. On one or two occasions a workman —smart, and ambitious perhaps—has obtained a position in the Edison laboratory, and soon after been "fired" through his insatiable fondness for gossip. When given a fortnight's money and shown the door he has felt aggrieved, not realizing that he possesses every sense but commonsense, and has yet to learn the value of silence. There are in the Edison laboratory, more perhaps than in any other, secrets which have to be guarded, and did his workmen talk the results of Edison's investigations would, of course, become known long before he desired to take the public into his confidence. Hence the value the inventor places on a man's ability to "hold his tongue."

Balance in the Ear

Physiologists are well persuaded that the center of balance is in the ear; that it is in the wonderful semicircular canals of that organ that consciousness of level is obtained. The countless nerve filaments there immersed in fluid, through which the sensation of sound is conveyed to the brain, serve also to apprize us of any deviation of the body from its proper perpendicular. It is thus that we catch ourselves before we fall. The spiritual ear should be similarly trained. One should intuitively and immediately perceive when doctrines are spoken which tend to impair perpendicularity of character and walk; the man who loses his sense of balance staggers. "Take heed how ye hear."

Serpents' Fangs

There are two reasons why the bite of a serpent is particularly dangerous. There is no peril in the forked tongue; but the fangs are long and sharp, and in a moment are struck deeply into the flesh of the victim; this opens his veins and exposes the blood current. At the same instant the serpent's anger causes certain glands to secrete and pour forth a venomous fluid, which, entering into the victim's blood, courses through his whole system, creating fever, paralyzing nerve centers, and speedily producing death. The tooth without the poison would produce a wound that would quickly heal. The poison without the tooth would find no entrance to the circulation of the blood, and could be washed off the skin. "That old serpent the devil" first wounds, then injects his venom, and his work is soon complete.

God's Law

The greatness of Rome was built, says a historian, on a "law of inexorable severity"; and the greatness of the universe is built on such a law—a law that will be eternally enforced. Look at the severe laws which constantly are in action to keep the physical universe pure! Whatever is decaying, languishing, stagnant, is injurious; and must be cleared away. Terrible forces stand ready to annihilate rottenness. In the river is the crocodile; in the ocean, creeping things with insatiable appetites; in the heavens, the vulture, eager and cruel; in the air, insects full of blind wrath, created to devour as the fire is to consume; on every side are these anatomists, dissectors, destroyers, without sobriety, moderation, or pity, devouring whatsoever is unclean, and keeping the world pure as with a consuming flame. And are there not in the world of spirits stern laws working to maintain its purity? Are there not unpitying messengers casting out of the higher kingdom whatsoever does offend? Are there not living executioners eliminating and destroying the morally unclean, and whosoever loveth and maketh a lie? Let us be sure that, as death and filth are seized upon in the physical universe and cleansed away forthwith, nothing that is defiled, nothing that defileth, shall escape in that moral universe, in the center of which sits One the eyes of whose glory can not look upon iniquity. ("The Transfigured Sackcloth," by W. L. Watkinson.)

Free Resonance

The principle of free resonance explains how one string will catch up the vibrations of another, if it be similarly tuned. Thus, freeing the wires from the dampers by pressing the "loud pedal," one may sit at the piano and sing any note, and the string tuned to that note will be found to be singing it also. If a quartet sing a chord, a quartet of strings will immediately be heard in response. Even the quality of tone is repeated—voice, violin, flute, cornet, anything. The air all about us is vibrant with sound; what our response shall be will depend on the note, both pitch and character, to which we are tuned. "We have piped unto you and ye have not danced."

God or Man

While "all the rivers flow into the sea," it is not always easy to determine which is river and which is sea. The Hudson River flows out of the depths of the Adirondack wilderness, but as far north as Troy the tide is felt. The Hudson may and does make special boast of those last one hundred and fifty miles, with their wondrous scenery. But the truth is that, instead of its being the river flowing to the sea, it is the sea reaching a long arm up to the river. Men's apparent bestowments Godward are often in reality God's bestowments manward. The Hudson valley is filled with ocean's plenitude rather than Adirondack's trickling springs. And man's reaching after God always proves to be God's reaching after man.

ASTRONOMICAL ILLUSTRATIONS

THE REV. FREDERIC CAMBPELL, SC.D., BROOKLYN, NEW YORK

Astronomical Facts for June

The Planets.—Mercury to be seen low in the east before sunrise, from the 12th to the 26th. Venus very bright in the east before dawn. Mars sets about 10 P.M. Jupiter sets about 1 A.M. Saturn rises about 1:30 A.M.

Halley's Comet disappearing in the west in the evening; distant, June 1, 48,000,000, miles; June 15, 80,325,000 miles; June 21, same as sun, viz., 93,000,000 miles; June 30, 120,000,000 miles. June 3, crosses from north to south of equator. June 26, head at least 194,000 miles in diameter; tail at least 5,000,000 miles in length.

Phenomena.—June 3 and 4, moon, Venus and Saturn all very close, a charming group in the east before dawn. June 22, highest sun and lowest full moon of the year. Summer solstice; summer begins. June 24, 10 P.M., eastern time, Jupiter's four visible satellites peculiarly placed; all near the planet, 1 above 4 on the east; 2 above 3 on the west. A small glass required.

The Prodigal's Departure

When Halley's comet passed "perihelion," its nearest to the sun, as it did on the 19th of April, it immediately departed for "the far country." Disregarding the example, and abandoning the fellowship of the steady-going planets, it now deliberately turns away from the light, warmth, and energy of the sun, and for thirty-seven and one half years plunges farther and farther into the depths of space. To accomplish this journey, a railroad train, moving at sixty miles an hour, would require 6,200 years. It is a going forth into the cold and the dark.

God's Persistent Love

All the time that Halley's comet, like a prodigal son, is madly rushing into "the far country," it is under the sun's restraint. It is never lost. It never runs wild, tho it seems to. While the sun can not hold it at "perihelion," it refuses to abandon it to its own impulses. Its constant grip upon it results in a steady slowing of its speed and a steady bending of its path. It requires thirty-seven and one-half years of patience, and the outlook often seems hopeless. But the constant word is, "How shall I give thee up, Ephraim?"

In the Far Country

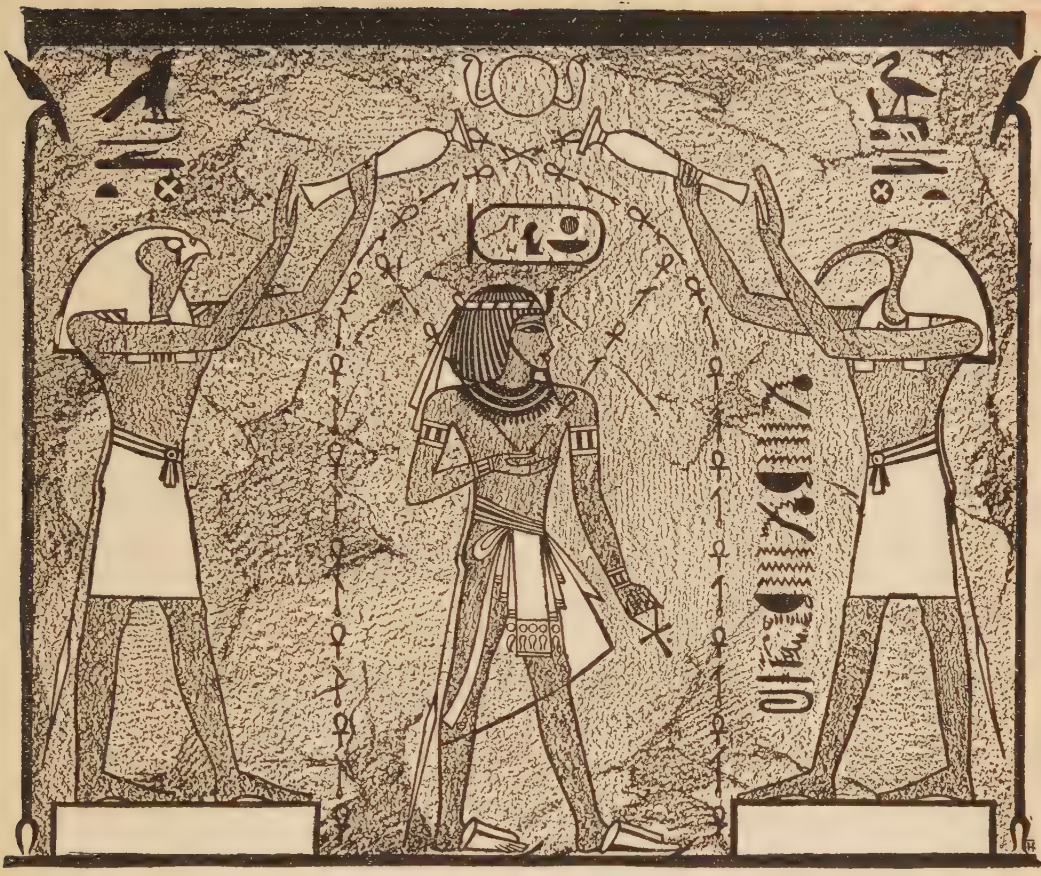
Halley's comet, like a fleeing prodigal, is now making for its "aphelion," which it will reach thirty-seven and one half years hence. At that point it will be distant from the sun, so near which it lately was, 3,275,000,000 miles. So far removed, the sun will confer upon it almost no heat, light, or power. It will be a cold, dark, and dead thing; the energies recently awakened by its proximity to the sun, resulting in its enormous size and splendor, having quite expired. From that remote station, the sun will have shrunken to the dimensions of a star. Moreover, it will have sunken more than 750,000,000 miles below the general level of the planets from a height of 15,000,000 miles above them last spring. "Will ye also go away ?"

Adoption

Halley's comet, that sky-monster now presenting so imposing an appearance, is as truly a member of the solar family as Jupiter, Mars, or Earth. But, while the planets are the literal offspring of the sun, Halley's comet came from some other ancestry, and, a vagabond in space, would have merely passed on to remote regions, had not Neptune laid a hand on it until the sun could adopt it as its own child. "Now, therefore, ye are no longer strangers and pilgrims, but fellow citizens with the saints, and of the household of God."

Abiding in Christ

It is predicted that, about the 18th of May, the earth will pass through the tail of Halley's comet. A similar experience was had in 1819 and in 1861, in which latter year, the earth being immersed 300,000 miles deep in a comet's tail, it no longer appeared as stretching out across the heavens, but as spreading all over them and filling them. The viewpoint is all-important. When the comet comes directly toward us from the depths of space, the tail can hardly be made out at all; seen broadside it presents a majestic tho distant aspect; but, viewed from its very heart, it is like the "fulness of him that filleth all in all." To be in Christ exhibits Him as very different from what He appears when followed afar off. "Christ is all and in all."



AN ANCIENT ORIENTAL ANOINTING.

Among Biblical ideas and customs prevalent in all ages in Bible lands, some of the most conspicuous are connected with unctions, unguents, anointings, and chrisms.

Both Old and New Testaments, in pointed allusions, prove that in ancient times oil was employed in the toilet, and was part of the bathing process, especially in view of preparations for a feast. We learn from several references in the books of Samuel, Kings, Daniel, and the Apocrypha that in time of mourning anointing ceased, and that its resumption was a sign that the period of grief was over.

We first become familiar with the process of the religious chrism in connection with the consecration of the pillar. Dr. Flinders Petrie four years ago discovered in a remote Arabian district a wonderful relic of prehistoric religions, in the shape of a Bethel Temple. This consisted of circles of votive pillars, evidently like that which Jacob anointed with oil, and consecrated with a vow. The act is alluded to in the phrase "Where thou anointedst the pillar" (Gen. 31 : 13).

Personal consecration, however, eclipses all other uses of oil. The beginning of a king's reign was a solemn and holy inauguration. The oil was mingled with the most costly and deliciously aromatic spices. Hence oil and anointing became symbolical of the Holy Spirit and His influences—refreshing, purifying, cleansing, exhilarating, penetrating, and healing.

A king could not be given a new existence aright without being subject to the mysterious heavenly operations of a higher and unseen power. There must come into the new life new influences, belonging to the better life. But these needed to be represented in some beautiful, concrete form. How better than by the chrism of a soft, pure, and fragrant unguent?

Perhaps the most singular and significant of all the typological uses of oil was the anointing of the healed leper by Mosaic priests. It is remarkable that under the law only three classes of persons were ceremonially anointed—kings, priests, cleansed lepers!

Finally, the medical use of oil is one of the most peculiar records of Scripture. Great controversies still flourish as to the meaning of certain references to anointing with oil for healing. But that olive oil is a physical blessing in the lands where it is produced is certain. Says an English physician, "The Italians know little of dyspepsia because they use olive oil with nearly everything."

RECENT BOOKS

The Socialized Church. Edited by W. M. TIPPY. 288 pp. Eaton & Mains, New York and Cincinnati, 1909. $1.

This book is issued under the auspices of the Methodist Federation for Social Service, and contains addresses made at the First National Conference of Social Workers of Methodism. They are on various topics and by different writers. Herbert Welch, President of Ohio Wesleyan University, writes on "The Church and Social Need"; H. S. Bradley of St. Louis on "Charity, Real and Spurious"; T. J. Riley, of the St. Louis School of Social Economy, on "The Church and Social Economy"; Edwin L. Earp, of the Drew Theological Seminary, on "What Workingmen might Reasonably Expect from the Church"; H. Crawford, "On the Relation of the Church to Employees in Department Stores"; Miss M. E. McDowell, on "The Value of Social Settlements"; Mrs. E. A. De Wolf, on "The Value of Playgrounds"; and Frank M. North, on "The Socialized Church."

The purpose of the addresses is stated in the Preface as follows: "To deepen within the Church the sense of social obligation and opportunity, to study social problems from the Christian point of view, and to promote social service in the spirit of Jesus Christ." The purpose is, on the whole, well served.

Social Service. By LOUIS F. POST. 360 pp. A. Wessels, New York, 1909. $1 net.

This book makes exceedingly interesting reading. The author starts with the intricate cooperation necessary to furnish a first-class dinner in a high-class restaurant, and leads the reader through the various economic and civilizing functions of money; demand and supply; competition; social service; trading; the circles of trade; credits and accounting; the mechanism, derangement, analysis, and artificial instruments of social service; feudalism; capitalism; the theories of Karl Marx and Henry George; primitive and capitalistic modes of production; the social service law of equal freedom and its application; and finally propounds a method for future betterment in the socialization of natural capital and individualization of artificial capital through the single tax of and, as proposed by Henry George. The people who want to get an idea of all the different economic theories, but abhor the dry methods of he scientists, will do well to read this book.

The Next Life. By J. REID HOWATT. 12mo, 207 pp. Fleming H. Revell Co., New York. $1 net.

With rare reserve and in a sane and frank spirit the author discusses the questions of the life beyond, and throws light on these worlds of the invisible from the books of nature and revelation. Practical, scholarly, and reverent in its approach to such vast themes as the character of the spiritual body, heaven, hell, the intermediate state, and the resurrection; it is full of suggestion, stimulating, and, above all, comforting to those bereaved; altogether a book which can be heartily commended and which will prove specially useful to the pastor who has modern Sadducees in his congregation. The book should have an index of topics and texts.

The Doctrines of Grace and Kindred Themes. By DR. GEORGE SAYLES BISHOP. 12mo, 509 pp. Gospel Publishing House, New York. $1.50 net.

The scholarship of this book is that of a deep student of the text of Scripture, and a scholastic and metaphysical theologian. He gives us a comprehensive apologetic of Calvinism—not the modified kind of the modern man, but the Calvinism of Calvin and Edwards. The position that the Bible is infallible and inerrant down to its vowel points follows necessarily the author's affirmation that every mark made on the original parchment was made by God Himself. The doctrines of grace are set over against doctrines of will, and these are mutually and comprehensively contradictory. All the adjustments and modifications are rejected. Election and irresistible (not merely efficacious) grace leads to the infrangible perseverance of the saints. Reprobation and eternal condemnation are by divine decree, and glorify the Maker as truly as redemption and salvation. Not since the days of the Puritan writers of New England or the days of the Old-School-New-School controversies has so scholarly and thorough a work in defense of Calvinism appeared. To many it will appear preferable to the diluted and inconsistent theology that is often exploited unfairly under Calvin's name. Whatever agreements or disagreements the book may call out, it is at all events an interesting piece of theological writing.

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